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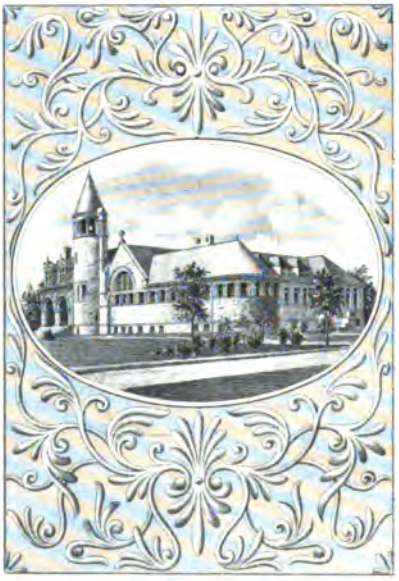
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THE

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—THE REVIVAL OF THE PRAYER-SPIRIT.

BY THE EDITOR-IN-CHIEF.

The pivot of piety is prayer. A pivot is of double use: it acts as a fastener and as a center; it holds in place, and it is the axis of revolution. Prayer is the double secret: it keeps us steadfast in faith, and it helps to all holy activity. Hence, as surely as God is lifting His people in these latter times to a higher level of life, and moving them to a more unselfish and self-denying service, there will be a new emphasis laid upon supplication, and especially upon intercession.

This revival of the praying-spirit, if not first in order of development, is first in order of importance in every really onward advance. Generally, if not uniformly, prayer is both starting point and goal to every movement in which are the elements of permanent progress. Whenever the church is aroused and the world's wickedness arrested, somebody has been praying. If the secret history of all really *spiritual* advance could be written and read, there would be found *some* intercessors who, like Job, Samuel, Daniel, Elijah, like Paul and James, like Jonathan Edwards, William Carey, George Müller and Hudson Taylor, have been led to shut themselves in the secret place with God, and have labored fervently in prayers. And, as the starting point is thus found in supplication and intercession, so the final outcome must be that God's people shall have learned to pray, if there is not to be rapid reaction and disastrous relapse from the better conditions secured.

These convictions have so been inwrought into the mind of the writer by patient and long continued study of the religious history of the race, that there seems to be no seal of permanence upon any movement, however spiritual in appearance and tendency, which does not sooner or later show a decided revival of the praying spirit.

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

There is a divine philosophy behind this fact. Our greatest need is to keep in *close touch with God.* Our greatest risk is the loss of the sense of the divine. We are in a world where every appeal is to the physical senses and through them. Reality is in direct proportion to the power of contact. What we see, hear, taste, touch, or smell—what is material and sensible—we can not doubt. The present and material absorbs attention and appears to us solid, substantial: but the future, the immaterial, the invisible, the spiritual, seem vague, distant, illusive, imaginary. Practically the unseen has no reality and no influence upon the vast majority of mankind. Even the unseen God is less a verity than the commonest object of vision; to many He, the highest verity, is really vanity, while the world's vanities are practically the highest verities.

God's great corrective for this most awful inversion and perversion of the true relation of things, is prayer. "Enter into thy closet." Why? There all is silence, secrecy, solitude, seclusion. Within that shut door, we are left alone. All others are shut out, that the suppliant may be shut in—*with God.* The silence is in order that we may hear the still, small voice, that is drowned in worldly clamor, and which even a human voice may cause to be unheard or indistinct. The secrecy is in order to a meeting with Him who seeth in secret and is best seen in secret. The solitude is for the purpose of being alone with One who can fully impress us with His presence only when there is no other presence to divert our thought. The place of seclusion with God is the one school where we learn that He is, and is the rewarder of those that diligently seek Him. As Dr. Plummer used to say, the closet is "not only the oratory, it is the *observatory,*" not for prayer only but for prospect—the wide-reaching, clear-seeing outlook upon the eternal! The decline of prayer is the decay of piety; when prayer ceases altogether, there is spiritual death, for prayer is the breath of life to every child of God.

To keep in close touch with God in the secret chamber of His presence, is the great underlying purpose of prayer. To speak with God is a priceless privilege; but what shall be said of having and hearing Him speak with us! We can tell Him nothing He does not know; but He can tell us what no imagination has ever conceived, no research ever unveiled. The highest of all possible attainments is the knowledge of God, and this is the practical mode of His revelation of Himself. Even His holy word needs to be read in the light of the closet, if it is understood. "And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony,—from between the two cherubims, and he spoke unto him." Nu. vii.: 89.

And, where there is this close touch with God, and this clear insight into His name which is His nature, and into His word which is His will made known, there will be a new power to walk with Him in holiness and work with Him in service. "He made known His *ways* unto Moses, His *acts* unto the children of Israel." The mass of the people stood afar off and saw His deeds, like the overthrowing of Pharaoh's hosts in the Red Sea; but Moses drew near into the thick darkness where God was; and in that thick darkness he found a light such as never shone elsewhere, and in that light he read God's secret plans and purposes, and interpreted His wondrous ways of working. All practical

POWER OVER SIN AND OVER MEN

depends on closet communion. Those who abide in the secret place with God show themselves mighty to conquer evil, and strong to work and to war for God. They are the seers who read His secrets; they know His will; they are the meek whom He guides in judgment and teaches His way. They are His prophets, who speak for Him to others, and even forecast things to come. They watch the signs of the times and discern His tokens and read His signals. We sometimes count as mystics those who, like Savonarola and Catharine of Siena, claim to have communications from God; to have revelations of a definite plan of God for His Church, or for themselves as individuals, like the reformer of Erfurt, the founder of the Bristol orphanages, or the leader of the China Inland Mission. But may it not be that we stumble at these experiences because we do not have them ourselves? Have not many of these men and women proved by their lives that they were not mistaken, and that God has led them by a way that no other eye could trace?

But there is another reason for close contact with the living God in prayer—a reason that rises perhaps to a still higher level. Prayer not only puts us in touch with God, and gives knowledge of Him and His ways, but it imparts to us His power. It is a touch which brings virtue out of Him. It is a hand upon the pole of a celestial battery, and it makes us charged with His secret life, energy, efficiency. Things which are impossible with man are possible with God, and with a man in whom God is. Prayer is the secret of imparted power from God, and nothing else can take its place. Absolute weakness follows the neglect of secret communion with God—and the weakness is the more deplorable, because it is often unsuspected, especially when it has never yet been known by us what true power is. We see men of prayer quietly achieving results of the most surprising character. They have the calm of God, no hurry, or worry, or flurry; no anxiety or care, no excitement or bustle—they do great things for God, yet they are little in their own eyes; they carry great loads, and yet are

not weary nor faint; they face great crises, and yet are not troubled. And those who know not what treasures of wisdom and strength and courage and power are hidden in God's pavilion, wonder how it is—they try to account for all this by something in the man, or his talent, or tact, or favoring circumstances. Perhaps they try to imitate such a career by securing the patronage of the rich and mighty, or by dependence on organization, or fleshly energy—or what men call "determination to succeed"—they bustle about, labor incessantly, appeal for money and cooperation, and work out an apparent success, but there is none of that Power of God in it which can not be imitated. They compass themselves about with sparks, but there is no fire of God; they build up a great structure, but it is wood, hay, stubble; they make a great noise, but God is not in the clamor. Like a certain preacher who confest that, when he felt no kindling of inspired thought and feeling, he walkt up and down the pulpit, and shouted with all his might—they make up for the lack of divine unction and action by carnal confidence and vehemence. There is a show of energy, resolution, endeavor, and often of results, but behind all this a lamentable and nameless deficiency.

Nothing is at once so undisputable and so overawing as the way in which a few men of God live in Him and He in them. The fact is, that, in the disciple's life, the fundamental law is "not I, but Christ in me." In a grandly true sense there is but one *Worker*, one agent, and He divine; and all other so-called "workers" are instruments only in His hands. The first quality of a true instrument is *passivity*. An *active* instrument would defeat its own purpose; all its activity must be dependent upon the man who uses it. Sometimes a machine becomes uncontrollable, and then it not only becomes useless, but it works damage and disaster. What would a man do with a plane, a knife, an axe, a bow, that had any will of its own and moved of itself? Does it mean nothing when, in the Word of God, we meet so frequent symbols of passive service—the rod, the staff, the saw, the hammer, the sword, the spear, the thrashing instrument, the flail, and in the New Testament the vessel? Does it not mean that a *willful* man God can not use; that the first condition of service is that my will is to be so lost in God's as that it presents no *resistance* to His and no *persistence* beyond or apart from His, no *assistance* to His. George Müller well says that we are to wait to know whether a certain work is *God's;* then whether it is *ours*, as being committed to us; but even then we need to wait for God's *way* and God's *time* to do His own work, otherwise we rush precipitately into that which he means us to do, but only at His signal, or we go on doing when He calls a halt. Many a true servant of God has, like Moses, begun before his Master was ready, or kept on working when his Master's time was past.

There is one aspect of prayer to which particular attention needs

to be called, because it is strongly emphasized in the Word, and because it is least used in our daily life: we mean *intercession.*

This word, and what underlies it, has a very unique use and meaning in Scripture. It differs from supplication, first in this, that supplication has mainly reference to the suppliant and his own supply; and again because intercession not only concerns *others,* but largely implies the need of *direct divine interposition.* There are many prayers that allow our cooperation in their answer, and imply our activity. When we pray, "Give us this day our daily bread," we go to work to *earn* the bread for which we *pray.* That is God's law. When we ask God to deliver us from the evil one, we expect to be sober and vigilant, and resist the adversary. This is right; but our activity in many matters hinders the full display of God's power, and hence so our impression of His working. And the deepest convictions of God's prayer-answering are wrought in cases where we are in the nature of things precluded from all activity in promoting the result.

It will, therefore, be seen that the *objection* which often hinders our praying, or praying in confidence of results—namely, that we are entirely helpless to effect any result—is

THE GRAND REASON FOR PRAYING;

and when such praying is answered, the evidence of God's working is irresistible. It is when we are in trouble and refuge fails us, when we are at our wits' end, that it becomes plain that *He* saves us out of our distresses. Unbelief is always ready to suggest that it is not a strange thing if a prayer for the conversion of another is answered, when we have been bending every energy toward the winning of a soul; and we find it very hard to say how far the result is traceable to God and how far to man. But when one can do nothing but cry to God, and yet He works mightily to save, unbelief is silenced, or compelled to confess, this is the finger of God.

The Word of God teaches us that intercession with God is most necessary in cases where man is powerless. Elijah is held before us as a great intercessor and the one example given in his prayer for rain. Yet in this case he could *only pray.* There was nothing else he could do to unlock the heavens after three years and a half of drought. And is there not a touch of divine poetry in the form in which the answer came? The rising cloud took the shape of "a *man's hand,*" as though to assure the prophet how God saw and heeded the suppliant hand raised to Him in prayer! Daniel was powerless to move the king or reverse his decree; all he could do was to "desire mercies of the God of heaven concerning the secret;" and it was because he could do nothing else, could not even *guess* at the interpretation when he knew not even the dream—that it was absolutely sure that

God had interposed, and so even the heathen king himself saw and felt and confest. All through history certain crises have arisen when the help of man was vain. To the formal Christian, the carnal disciple, the unbelieving soul, this fact, that there was nothing that man could do, makes prayer seem almost a folly, perhaps a farce, a waste of breath. But to those who best know God, man's extremity is God's opportunity, and human helplessness is the argument for praying. Invariably those whose faith in prayer is supernaturally strong, are those who have most proved that *God has* wrought by their own conscious compulsory cessation of all their own effort as vain and hopeless.

George Müller set out to prove to a half-believing church and an unbelieving world that

GOD DOES DIRECTLY ANSWER PRAYER;

and to do this he abstained from all the ordinary methods of appeal, or of active effort to secure the housing, clothing, and feeding of thousands of orphans. Hudson Taylor undertook to put missionaries into Inland China, by dependence solely upon God. He not only asks no collections, but refuses them in connection with public meetings. He and his co-workers are accustomed to lay all wants before the Lord, whether of men or money, and expect the answer, and it comes. The study of missionary history reveals the fact that, at the very times when, in utter despair of any help but God's, there has been believing prayer, the interposition of God has been most conspicuously seen—how could it be most conspicuous except amid such conditions?

One of the most encouraging tokens of God's moving in our days is, therefore, what, for lack of any better terms, we have called the revival of the prayer-spirit. This is very noticeable in the numerous "prayer circles" and "prayer covenants," which have been formed within ten years past. In Great Britain particularly, intercession has been unusually emphasized of late. The Keswick movement has been more conspicuous for prayer than for anything else. The whole atmosphere of the convention has been laden with its fragrance, and the intervals between the meetings are very largely filled up with private supplications, or with smaller gatherings of two or three or more who seek further converse with God. There are organizations for prayer alone—some whose members do not know each other, or meet in common assemblies, but whose only bond is a covenant of daily supplication for one another and for objects of mutual interest. Any one who will read the two volumes in which is told that wonderful story of the China Inland Mission, will find that beyond all else believing prayer is brought to the front, as *the* condition of all success. It fell to the writer of this paper to spend some weeks at the Mission

Home, in London. From morning till night there was one sacrifice of praise and prayer, and at least once a week, with the map of China in full sight, the various missionaries and stations are mentioned by name, individually, the peculiar circumstances being made known, which incite to earnest, sympathetic supplication. And thus, both in larger and smaller circles of prayer, the spirit of intercession has a markt revival.

This is doubtless the most hopeful signal apparent above the horizon, and it is a *signal* calling God's people to a new life of unselfish and believing prayer. *Every church ought to be a prayer circle;* but this will not be, while we are waiting for the whole body to move together. The mass of professing Christians have too little hold on God to enter into such holy agreement. May the writer venture a suggestion—the fruit of long and prayerful thought—to his brethren in the ministry, and to all who yearn for a revival of the prayer-spirit? It is this, that

IN EVERY CHURCH A PRAYER CIRCLE

be formed, without any regard to *numbers*. Let the pastor unite with himself any man or woman in whom he discerns peculiar spiritual life and power, and without publicity or any effort to enlarge the little company, begin to lay before God any matter demanding special divine guidance and help. Without any public invitation—which might only draw unprepared people into a formal association—it will be found that the Holy Spirit will enlarge the circle as He fits others, or finds others fit, to enter it—and thus quietly and without observation the little company of praying souls will grow as fast as God means it shall. Let a record be kept of every definite petition laid before God—such a prayer circle should be only with reference to very definite matters—and as God interposes, let the record of his interposition be carefully kept, and become a new inspiration to believing prayer. Such a resort to united intercession would transform a whole church, remove dissensions, rectify errors, secure harmony and unity, and promote Holy Ghost administration and spiritual life and growth, beyond all other possible devices. If in any church the pastor is not a man who could or would lead in such a movement, let two or three, who feel the need, meet and begin by prayer for *him*. In this matter there should be no waiting for *anybody else;* if there be but *one* believer who has power with God, let such an one begin intercessory prayer. God will bring to the side of such an intercessor others whom He has made ready to act as supplicators.

Not long since, in a church in Scotland, a minister suddenly began to preach with unprecedented power. The whole congregation was aroused and sinners marvelously saved. He himself did not understand the new enduement. In a dream of the night it was strangely

suggested to him that the whole blessing was traceable to one poor old woman who was *stone deaf*, but who came regularly to church, and being unable to hear a word, *spent all the time in prayer* for the preacher and individual hearers. In the biography of C. G. Finney similar facts are recorded of "Father Nash," Abel Cleary, and others. In 1896 I met in Newport, England, a praying circle of twelve men, who had met for twenty-five years every Saturday night to pray for definite blessings. Not a death had occurred in their number during the whole quarter century. The first impulse leading to this weekly meeting was interest in Mr. Spurgeon's ministry. They felt that with his great access to men he had need of peculiar power from above, and on the Sabbath following their first meeting, he began to preach with such increast unction as attracted general notice. Examples might be multiplied indefinitely. But the one thing we would make prominent is this: that above all else, God is calling His people to new prayer. He wills that "men pray everywhere, lifting up holy hands without wrath and doubting;" that, *first of all*, supplications, prayers, intercessions, and giving of thanks be made for all men.* And if this be done, first of all, every other most blessed result will follow. *God waits to be askt.* He has the fountains of blessing which he puts at the disposal of his praying saints. They are sealed fountains to the ungodly and the unbelieving. But there is one Key that unlocks even heaven's gates; one secret that puts connecting channels between those eternal fountains and ourselves, that key, that secret, is prevailing prayer.

In London an enterprising newspaper has a private wire connecting with Edinburgh, in order to command the latest freshest news from the Scottish Athens. One night the clerk, who was out to collect local items, returned late and could not get in—he had forgotten to take his night-key. He thought a moment. It was of no use to knock at the door—the only fellow-clerk in the building was too far away to hear him. He stept to a neighboring telegraph office and sent a message to Edinburgh: "Tell —— that I am at the street door and can not get in." In twenty minutes the door was unfastened and he was at his desk in the office. *The shortest way to get at the man in the fourth story was by Edinburgh.* How long will it take us to learn that our shortest route to the man next door is by way of God's throne! God has no greater controversy with his people to-day than this, that, with boundless promises to believing prayer, there are so few who actually give themselves unto intercession.

> "And there is none that calleth upon Thy name,
> That stirreth up himself to take hold of Thee."—Isa. lxiv.: 7.

*1 Tim. ii.: 1, 8.

THE PRESENT SITUATION IN ASIA.

BY ROBERT E. SPEER, NEW YORK CITY,
Secretary of the Presbyterian Board of Foreign Missions.

It is a common belief among men who are living in the East, and who are, without bias, studying its future, that the Pacific is to supplant the Atlantic as the great sea of commerce and the ocean theater of the world's life and movement. The populousness of the lands bordering the Pacific on the west, the wealth of their undevelopt resources, the magnitude of their markets, the greatness of the empire that is growing up around Australia, the inexhaustible richness of the Spanish-American States, and the promises made by the powerful infancy of our Pacific commonwealths, leaving out of view the yearnings of European states to gain seats of influence and residence in the old East that is becoming the newest West, are but a few of many grounds on which these men rest their belief that the great scenes of future history will be enacted around the Pacific. There is much to lend color to such views. We mistake in thinking of Asia as wholly effete. It is covered with the wrecks of great historic movements. Our antiquities are as the play of children compared with its hoary age. The forces which have made many of its peoples are spent. But the peoples of Asia are great peoples, and their old life, while devoid of aspiration, of progress, of fertility, has schooled them into a patience, an endurance, a frugality, a sense of human weakness, that may prove, when the new forces that are at work begin freely to play upon them, an equipment of infinite value, the very qualities needed to enable them to do what has not yet been done.

The new forces have been powerfully at work the past year, and the new year begins with the situation in Asia more interesting than ever to the friend of human progress and the student of history. Superficially the reactionary influences seem, in the main, to have prevailed. Underneath, the solid, progressive forces may be seen not only to have held their own, but to have gained in the great struggle which has begun. Some would reckon Russia among the retrogressive influences; but Russia stands for order, protection, law; and her industrial ambition means that her political absolutism is constructing its own limits, while emancipation in some form, which must come, may make Russia's influence not so unfavorable to the higher interests of the Asiatic peoples as has been usually supposed. Sunnee Mohammedanism in the person of the *pseudo* Calif, Abdul Hamid, has risen from the low estate into which it was believed to have been brought, and the Sultan, from being the sick man of Europe, has gained new health and power with which further to curse the nations. The new year sees both Russia and Turkey more securely entrencht

than ever in Asia; and in the case of the former, at least, in a position of unassailable strength in fields on which a few years its hold was slight.

On the other hand, the influence of Great Britain, which, while in the main directed with purest selfishness toward the absorption and development of trade, has also ever been the most righteous and just-spirited influence in Asia, is declared by many British residents and papers in Asia, to have declined. The weak and vacillating course of Sir Nicholas O'Connor during the Japanese-Chinese war certainly did weaken the influence of Great Britain in both China and Japan, while it played into the willing hands of Russia. And the appointment, two years ago, of Mr. Byron Brennan practically to investigate the condition of British trade, and his commission, with a sort of pontifical authority, indicated the British belief that they were in danger in just that sphere which is dearest to them, and whose protection and enlargement has ever been the particular care of British foreign policy. Many long for the old swash-buckler days of Sir Harry Parkes, forgetting that the Asiatic nations have past through a generation of the most effective discipline in the ways of western governments since then, and have learned some good lessons in that same school which taught the Sultan to play chess with the suspicions and distrusts of the European states. In matter of fact, the solid influence of Great Britain has not declined so much as the influence of other European governments, and the wit and skill of the Asiatic governments have increast. The old supremacy and daring aggression are gone. The telegraph renders the Asiatic stage too open to the gaze of civilization to allow the old tactics ever to be employed again. Still, even a relative decline of British power means a less favorable political atmosphere in which to initiate and foster missionary movements toward enlightenment and liberty and life.

But, whether the atmosphere be favorable or unfavorable, the missionary movements will be maintained and enlarged. It is waste time to meditate on their decline or withdrawal. Through whatever difficulties, against whatever odds, at whatever heavy cost of money and life, the missionary movement means to do its work in Asia until its work is done. And steadily during the past year it has prest on its way. Temporary diminution of receipts has led it to re-examine its methods and to increase their efficiency. Each year's experience has shown it how more fully to avoid all irritation of the people, and to win their friendship and confidence. Political confusion has given it the opportunities for which it is ever looking to show the people that it is free of all political entanglements, and is a clear and untrammeled enterprise, whose kingdom is not of this world. From Turkey to Korea the year has witnessed the solidifying of the foundations of missionary work, and its quiet and steady progress in numbers and

power, while it closes with the forces of decay and retrogression emerging in many places, and in some apparently predominant.

In *Persia* the new Shah has shown himself incompetent to deal with the problems confronting him. When he degraded the Sadr-azam, the powerful prime minister, and reorganized the cabinet, some thought that he was showing the master hand of which Persia is in need; but all later developments have corroborated the first impression of his weakness. There is no hope for Persia in the Kajar dynasty, nor in any force or party within the state. The timidity with which Muzaffr-i-din began his reign led to the abandonment, during the year, of his proposed trip to Vichy on account of kidney trouble, and it seems to be leading him now to adopt a weaker atti-



ARMENIAN CHURCH AT THE TIME OF A FESTIVAL, SALMAS, PERSIA.

tude with regard to the mollahs, and to hold, with looser grasp, the lines of control over the more distant sections of his empire. He recently appointed a serparast, or governor, for the non-Moslems of Hamadan, with instructions to warn them against being misled by the missionaries, who were the more dangerous because of their kindly acts of charity and beneficence. This may have been only a sop to the ecclesiastics, but such sops have become too numerous. How weak the government's authority is has been well shown by the recent propaganda of the Greek Church among the Nestorians. For years the Nestorians have lookt for political succor from some foreign source. They coquetted with the Catholics in the hope of French protection,

then with the Anglicans, looking toward England. Long ago, tho, they saw how vain were these reliances, and have been turning toward Russia, wondering when the Greek priests would come. Last spring they came, and hundreds flockt to them, hailing them as their deliverers. Under the illusion that they were now secure, they taunted the Moslems, boasted of their security and the coming day when their heels would be on the necks of their Mohammedan masters, and the lands of the faithful would be their portion. The Moslem authorities were dumbfounded, and not knowing how true the pretensions of the new proselytes to the Russian Church were, hesitated to take vengeance, or to enforce the old order. Feeling their way, however, they have discovered that Russia is not ready yet for any active interference, and the last state of these poor Nestorians is now far worse than the first. It is to the credit of the solid work done by the American missionaries, that the great majority of the members of their churches resisted the allurements of the Greek priests, and kept a temperate mind. The whole episode, taken with many others illustrating the general weakness of the country, the rottenness of the village system, the injustice and extortion of the whole scheme of taxation, and the incapacity of Persian and Turk alike have increast the longing of many Mohammedans as well as confirmed the desire of all non-Moslems for the intervention of Russia or England. There are some strong men in Persia, most of them as unscrupulous and wicked as they are strong. Some of them might develop, for a little while, an apparently stable government, but

PERSIA IS ROTTEN.

Her village population has great possibilities under a just government, but it is absolutely futile to hope for a just government from any dynasty that can be establisht in Persia, or as long as the Mohammedan ecclesiastics have influence over administration or are left with any of the large judicial authority they now possess. Whoever hopes for progress or righteousness from Islam in this or the coming century, is expecting grapes from thorns or figs from thistles. There is no political hope for Persia save in Russia or England, and there is no moral or social hope save in that vital regeneration which only Christianity of all the forces in the world can effect. As Mr. Curzon, no favorable critic of missions, declares:

"Those philosophers are right who argue that moral must precede material and internal exterior reform in Persia. It is useless to graft new shoots on to a stem whose own sap is exhausted or poisoned. We may give Persia roads and railroads; we may work her mines and exploit her resources; we may drill her army and clothe her artisans; but we shall not have brought her within the pale of civilized nations until we have got at the core of the people, and given a new and a radical twist to the national character and institutions."

It must be admitted that in Persia and Turkey *the mission outlook*

is not bright. The abandonment of Mosul as a mission station greatly weakens the force at work in Mesopotamia, all of the lower and central portions of which now are toucht only from Bagdad by a small force of C. M. S. missionaries on the south and from Mardin on the north. The magnificent work of the American Board of Missions has been tried as by fire. In Arabia there has been general quiet, but the few Scotch missionaries at Shiek Othman, near Aden, and the Americans at Buzrah, Bahrein, and Muscat are as drops in a bucket. The chief grounds of assurance regarding missions in the lands of Islam must be found in a prophetic vision of the future, and in a calm faith fed by the very spirit of Islam, and vindicated daily, that there is one God, and that Jesus Christ is the Son of God and the Savior of the world, and that he will be the Savior of Islam because there is none other. Islam simply can not endure modern life and light. When these are turned full upon it, the old religion of a nation of Arab tribes, full of the shackles of a narrow life, yet full of the bigotry of a universal claim, must crumble of its own contradictoriness.

What shall be said of that great territory between Persia and the west, India and Tibet on the east, Russia on the north, and the Persian Gulf on the south? Where are the heroes who will essay to enter this field? What is to be its destiny? Is it to be barren and waste, curst by the jealousy and anger of the two great empires that glare across it at one another? The past year has seen no advance made toward the evangelization of these lands—Afghanistan, Beluchistan, Turkestan, and Bokhara, which, however, is Russia.

THE CONDITION OF INDIA.

In *India* famine has followed plague, and war and unrest have followed famine. Plague slew its thousands, and threatened to turn Kurrachee and Bombay into cities of the dead. Famine slew its tens of thousands, and filled the Northwest Provinces with agony and suffering, in comparison with which the quick fatality of the plague was merciful. How many died of famine or plague, many will say, but none can know. Of what account are the numbers when set against the millions who remain, as sick and hungry almost as the multitudes who have gone? On the heels of these miseries have come new mutterings of discontent, new exposures of the dark tides that are always running under Indian life, new difficulties on the northwest frontier. And many speak as always of the cruelty, the oppression, the tyrannical impositions of the British power. Which is both untrue and unjust. All that any power on earth but Christianity could do for India, England has done. But what is that? Fine roads, a great and non-religious educational system, newspapers, enlightenment, political equality and equality before the law, railroads, abolition of cruelties and enormities practist in the name and under

the sanction of religion, national peace, and order, these are great blessings, and some of them run deep; but equality and enlightenment and justice and righteousness run just as deep in India as the layer of British integrity extends, and no deeper. Below that, and that is not far, all the principles of Oriental life, so distorted, so evil, so wondrously persistent, rule with unshaken sway. To think of India as civilized, and to propose to deal with it so, is to toy with high explosives. A new mutiny, if it ever comes, would show the spirit of the old in the same opulent extravagance of savage and treacherous brutality. Why should this be so? Simply because England's work has been on the surface of Indian life. New institutions, new courts, new laws, all these are the expressions, not the creators of a spirit. England has not given India a new moral spirit or a character of integrity, because she could not. When she might have done so, if she could have done it at all, by a system of free Christian education, she refused to do so, politically she was not fit to do so. India will not be a better India than was revealed in the days of Chandra Japta, of Akbar, of the Sepoy Rebellion, until the only force in the world that can do it gives to India a new character. Julian Hawthorne's testimony, growing out of his study of the famine conditions, warmly corroborates the judgment that irresistibly obtrudes itself. He says:



SON OF THE GANGES, BENARES, INDIA.
This is the image of the River God, which is covered at high water.

"The only salvation of India, even from the economic point of view, is, in the opinion of those who have longest and most deeply studied it, its Christianization. Hindu idolatry and Islam are the blights that are destroying the country. The paralysis of caste on the one side, and the fetters of bigotry on the other, delay civilization and obscure enlightenment. England has not fulfilled her duty to the souls of her dependents; and, therefore, as Edwardes foresaw, her administration has measurably failed to rehabilitate their minds and bodies. . . . Let her inspire India with a veritable Christian faith, and nine-tenths of the present difficulties would spontaneously cease."

It will be for the peace of India and of Asia to recognize this. He who contributes to enlarging the missionaries' work in India during the coming year, is not only saving souls from death; he is strengthening the only force that is working for the life and redemption of the

world. Whatever else is done for India, in plague prevention or famine relief, or secular education, is but external and tertiary.

The King of *Siam* has been visiting Europe during part of the year. Perhaps the pleasant intercourse he had, as it is reported, with President Faure of France, accounted for the absence of serious trouble over the boundaries between Siamese and French territory, though the Siamese appear to have made some aggressions. Much may be hoped from the visit. The work of the missionaries is held in as high favor as ever and explorations by Dr. McGilvary and Dr. Peoples in the extreme north, above the Laos States, reveal a great country and accessible peoples whom missions have not yet reached.

China has moved slowly during the year; but it is a great thing to move one-fourth of the human race at all. Politically there has been little change. Russia holds such a position with reference to Man-



CIVIL SERVICE EXAMINATION HALLS, CANTON.
In these examination booths, each of which is only large enough for one man, the students are examined in the Chinese classics. They are not allowed to leave them until each examination is over, but attendants may bring them food and water.

churia as to be able to absorb that territory whenever she is ready to do so, and her sharp, decisive action, during the war, in securing Chinese territory from Japanese appropriation, and in pursuing one clear, strong line of policy commanded the respect and confidence of the Chinese government. In the south, France wants Hainan, and makes little concealment of the desire, while the opening of the West river to trade pours British influence into Kwang tung, Kwang si and Yunnan, and so places an effective bar across the northward advance of French aggression from Tonquin, while it establishes a belt of British control, in fact, along the northern boundaries of Tonquin, Burmah and Assam. British commerce and so British influence are

now predominant in the two great valleys of China—the Yang-tsze and the West. There have been no serious outrages during the year, save the murder of the two German missionaries in Shantung, where the Rhenish society were just establishing a new mission, and on the whole the anti-foreign feeling seems to have mellowed a little. The German aggression, which followed the murder of the Rhenish missionaries, however, may feed the slumbering hostility into heat. From Peking not a little pressure has been exerted on provincial authorities to provide facilities for the study of English and western sciences; and in many provinces such schools have been established. The Imperial University at Tientsin under Mr. Tenney has been enlarged, and, crowded with students, seems to be on solid foundations. A passion for English has grown up in the ports. Schools and colleges which offer it are thronged with pupils, and even those which do not, but have a reputation for solid work, have also leapt from an almost languishing condition to new prosperity. The railroad from Tientsin has been pusht to within three miles of the gates of Peking, and the great line from Peking to Hankow, and from Hankow to Canton seems to be fairly well assured. *Fung shui* and geomantic superstitions have shown that they are powerful, but not powerful enough to stand against the demands of progress. Bicycles and foreign costumes are fads of the young Chinese of sportsman-like tastes in other cities than the coast ports. Some think the fountains of the great deep are about to be opened. It is not so. China is moving, but her central government is corrupt, and lacks the capacity to lead the country forward, while the people are the same in character that they have ever been. There will be ebb and flow in China.

STAGES OF PROGRESS

will be succeeded by reactionary falls. Permanent change for the better will only come with permanent improvement of character and the play upon Chinese life of the redeeming, restorative forces of *Christianity*. If there is any harder task in the world to set before the Church than this, of subduing the mind of China, which has been *forming* and hardening into its present amazing distortion through *thirty centuries*, to the mind of Christ, it has not been discovered yet, unless it is to be found in the Mohammedan missionary problem, and the proclamation of religious liberty in the lands of Islam will give to this problem a totally new face.

It may be doubted whether, on the whole, *the mission cause in China has ever before* had so successful year as this last. The movement in Fuh-kien may be discounted by some in suspicion of the *motives* of the inquirers, on whom the power of foreign nations shown in the punishments inflicted for the outrages at Kucheng has made a deep impression; but such a criticism is of second causes only,

and not of results. A great gathering of sincere Christians will be the fruit of this movement. The growth in Manchuria seems to continue without abatement. The missions are pressing out into new territory. The work in southeastern Hunan, carried on for several years without ostentation, seems to be better establisht, several churches having been gathered there, and persecution having been brought to an end for the present. Generally throughout the Eighteen Provinces missions have surrendered nothing, but have strengthened their stakes and enlarged their borders.

In the *missions in Japan* the worst seems to be past. The reaction which had its roots chiefly in rationalism and nationalism has tried the churches severely, and has sifted out a great deal of chaff. Now, the general testimony is, that the people want pure and positive presentation of the Gospel, and not the arid speculations and vagaries which, for awhile, many were in danger of supposing constituted that real and adapted Christianity for which Japan was seeking. The dangers which assail the Japanese church have by no means been left behind, however. The new industrialism which has increast the product of manufactured goods so as to absorb trade formerly in foreign hands, and which is represented by imports in 1895 of yen* 138,674,842, as compared with yen 37,637.38 in 1886, and of exports in 1895 of yen 136,186,328, as compared with yen 48,870,532 in 1886, has made the commercial spirit the spirit of the country. While the elaborate and thoroughly organized system of government education pours out steadily its irreligious torrent of influence. Combined with this is the spirit of war, which has been fed and nourisht the past year among all the people who are toucht by the modern movements at all, and which is striving toward the end of doubling both army and navy within the next decade, in preparation, the young Japanese will tell you, for the meeting they propose to have some day with the



A CHRISTIAN SCHOOL AT NANKING, CHINA.

* A yen is equal to about 50 cents gold.

Russian power, which, with its advancing railroad across Siberia, its Asiatic fleet, and its one hundred thousand troops at Vladivostock, so ominously overshadows them, and so sharply checkt them in their designs upon China and robbed them of the foothold upon the Continent—one of the most disavowed but most desired fruits of the war. The flurry over the Hawaiian question in the summer soon died away. Every level-headed Japanese knew that it was nonsense to offend the United States, which buys nearly one-half of their exports. But there has been not a little friction, and a great deal of talk about friction between foreigners and Japanese in the ports. The missionaries, as a rule, make no such complaints. Their relations with the people are now well adjusted. The difficulties arise with those who so distrust the Japanese that the prospect of coming into force of the revised treaties is most unpalatable to them. They do not wish to be subject to Japanese laws and courts. On the whole, the year has been one of comparatively sober and solidifying progress in Japan. The people are enamored now of industrialism and military power as the real secret and gist of civilization, but many are coming to recognize that a nation is fouling the springs of all true power and stability which traduces religion and trains men to live as tho there were no God and no law of God. But this mad self-deception is only

A STAGE IN JAPAN'S PROGRESS.

The country is honestly seeking for what is best, and its fickleness is due to its superficial judgments, which lead it with apparent captiousness from one thing to another, before the first has been thoroughly tried. When the people find what is the best, and see it, they will be stable enough. One who knows them as well as any one living, writes privately regarding them:

"One often hears the Japanese charged with extreme fickleness, especially in comparison with the Chinese. This charge, I think, requires to be somewhat qualified. During the feudal *régime*, for about three centuries, they surely were sufficiently steady and conservative. The Chinese as a nation have not yet emerged from that kind of stagnancy, whereas the Japanese have entered on the path of human progress. The present generation of Japanese lives and moves in an age of change in all departments of life, in an age of transition from the old to the new. In things material as well as immaterial, they are making for something better and something higher than what they were, and had by heredity and transmission from of old. The Japanese are quick witted, and apt to jump to a conclusion without sufficient knowledge or examination; hence, they readily enter upon a thing quite new to them. It does not take them long to find out that they have made a mistake, or, perhaps, they are disappointed, while at the same time it is likely that another "good thing" has attracted their attention. And so they go in for that, and so on. But, by-and bye, when they have finally hit upon the right thing, they are quite steady and often splendidly persevering."

The process of galvanizing the national religions into some sort of vital obstruction to Christianity has been carried on vigorously during

1897. Societies for adapting Shintoism to modern philosophy, and for advancing the interest of the worship of the fathers of the empire, have been formed. The Buddhist papers have been full of forebodings as to the effect of throwing the whole country open to foreign residence. "What will happen," they ask, "when the simple-minded country folk, with their quiet and trustful faith, are brought face to face with this disturbing, scrutinizing, iconoclastic spirit of western civilization? Would that the treaties had not been revised, and that the people had been left in the peace of their ancient ways!" To prepare for this change the more advanced Buddhists, who have already adapted their ethics and philosophy to the needs of the new situation, are seeking now for some adaptation in preparation for the struggle with modern science. In the missions, the rupture between the ultra liberal men in the Kumiai churches and the American Board missions has been made complete. The Church of Christ now stands first in evangelical membership, and with the cooperation of the seven missions which work with it, has decided to take what it believes to be a large step forward in the matter of self-support. Its practical position is, that no church should be organized that can not be self-supporting, and that churches already organized on a different basis shall be given two years in which to attain self-support or forfeit their privileges as fully organized churches. Deeply in sympathy with the nationalistic aspirations of Japan, and strongly affected still by the influence of liberalism and scepticism pouring in from America and Europe, the native preachers of all the churches are struggling toward firm evangelical foundations, and the people are everywhere demanding such preaching as supplies them with true spiritual bread and drink. The Unitarian propaganda is not gaining any power. Mr. Clay MacCaulay, its leading American representative, declared at the seventy-second anniversary of the American Unitarian Association in Boston lately, that the Unitarian body is more widely known in that country than any other foreign religious body, and that the name Unitarian



A BUDDHIST PILGRIM IN JAPAN.

has become incorporated into the Japanese language as signifying reason in religion.

It is an interesting comment on this, that in reporting their work to the Rev. Henry Loomis, of the American Bible Society, for his annual table of statistics, the Unitarian missionaries omitted this last year the one church they had reported the year before. What had become of it? Did it become incorporated into Japanese Buddhism or eclecticism?

Light and shade have played over *Korea* with inconstant alternation during 1897. The new year begins with the mission outlook brighter than can be described, and with the dark clasp of Russia tightened to mastery. On the evening of October 7, 1895, Japanese influence was absolutely supreme in Korea. But it was an external power imposed, which had wrought great reforms in the most obtuse and provocative way, but had built up no party in the state to whose interest it was to sympathize with Japanese authority. Early in the morning of October 8, 1895, the queen was slain at the direct instigation of Viscount Miura, the Japanese minister. It was a stupid blunder, showing the complete diplomatic puerility of the Japanese representatives. By sunrise, the influence of Japan in Korea had been wiped away as floods sweep away straws. Japan had won and Japan had undone. The king fled to the Russian legation, and so without the lifting of her hand, Russia found Korea separated from China, cleaned somewhat and a little purified, and placed in her lap by the blunder of Japan. The war with China was undertaken by Japan to secure the independence of Korea. So she boasted. She was establishing civilization in the East. To start Korea on the highway of emancipated enlightenment was her great aim and ambition. And now she has closed her first chapter with the utter collapse of these pretensions, and has succeeded merely in doing a piece of not very clean work for Russia. As long as Mr. Waeber was the Russian Minister, and Mr. McLeavy Brown, an Englishman, was superintendent of the customs and adviser of the treasury, there was not much to fear. Mr. Waeber was a broad-minded, honest man, who wisht for the good of Korea, and did a great deal to this end. His wife was a Lutheran, and they showed no unfriendliness to evangelical missions, while Mr. Brown, with absolute veto power over all expenditures save those of the royal household department, was a guarantee of integrity and honesty, and an assurance of such progress as could be made against the odds of a worthless king, an *opera bouffe* government, and as corrupt a set of officials as could be found outside of Persia and China. However, Mr. Waeber was promoted to be Minister to Mexico, and in September Mr. Speyer, a man of different methods, with whom it was believed the interests of Russia would have precedence over those of Korea, was transferred from Tokyo to take his place. Does the

fruit begin to appear? A recent telegram announces the removal of Mr. Brown, and from time to time news comes of slight increases of the staff of Russian officers, who now have charge of the Korean troops. If Mr. Brown has indeed been removed, it is as heavy a blow as could well be struck at the cause of progress in Korea, altho even he was unable to stay the tide which was already running back to the old days of office buying and selling, unjust, irregular taxation, official squeezing, and general corruption. In any event, 1898 opens with the reactionary tendencies dominant in politics and government in "Chosen."

Buddhism has no hold in Korea, when compared with Japan or



A CHRISTIAN SCHOOL FOR GIRLS, SEOUL, KOREA.

Asia, or Burmah, or Siam. What religion the people have is Shamanism, and Shamanism unorganized, unarticulated, with no framework of bone or gristle is a very flabby opponent to such a force as Christianity launches against it. The spirits proved quite inefficient in the China-Japan war, and the spread of Christianity has emboldened many to throw aside their fear of them, even while unprepared as yet to accept the high requirements of Christian discipleship. A great transformation has past over the country since the war, destroying the old spirit of exclusivism and distrust, which seems to have been the inevitable fruit of Confucianism everywhere, and disposing the people with peculiar favor to missionaries, especially from America, which has had the good fortune to be well represented diplomatically, and whose political disinterestedness, at least, is in a measure under-

stood. The missionaries have been helpt by these conditions, but have known their superficial value too well, had they not been aiming at altogether different results, to do other than ground their work on solid spiritual foundations. Nowhere else in the world have I met native Christians of more joyous and simple faith, who were more vividly reproducing in our own time the apostolic days, when "the word of the Lord had free course and was glorified"; and "there were added to the Church daily such as were being saved," visibly delivered from day to day from the grip of old errors and evils, and led on into evident light and life. Over and over again we thought of the exclamation which in the early days of Christianity was in the mouths of the heathen, "Behold, how these Christians love one another!" It is scarcely to be doubted that there will come, perhaps soon, a time of great trial and sifting in the Korean Church. The new year dawns, however, on a wonderful opportunity to reach an open people.

The Siberian railway slowly creeps across Asia, working from both the east and the west. Russia has been given a coaling station at Fusan, and an open port is hers on the Gulf of Pe-chi-li when she wishes it. Germany is pressing her trade, and before the end of the year several new Japanese steamship lines, or old lines enlarged, are promist to bind Japan more closely to America and Europe.

This is a rapid view of the conditions with which the new year begins in Asia. The forces of men flare and fall. The old faiths of men are declining, or so far surrendering to the pressure of the new times as to betray themselves and to compromise their true principles in the effort to meet Christianity on ground where it is invincible. But throughout Asia the great movement of missions has forged steadily on. Nothing can stay it—neither its own blunders nor the apathy of home Christians; neither slander, nor misunderstanding, nor opposition, coldness of heart or warmth of passion. A cool, just measurement of the situation leaves as a conviction more firm far than that of designs and power of the Russian government, this of the pertinacity, the virility, the permanency of the enterprise which begins this year under brighter auspices than ever, and which believes in the face of all doubt and denial, that it is the movement of God upon the nations.

"REJOICE, YE HEAVENS!"—Rev. xii.: 11, 12.

REV. F. B. MEYER, B. A., LONDON, ENGLAND.

We will not attempt to locate in the prophetical chart, the incident referred to in this paragraph; whether it has been fulfilled, or has yet to be fulfilled, is immaterial to our present purpose. The casting out of Satan is not confined to any one incident in the history of

redemption, but is, probably, a long process which commenced when Jesus said: "Now shall the Prince of this world be cast out," (John xii.: 31), and will reach its consummation, when he shall have been driven from heaven to earth, from earth into abyss, and from the abyss into the lake of fire and brimstone. The principles, therefore, which appear at any one stage of the casting out of the old serpent, the deceiver of the whole earth, are applicable universally, and we may obtain valuable lessons for our own share in the process, by carefully studying the statement, that "they overcame because of the Blood of the Lamb, and because of the word of their testimony, and they loved not their life even unto death."

One point of exegesis must be settled before we can feel the full force of this sublime announcement. We are told that *they* overcame. Who are these? Obviously, not Michael and his angels, for it could be hardly said of these celestial combatants that they overcame because of the Blood of the Lamb, and because of the word of their testimony, nor, that they loved not their lives unto the death. The pronoun evidently points to the previous noun, *the brethren*, who had been accused before their God day and night. And who were these brethren, concerning whom the great voice in heaven speaks? Can they be other than the saints who were dear to God, and who, face to face with the fury of magistrates and crowds, stemming manfully the hatred and opposition of their times, were bearing persecution and reproach in every city of the known world; and without knowing it, by their victories, were bringing success along the entire line of the hosts of light.

THE SOLIDARITY OF THE ARMIES OF GOD.

The conflict throughout the universe between good and evil is one. The saints on earth are brothers in arms with Michael and his angels. Each soul, however lonely and obscure, plays an important part in the issue of the fight, just as sometimes an entire position may be gained or lost by the fidelity or otherwise of a single sentry at his post.

For a moment let us consider this great conflict. It must have begun with the first uprising of pride and rebellion in Satan's heart, when for the first time he abode not in the truth. There was, probably, war in heaven long ages before it broke out in the glades of Eden. It may even be that the earth herself bears marks of that ancient conflict, though it became more markt and determined when man's destiny became the gauge of battle. It may appear some day that much of the carnage of creation, the ferocity of the tiger and the hawk, the violence of the hurricane, and the casualty of the earthquake, are due to a disturbance introduced into God's creation by the sin of the archangel, who had been appointed the vicegerent and prince of the world, but who violated the first law of his creation, by assuming the prerogative of independence. It is enough, however, for

us to learn the consideration of the malign effect of his fall on nations for the more certain and scriptural conception of its effect on man.

The inner thought of the fall was the successful assertion on the part of Satan of his superiority over the new creature which God had built up from the dust of the earth. By a lie he seduced him from the allegiance which he had so often plighted when he walked the glades of Eden in converse with his creator; and in that first act of disobedience Satan acquired a supremacy over Adam and his race which he has never failed to press to its utmost capabilities.

Since the fall, the government of man has been held by the prince of the power of the air, who is also the God of this world, and the entire system of idolatry, which is co-extensive with the family of man, is in its essence, demon-worship. This is clearly stated by the apostle, "This, I say, that the things which the Gentiles sacrifice, they sacrifice to demons and not to God" (1 Cor. x. : 20), a statement which is corroborated by the universal witness of missionaries, that the whole system of Fetishism, is really demon-worship, and that the gifts of idol-votaries, are really presented to propitiate the evil spirits, which in their experience are only too much to be feared.

It is probable that heathenism is the dark veil beneath which the prince of evil enshrouds himself and his trusted emissaries. Daniel tells how the angel that came to him had been resisted and stayed by the Prince of Persia, in evident allusion to some strong evil spirit which had delayed his progress (Dan. x.). And Ezekiel uses of Tyre words that, in their full meaning, are only applicable to the dark spirit that ruled the city (Ezek. xxviii.). In perfect harmony with these two statements, the Apostle tells us that our warfare is not against flesh and blood, but against the rulers of the darkness of this world, against the spiritual hosts of wickedness in heavenly places (Eph. vi.). Putting all these statements together, are we not clearly taught that before headway can be made in the evangelization of any country, or the overthrow of any idolatry, the strong man who holds his goods in peace, has to be bound by the cords of faith and prayer. Probably, if the story of missions could be written from the heavenly standpoint, we should find that each advance was simultaneous with some casting out of the evil spirits that had been too long entrencht in the dark superstitions and idolatries of the heathen—the casting out which was due to the faith and prayer of humble saints, who may have been removed from the scene of conflict by vast spaces of land or sea.

This thought may be carried even further. It is almost certain that behind every strongly entrenched wrong in Christian laws, such as the liquor-interest, the betting-ring, the gigantic system of impurity which holds its myriads in thrall, we have to deal not with flesh and blood, but against evil spirits that hold and rule the hearts of men.

Hence the necessity of having spiritual men engaged in the conflict. If we are contending with spirits, it is preposterous to use carnal weapons, such as rhetoric and human learning. You can only conquer spirit by spirit. And no man can hope to succeed in this fight, who has not already learnt the secrets of the overcoming life, and applied them successfully for the regimen of his own spirit.

Hence the importance also of prayer, because in this holy exercise lonely souls are able to throw their weight into the conflict, and the supplication or intercession offered in loneliness and solitude may avail to turn the scale in some distant place, as an ounce-weight cast into the scale, where two hundredweights are in balance, will make the one preponderate over the other.

Heaven and earth are in close sympathy. The angels rejoice over one sinner that repenteth. Satan is beheld falling from heaven, when a handful of humble disciples cast out a few demons, and perform a few other miracles. The heavens are bidden to rejoice, and Satan is cast out of some position of advantage, because the brethren on earth overcome with the blood of Jesus, and the word of their testimony.

Do not undervalue yourself. Do not underestimate the effect of your successes or failures. The position of every grain of sand affects to some extent the position of every other sand grain throughout the world. The weight of every asteroid reacts on the balance of the spheres. The addition of every drop of moisture is felt on every tide on every beach around the world. We can not be neutrals in the great fight. If we are not for Christ we are against Him; if we do not gather with Him, we scatter abroad. It will make a real difference in bringing in the kingdom of God, whether we have fought a good fight, and finished our course. Let us, therefore, appropriate the memorable resolve of S. J. Mills, of the Haystack Covenant, so to live as to make our influence felt to the remotest part of the world, and not here only but through all worlds, and all ages, to the glory of Christ, so that through us may come salvation, and the power, and the kingdom of our God, and the authority of His Christ.

THE ESSENCE OF THE CONFLICT BETWEEN GOOD AND EVIL.

By every artifice which Satan can employ, moral beings, whether among the ranks of angels or men, are being blinded to the secret of blessed and healthy existence. In order to win and help his power, he endeavours to show that there is no policy comparable to that of self-pleasing. To be one's own master, to follow the sway of inclination, to do good things from a selfish motive, to oppose even the power of Satan, because of the price to be paid with self-interest, this is the policy to which he uses all his arts to persuade. In the first temptation he told Eve and her husband that the tree was to be desired to make them wise, and its fruit would make them become as gods.

In the temptation of our Lord, Satan strove to show that He had a perfect right to gratify appetite, to act on impulse and presume on the Father's care, and to acquire the Kingdom by methods of self-pleasing, from which the cross and shame were eliminated.

In our Lord's words to Peter, when he answered his suggestion to spare Himself by the severe command, "Get thee behind me, Satan;" we may infer that in his apostle's advice, the Lord detected the same spirit against which He had so often contended in his conflicts with the evil one. The great enemy of man was always suggesting to the Son of Man that He could achieve his life-purpose by easier methods, than by laying down his life.

When on the evening of His death, the Master said: "The Prince of this world cometh, and hath nothing in Me," His consciousness of the certainty of victory was determined by the knowledge that He had no will or way or purpose of His own, to which the evil one could direct his suggestions, or from which would emanate the least likelihood of yielding to his power.

The Christ spirit is, therefore, forever victorious over all the power of the enemy. It is as impervious to the attack of evil, as carbolic acid is to the fructification of spores of disease. When a spark comes to the ocean, it finds nothing in the briny waves on which to feed or kindle, and when the spirit of selfishness appeals to a nature in which there is nothing but perfect love, in which there is absolute selflessness, it rolls back paralyzed and conquered.

If we may dare to say it, the Divine Man has establisht in Himself a perfect antidote to the power of evil. The spirit of love and life and entire devotion to the will of God in the service of man, is a rock on which the waves of hell break in clouds of spray. And just in proportion as we imbibe that spirit, are inoculated with that nature, and partake of that rock-like character, we, too, shall be more than conquerors. Good is love, the highest good is the most perfect love, and love is selflessness. There is none good but One, that is God, and God can not be tempted with evil, because He is good, and in Him is no darkness at all, no taint of self.

Evil is in some form or another the manifestation of the self-principle in which is darkness, hatred, misery, hell.

Christ in our nature has lived a life of perfect selflessness and love. Thus He has overcome the power of the enemy, and is raised far above all principality and power and might and dominion. Through the ages He is living a life of pure and intense benevolence, goodness, love. Selflessness is regnant in our King; through Him love reigns over all spheres, and is carrying forward its blessed victories to the overthrow of the empire of darkness. And in so far as we ally ourselves with him, substitute His nature for our own, repeat in our poor life something of the mighty music of His matchless nature,

we, too, shall overcome. The Christ-spirit in us will master the selfish spirit of the devil. Love must gain supremacy over hate. Those that follow the cross, and count not their lives dear to the death, must finally tread on all the power of the enemy, and nothing shall by any means hurt them. "Ye are of God, little children, and have overcome them, because greater is He that is in you, than he that is in the world."

THE THREE-FOLD TALISMAN OF VICTORY.

The Blood of the Lamb.—The one sufficient answer to the accusations of the great accuser before God, is the propitiatory death of the Lamb of God, for which the word Blood is the sufficient synonym. Let him say what he will against us, and he can hardly exaggerate the truth, there is one sufficient and satisfactory reply, "The Blood of Jesus Christ, God's Son, has cleansed our hearts, and blotted out the handwriting that was against us, and contrary to us." There is nothing more to be said. This word ends the strife.

But, probably, there is even a profounder meaning. The Blood of Christ stands for His perfect love, His entire subordination to the will of His Father, His supreme devotion to the great cause of human salvation. And in so far as we drink of that blood, and are baptized into that spirit, and even fill up that which is behind of the sufferings of Christ, we learn the secret of perennial victory, and are able to stand in the evil day. We possess a thin red line that keeps the enemy at bay. In preaching it we let loose a principle throughout the world, the principle of selfless love even unto death, before which the powers of hell can not stand.

Again, as we proclaim the Blood of Christ, and all it means to the children of men, we emancipate them from the dread of the consequences of sin, which is Satan's most potent instrument of thraldom, we secure peace from the terrors of conscience, and the accusations of a broken law, and we inspire them with desires to learn the secret of love as selfless, self-sacrifices as perfect. Thus we overcome by the Blood of the Lamb.

The Word of our Testimony.—We are sent to the world to resist the devil's lie, by bearing witness, as our Master did, to the truth. There is no such way of defeating error, as by presenting truth alongside. Suppose the artists of a given era are possest with false conceptions of nature, and of painting, a great critic may arise, who shall detect and criticise their mistake, but his words will not produce the same effect as if he were to present nature on his canvas with the faithful portraiture of a true witness. Let him hang his picture on the wall, and without a word of comment, it will show the inaccuracies and inaptitude of the school he desires to dispossess.

Such is the vocation of Christ's servants. When Satan presents men with a travesty of true peace, making it to consist in circum-

stances and surroundings, we are called upon to show it consists in a state of heart, which outward conditions can not affect. When Satan makes joy consist in the hilarity of perfect health, or the stimulation of the stage, the music-hall, the dance, it is for us to bear witness that the unseen and eternal are the only true ministrants of enduring gladness. To this end we were born, and for this we came into the world that we might bear witness to the truth, and in doing so, refute the lies with which Satan deceives the whole world. Finally, the conscience which is within every man must recognize the voice of the true Shepherd, and reject the false for the true.

The Prodigality with which the Saints regard their Life.—"They loved not their life even unto death." In the great war we must follow our Master in absolute self-surrender. The resistance against evil must be carried even to blood. Like Paul, we must be willing to be poured out as a libation. There must be but one purpose—to do the will of God; one aim—to deliver men from the power of the devil; one supreme and over-mastering love to which no hardships are too great, no expenditure too costly. Like our Master, we overcome in apparent failure, we conquer in apparent defeat, we are crowned and ascend the throne when our enemies think they have put out our name from under heaven.

RECENT MISSIONARY BOOKS.

BY THE EDITOR-IN-CHIEF.

What furnishes a more abundant proof of the prominence of missions in the present age than the number, variety and value of the books and periodicals which either treat of mission work directly or recognize in it a factor too mighty to be disregarded? The Literature of Missions is fast assuming a manifold form and a yet more manifold bearing; not only historic and biographic, it is becoming in effect also apologetic—presenting in itself a body of evidence that makes cavillers appear irrational and even ignorant, and proving Christianity to be of God by its divine effects.

The mere mention of good books issued during the past few years along the lines of missionary enterprise or in some way linkt with the work of a world's evangelization, would require more space than is consistent with the pressure of other matter. But we here bring to the reader's attention some books which have been submitted for review, or have in other ways compelled attention by their high merit and excellence.

We give here a partial list of recent books bearing on missions, some of which have been already referred to in these pages, but are now mentioned in a classified list, for more convenient reference.

I. General.

Christian Missions and Social Progress	Jas. S. Dennis	Fleming H. Revell Co.	$2.50
Strategic Points in the World's Conquest	Jno. R. Mott	Fleming H. Revell Co.	$1.00
Concise History of Missions	E. M. Bliss, D.D.	Fleming H. Revell Co.	.75
Short History of Missions. (5th Ed.)	Dr. Geo. Smith	T. Clark, Edinburgh	$1.00
Hand Book of Missions	A. McLean	Chn. Pub. Co., St. Louis	.50
Picket Line of Missions	By Eight Authors	Eaton & Mains	$1.00
In Lands Afar	Edited Dr. E. E. Strong	A. B. C. F. M.	$1.25
A Century of Christian Martyrs	Rev. F. S. Harris	Jas. Nisbet, London	.75
Child Life in Mission Fields		Barby & Smith	$1.00
Methodist Episcopal Missions. 3 Vols.	Reid-Gracey	Eaton & Mains	$4.00
Church Missionary Society Workers	Emily Headland	Jas. Nisbet, London	$1.00
Hist. Sketches Presb. Missions. (New Ed.)		Pres. W. B. F. M.	$1.00
Philip Melanchthon	David J. Deane	Fleming H. Revell Co.	.75
The Growth of the Kingdom of God	Sidney L. Gulick	Fleming H. Revell Co.	$1.50
Chosen of God	Rev. Herbert W. Lathe	Fleming H. Revell Co.	$1.25
Dictionary of Treatment	Wm. Whitte, M.D.	H. Renshaw, London	$3.00
Autobiography of Chas. F. Deems, D.D.	By His Sons	Fleming H. Revell Co.	$1.50

II. Africa.

Chronicles of Uganda	R. P. Ashe	Randolph & Co., N. Y.	$1.50
Seven Years in Sierra Leone	A. T. Pierson	Revell & Co.	$1.00
Wm. & Louisa Anderson. (Old Calabar).	Wm. Marwick	And. Elliot, Edinburgh	$1.50
Madagascar of To-day	Rev. W. E. Cousins	Fleming H. Revell Co.	$1.00
Madagascar Before the Conquest	James Sibree	Macmillan & Co	$2.00
Africa and the American Negro	Prof. J. W. E. Bowen.	Gammon Theo. Sem.	$1.00
Pioneering in Morocco	Dr. Robt. Kerr, M.D.	H. R. Allenson, N. Y.	$1.50
David Livingstone. (New Edition)	Dr. W. G. Blaikie	Fleming H. Revell Co.	$1.50

III. Turkey and Persia.

Letters from Armenia	Prof. J. Rendell Harris.	Fleming H. Revell Co.	$1.25
Conversion of Armenia	W. St. Clair Tisdall	Fleming H. Revell Co.	$1.40
Turkey and the Armenian Atrocities	E. M. Bliss	Hubbard Pub. Co., Phil.	$2.00
Persian Life and Customs	Rev. S. G. Wilson	Fleming H. Revell Co.	$1.25

IV. India.

Twelve Indian Statesmen	Dr. Geo. Smith	John Murray, London.	$2.00
Missionary Pioneers in India	Jno. Rutherford	And Elliot, Edinburgh	$1.00
Life of T. Valpy French. 2 Vols	Rev Herbert Birks	John Murray, London.	$3.00
In the Tiger Jungle	Jacob Chamberlain, D.D.	Fleming H. Revell Co.	$1.00
Chn. Service Among Educ'd Bengalese.	R. P. Wilder	Gazette Press, Lahore.	$1.25
Letters from Ceylon	Fannie Gregson	Marshall Bros., Lon.	$1.00

V. China.

A History of China	Dr. S. Wells Williams	Chas. Scribner's Sons.	$2.00
A Cycle of Cathay	Rev. W. A. P. Martin, D.D.	Fleming H. Revell Co.	$2.00
26 Years of Miss'y. Work in China	Mrs. Grace Stott	Am. Tract. Soc., N. Y.	$1.75
Eye-Gate, or Native Art in the Evangelization of China.	Dr. Wm. Wilson	Partridge & Co., Lon.	.60
China and Formosa	Rev. Jas. Johnston	Fleming H. Revell Co.	$1.25
Sister Martyrs of Kucheng	Letters of Miss Saunders.	Fleming H. Revell Co.	$1.50

VI. Korea.

Korea and Her Neighbors	Mrs. Isabella Bird Bishop.	Fleming H. Revell Co.	$2.00

VII. Japan.

The Gist of Japan	R. B. Peery	Fleming H. Revell Co.	$1.25
Rambles in Japan	Canon Tristam	Fleming H. Revell Co.	$2.00
From Sunrise Land	Amy Wilson-Carmichael.	Marshall Bros., Lon.	$1.25
Religions of Japan	Rev. Dr. W. E. Griffis	Chas. Scribner's Sons.	$2 00

VIII. Islands of the Sea.

Hawaii, Our New Possessions	Jno. R. Musick	Funl. & Wagnalls Co.	$2.75
Pioneering in New Guinea	Jas. Chalmers	Fleming H. Revell Co.	$1.50
Een Yaar op Reis in Dienst Der Zendig.	Fe Leon Cachet	Amsterdam	$2.00

IX. American Indians.

On the Indian Trail	Rev. Edgerton R. Young.	Fleming H. Revell Co.	$1.00
Conquest of the Sioux	D. C. Gilman	Carlon & Hollenbeck.	.75

X. Europe.

Robt. W. McAll	Mrs. McAll	Fleming H. Revell Co.	$1.50
Christian Life in Germany	E. F. Williams, D.D.	Fleming H. Revell Co.	$1.50

The foremost in rank is "Christian Missions and Social Progress," before referred to in these pages. The extent and magnitude of this work may be inferred from the fact that the one volume so far issued, embraces over 460 pages octavo, and a second, of like dimensions, is being prepared. This work gives evidence of no hasty preparation. It will take first place among sociological treatises on missions, which are not numerous. It is scholarly, as became lectures first given in the halls of colleges and seminaries of learning, and is made doubly attractive by its artistic and unique illustrations, over sixty pages being thus adorned; while its value is greatly enhanced by the pains and patience expended in securing accurate statistics—a department where exactness is so difficult to attain. This book every student of missions,



CLASS IN CARPENTRY, LOVEDALE INSTITUTE, SOUTH AFRICA.
(By courtesy of Fleming H. Revell Co. From "Christian Missions and Social Progress.")

and of Christianity, will want to study; no other so broadly covers the field of its special survey.

The contributions to missionary *biography* are remarkably complete. If any man of modern times deserves to rank among the biographers of good and great men, surely it is Dr. George Smith, whose golden pen has given such masterly portraits of Duff and Carey and Wilson and Martyn and Heber. Here we have his latest, just at hand —"Twelve Indian Statesmen"—Charles Grant, Henry and John Lawrence, James Outram, Donald McLeod, Henry M. Durand, Colin Mackenzie, Herbert Edwardes, John C. Marshman, Henry Maine, Henry

Ramsay, Chas. Aitchison—the empire-builders of the nineteenth century. All but the first, the biographer knew personally, and some of them intimately. Dr. Smith has rare power of historical analysis and synthesis. He separates, classifies and combines, with equal skill. He sees events and men in their succession and in their procession. His eye takes them in, in the individuality that belongs to each, and sees the providential relation that each sustains to all; and thus he becomes a true philosopher of missionary history. This new volume we hope will have an American edition. Those who would test its value should read for example the splendid monograph on John Lawrence, the third of these pen portraits. The description of the great pageant at Agra on Nov. 20, 1866, is itself a masterpiece of word painting.

"The Life and Correspondence of Thos. Valpy French, First Bishop of Lahore," is in two volumes, each embracing 400 pp., octavo, superbly gotten up and a credit to author and publisher alike. This biography verifies the saying, that the world knows nothing of its greatest men. Bishop French was a C. M. S. missionary in North India for 18 years, and bore remarkable resemblance to Henry Martyn. One was honored by Oxford, the other by Cambridge; both were men whose one aim was to be holy and useful; both labored among Mohammedans and both finally left India and died in Arabia in the service of missions to Moslems. Bishop French's grave, like Keith Falconer's, is both a milestone and a stepping stone for missions to the Arabs.

Here we may add a word about "Brief Sketches of C. M. S. Workers," containing 25 biographical sketches in one volume of over 300 pages, which are both readable and valuable. How could it be otherwise where you have a gallery of portraits of Henry Venn, Dr. Krapf, Bishop Crowther, A. M. Mackay, and others like them!

"William and Louisa Anderson" is a record of life and work in Old Calabar. Mr. Anderson we have personally known and loved for his own, as well as his work's sake, and his wife was, indeed, an help-meet for him. This godly man had the rare honor of having presented to him a "Jubilee" address from the U. P. Foreign Mission Board of Scotland, on the completion of his *fiftieth year of mission work.* The presentation was made by our dear friend, Hon. Duncan McLaren, in 1890. In 1892 Mr. Anderson visited his relatives in America, and at the advanced age of 80 years, still kept preaching. Also on his return to Scotland, where we last saw him we found him as ready as ever to go back to Old Calabar, and having all the enthusiasm, if not energy, of youth. On September 29th, 1895, he actually sailed for the beloved home of his life's labors. He had his heart's desire, but it also proved to be the closing scene. After his death some facts came to light that illumine his saintly character. For instance, after his retiring allowance of £120 annually was voted him, he "complained (?) that it was too large" and askt that half of it might be given to the aged

ministers' fund and the foreign mission fund! This is a fair specimen of the man, one of the noblest missionary patriarchs we have ever seen, and one who reminded us of Robert Moffat.

"The Picket Line of Missions," is the happy name of a book containing nine sketches on Livingstone, Mackay of Uganda, Keith-Falconer, Sia Sek Ong, Dr. Kenneth Mackenzie, Bishop Thoburn, Mary Reed, John Williams and John Hunt. These sketches are from eight different pens—with an introduction which has on it the marks of that Johannean man, Bishop Ninde. Eaton and Mains have given a cheap but most attractive book to the Epworth Leaguers, in these portraits of the Advance Guard. The spirit of holy heroism burns in the book and is contagious. Variety is consulted, as may be seen when the difference is considered between the great missionary explorer of Africa and the humble convert of China, or between Mary Reed in India, and Keith Falconer in Arabia; and every Christian reader may find his "affinity" here, and get a new impulse and inspiration.

Among other biographies, not bearing directly on missions, we may mention "Philip Melanchthon," a delightful sketch of the "John" of the Reformation; and "Scripture Photographs," by Dr. J. Elder Cumming, who never writes a poor book or preaches a dull sermon. (Drummond's Tract Depot, Sterling.)

"The Chronicles of Uganda" is a specimen of the historical books which deal with *special fields*. This country, in the interior of the dark continent, is the cynosure of all eyes. Never, since apostolic days, has there been a miracle of missions surpassing what has occurred there within fifteen years, and particularly within the last five. It seems beyond belief that since Bishop Hannington was shot, such revolutions have taken place; and such transformations in the whole religious aspect of the people. Uganda is the great modern answer to doubts about the living God and the living Book of God. Mr. Ashe, in his "Chronicles," has given an interesting and valuable record of the religious and political conditions and changes of the country. The book abounds in well selected half-tone illustrations.

"Twenty six Years of Missionary Work in China" is a book of which Hudson Taylor says he found not a dull line in it. Mrs. Stott has a right to be heard. She has something to say: it is a story of faith, prayer, and patience. When her husband fell at his post, she bravely took up his work and carried it on, even to the *preaching;* and the mission she conducts is so well shepherded that Mr. Taylor finds it practicable to let it alone, scarcely supervising it. Those who think a prayer-hearing God is dead, or that the old Gospel is, like Samson, blinded and shorn, should read Mrs. Stott's charming story.

"China and Formosa" is from the pen of a man well known to many as the Secretary of the World's Conference of Missions at Exeter Hall in 1888, as well as by his missionary work and writings. He is

careful, scholarly, able, with modesty as great as his merit. There are some men whose imagination holds the brush when they paint; Mr. Johnson's fancy does not play with fact, or robe it in illusive attire. He is a mathematician in preciseness and accuracy, and his book is one on which the reader may rely. But, with all its carefulness of statement, it is by no means lacking in all that means an interesting volume. Numerous illustrations add their charm to the narrative.

"From Sunrise Land" come the letters of a charming woman, put into the usual beautiful form in which the publishers present matter to the public. Those who read this book become companions of a most lovely worker for God in her daily ministries in the Sunrise Kingdom, and are taken into her confidence. There is no attempted "style" or eloquent "periods"—simple as she is, is the story she tells, but it is full of the aroma of Christliness.

"Letters from Ceylon" deserves to go side by side with Miss Carmichael's book. The two are alike, and the authors are not unlike, but this sorrowful contrast is suggested—our dear brother, Rev. J. Gelson Greggson, has laid his daughter to sleep in Chilan, and her husband (Mr. Liesching) followed her less than a month later. These are the last letters that this saintly woman's hand will ever write.

A valuable account of mission work in Java is "Een Yaar op Reis in Dienst Der Zendig," covering a department of mission work which needs just such a full presentation. The book has 800 pp., and glows with fine illustration. We hope some good translation may make it accessible to English readers. It is a matter of regret that so much valuable matter should be lockt up in the chambers of a foreign tongue.

If the writer be permitted to mention his own work in this connection, "Seven Years in Sierra Leone" is the story of W. A. B. Johnson's marvelous labors, between 1816 and 1823. The fact that the original memoir is out of print, and that the narrative is of almost unequaled interest, constrained the Editor of this REVIEW to put it forth in this new form, which he hopes may bring it to the knowledge of many, and prove a divine impulse to a like holy life.

"Rambles in Japan" and "The Gist of Japan," both beautiful and artistic pieces of presswork, are what they claim to be—only that the "rambles" are by no means rambling. If anything more than has been written could be said about this little empire near the sunrise, it is here suggested. History changes so fast in Japan where a sudden Rennaissance has come to pass, that while a book is going through the press, events make it half antiquated. The "Gist of Japan" is an excellent digest of what one wishes to know in regard to the country, people and missions.

The book market presents also some very useful and marvelously condenst *text books*, such as the "Handbook of Missions," (Bethany Reading Course Committee, Cleveland, O.), whose writer is himself

an able missionary secretary, and with that of a volume of fourteen "Missionary Addresses," both books being meant and fitted to quicken and direct intelligent zeal for a world's redemption.

"The Short History of Christian Missions" is out in a fifth edition. Of course, every student of missions has that; and now comes a new "Concise History of Missions," which packs about as much information into 300 pp. duodecimo as can often be found. This will be a favorite text book and is one of the modern helps to study, eminently suited to the student volunteers and others who want *multum in parvo*.

Not every record, however, can or ought to be so condensed; and it is a matter of great satisfaction to see Dr. Reid's "Missions of the M. E. Church" enlarged by our true yokefellow, Dr. Gracey, into three volumes of 500 pp. each. Here is an encyclopedia of *Methodist* Missionary Societies and their work, and it is well worth its theme and gifted author and editor. It is embellisht with maps.

"Historical Sketches of Presbyterian Missions" is an old friend in a new dress. It always was first-rate and is now, if possible, *better* in its new and enlarged edition.

"The Growth of the Kingdom of God," is an attempt on the part of a missionary to the Island Empire, to present, primarily before Japanese young men, the proof of Christianity's power in the world. The book is confessedly an apologetic: it exhibits the growth of God's mustard seed—in numbers, understanding, practice, and influence among the nations where it has been planted. The *charts* are a distinctive feature. Mr. Gulick puts the results of his study in a form to be easily grasped and retained.

"In Lands Afar" is a series of sketches already charming the younger readers of the *Missionary Herald*, gathered now in a preservable form for reference. Those who have been accustomed to find in the *Herald* a feast of fat things will know what a banquet is here spread.

"Christian Life in Germany" is a much-needed book, treating of one of the great thought centres of the world; what happens there concerns the race. Dr. Williams has sought to acquaint us with this nation, to give the key to the life of a great people, especially intellectually, morally, socially, and religiously. He helps us to understand them, to sympathize with the sceptical tendencies and to interpret the socialistic sentiment so prevalent. We have been especially interested in his sketch of Pietism and the "Inner Mission," but we have as yet found not a page that had no charm about it. Whether or not one agrees with Dr. Williams, he always finds that the writer's converse is uplifting and instructive.

"A Dictionary of Treatment" is a comprehensive therapeutic index of 1000 pp., a copy of which the author has sent free to fifteen hundred missionaries, as a help and guide in medicine and surgery, where

often skillful attendance is not at hand. It is the work of a lifetime to present such information in a form so portable and useful; and it is a noble service to humanity to send such a book as a free gift to the ends of the earth.

"Eye-Gate or Native Art in the Evangelization of China," is the title of a unique and attractive book recently prepared by William Wilson of the China Inland Mission. The object of this book is two-fold, appealing alike to missionaries in China and to those at home interested in the spread of Christ's Kingdom in heathen lands.

Missionaries, in China as elsewhere, realize the value of Scripture prints, magic lantern illustrations, etc., to instruct native Christians.



THE PRODIGAL SON. SCENE II, THE DEPARTURE.

Among those unfamiliar with Christian truth such means are of little value and often prove a positive hindrance because the foreign character of the picture distracts the mind from the truth. In "Eye-Gate," Scripture stories and parables are illustrated with pictures designed and executed entirely by a Chinese artist, so that these are Chinese in every detail. One of these illustrations we reproduce here.

These pictures are printed in colors and were originally painted in large cartoons suitable for open-air preaching. The subjects delineated comprise The Prodigal Son, The Good Samaritan, Noah and the Flood, The Horrible Pit, and The Miry Clay and The Burden of Sin. Each subject includes several scenes, and is accompanied by an explanatory key. The book contains, in addition, several chapters on the progress and prospects of missionary work in China.

II.—MISSIONARY DIGEST DEPARTMENT.

JULIAN HAWTHORNE ON INDIA.—I.

The Cosmopolitan presents a vivid and awful picture of the horrors of famine and plague in India, in the valuable series of papers publisht in the July to the November numbers from the graphic pen of Julian Hawthorne, the *Cosmopolitan's* special commissioner to India. Mr. Hawthorne was deeply impresst with what he saw and heard, and has written in candid, clear and convincing manner of harrowing conditions prevailing, the inadequate methods of relief, and the outlook for the future.* We are obliged to reserve perhaps the most striking part of Mr. Hawthorne's account for our next issue. He says in part:

The Plague City

(Bombay) is built on a round flat—an island—the greater part of which hardly rises above high water mark, and even sinks below it here and there; but an acclivity, about one hundred feet in height, called Malabar Hill, occupied by the government house and the bungalows of wealthy people, extends in the form of a promontory into the western sea.

The population of the "Bazaar," or native town, is about nine hundred thousand, but the buildings containing it are crowded together in a very small area; some single houses are occupied by as many as two thousand persons. The site of the Bazaar is the least salubrious on the island. To the north is spread out the European quarter, with large and handsome public buildings. The streets are wide, connecting immense squares or open places. They are constantly swept and watered. Everywhere passes to and fro a mixt and incongruous population, Asiatic and European, naked and clothed. The thermometer in Bombay seldom shows a temperature above ninety-eight degrees, but the atmosphere is always miasmatic and feverish, and the humidity makes the heat far more debilitating than the scorching suns of the arid interior country. No white man living in Bombay can ever be or feel entirely well. The air is poisonous. The poison may act quickly or slowly on individuals, but it always acts.

I began my investigations with a drive through the Bazaar, or native quarter. The narrow, irregular streets lie between queer buildings, misplaced, uneven, grotesque, salient with odd features; some low, some high, their fronts and roofs balconied, hooded, gabled, crowding upon the sky, the eccentric lines of structure defined in various colors; over them glared down the blinding Indian sun, casting strange shadows. Upon the door-jams were painted innumerable red circles and crosses—plague and death. These sinister marks were by no means restricted to the poorer houses, many of the most pretentious were scarred with them. Death unseen and silent was all about me; it burrowed in the soil; it hid in the walls; it hovered in the air; it lurkt in the squalid nudity of the swarthy figures that thronged the narrow ways, squatted at the street corners, croucht within the shadows of booths. Hunting down the plague is a ghastly business. The circumstances and details of the pursuit could hardly be more redolent of horror and loathsomeness.

A house was markt down for visitation in the midst of the Bazaar. You could not see anything of it from the street; it was screened by other houses; but it was large enough to contain six hundred people. It was built round an interior court, perhaps five and twenty feet square; the four walls inclosing it went stag-

* Send fifty cents to *The Cosmopolitan*, Irvington, New York, for July to November numbers, and read these articles in full.—Ed.

gering upward, story above story, so that we seemed to stand at the bottom of a well. But what a well! The place even here, beneath the open sky, smelt like a cesspool. The ground under foot was boggy and foul, it was composed of dung and rotten matter of all kinds, and upon investigation proved to extend downward to a depth of no less than five feet. This huge and festering mass of coagulated filth had been accumulating uncheckt, deep down in that pit of human habitations, for fifty years past. The heat, quite apart from the poison of the atmosphere, was stifling and intolerable; there could never be any movement of air in this place, nor could the sunlight penetrate its hideous depths. But the windows of three-score living-rooms opened upon it, and this was the atmosphere which the inhabitants drew into their lungs day and night.

The people who crept and peept about the place assured us that sickness of any kind was quite unknown in this savory retreat. At the same time they admitted that several families were at that moment on a visit to their friends in the country, and had lockt up their apartments. Hereupon orders were given to inspect the house from top to bottom, and to break open all closed doors unless keys were promptly forthcoming.

The harvest of disease and death reapt in that single house was terribly large. Every room entered was dark, and the breath that came from it was unbreathable. Some were empty; three contained each but a single occupant—two were dead and one was dying. In one room, at the end of a stifling and lightless corridor, down which we had groped and stumbled, feeling along the filthy walls for possible doors, we found a mother and her baby lockt in and left to die alone. The woman was barely able to move, but with her last strength she covered with a fold of her sari the body of her infant, lest it should be seen and taken away from her. There was no food or water in the room; there was a number of rats, all dead. The floor was uneven with the compacted grease, rubbish, and excrementitious filth of years, and in the dull flash of the lantern there could be discerned an obscure scuttling of obscene insects, disturbed at their banquet.

Now, the family and neighbors of this mother and her child had complacently lockt them up there in the darkness and horror to die a lingering and tortured death; they had done so with the victim's full consent, and the reason was that both parties to the transaction preferred such an end to accepting the light, air, cleanliness and devoted nursing which the government offered them. If caste, superstition and ignorance can bring the descendants of a mighty race to this, what lower depth remains for them? And is this the ultimate goal of our clever contemporary Theosophists? One wishes the Mahatmas would come to Bombay and demonstrate to these turgid English how much better than Christianity is the esoteric doctrine.

How many hospitals there may now be in Bombay I know not. New ones were being added weekly and almost daily while I was there. Three big ones in different quarters of the city would have been enough; but the difficulties of caste had to be met, and each person relegated, so far as possible, to his or her own kind. The cooking must be done either by persons of the same caste as the patients or higher—I suppose the Brahmans could have cooked for anybody except for some of themselves. No doubt one might be too sick to know whether they were being profaned or not; but it is wonderful to note how vital the caste instinct is in this people; it seems to die, if at all, only just before the body, and not seldom it might be said to survive it.

The so-called Servants' Hospital, on made land adjoining the docks, consists of four sheds, made of matting stretcht on Bamboo frames and whitewasht. These constituted the hospital wards. A range of smaller huts behind them served to accommodate the friends of the patients, the workers, the dispensary

and the kitchen; the dead-house was removed a few rods to the north. The aspect of all was clean and airy. Each ward contained four beds and could have held many more. The nurses—men and women, native and European—past from cot to cot, taking temperature, dressing bubos, adjusting coverings, giving medicine or food.

In the first ward lay a middle-aged Hindu, with a blanket drawn up to his shoulders, and a piece of white mosquito-netting thrown over his face to shield him from the flies. He was drawing his breath with difficulty, in stertorous gasps, which heaved up the folds of the blanket under which his wasted body lay. The attendant pulled aside the netting, there were patches of black on his pincht brown face, his eyes were open and shining, but fixt; he did not notice us or change his posture. "He will die before sunset," remarkt the doctor, replacing the netting; "the disease has taken the pneumonic form in his case."



THE BANDORA PLAGUE HOSPITAL, INDIA.
(By courtesy of *The Cosmopolitan*.)

So far as a visitor could judge, all the arrangements and procedure of this little hospital were as well-conceived and as efficient as they could be. All was done that could be done for the people. Often the latter come for treatment too late; often they refused medicine or inoculation, and by far the greater part of them die—there is no cure for the plague. But the almost hopeless fight is steadfastly maintained; and, at least, it is better that the victims should die here than in the hideous surroundings which they would choose for themselves.

The newly started government hospital at Parel, given for the purpose by Lord Sandhurst, is a huge, irregular building, with spreading wings and a lofty columnal portico. This place had been for many years the palace and headquarters of the governors of Bombay, but for a long time past had stood unoccupied, the governors preferring more salubrious quarters on the seaward promontory of Malabar Hill.

A native attendant with whom I talkt, said that altho the people were so unwilling to come to hospitals, yet after having been brought there they became unwilling to leave. Many arrive, he said, who have not got the plague; but their houses have been destroyed and their furniture and clothing burnt; they have nowhere to go; their relatives were dead or had got away to the country.

Starving India.

The only persons of white blood who know what is actually going on are the missionaries, for they go about quietly everywhere, see everything, and can not be deceived or put off the scent by the native subordinates. Nor are the latter much concerned to deceive them; for they know that what a missionary says would not be accepted by the government if it contradicted the reports of its own agents. A missionary, in the eye of the government, is a worthy but sentimental and unpractical personage, whose sympathies are readily workt upon, and who knows nothing of political economy. The weight attaching to their assertions is, therefore, the government thinks, entitled to the respect which belongs to good intentions, but to little more. Now, anything further from the truth than is this prepossession on the part of the government it would be hard to conceive. It was my great good fortune to be thrown with the missionaries from the start, and I was able to compare their methods and knowledge with those of the government people.

Let me most emphatically declare that the English in India are doing all that wisdom and experience can devise, and heroic energy and devotion execute, to combat and diminish this stupendous calamity; they are sparing neither time, money nor life itself. But whatever they do as a government is voided of a moiety or more of its effect by the strict necessity they are under to employ native subordinates. The moment their white backs are turned, the native subordinates pocket a part (as much as is safe, and often rather more) of the money. It is impossible to stop this wholesale robbery, for the simple reason that there are not white men enough in India for that purpose. The area affected by the famine is nearly half as large as the United States; the means of transport are still inadequate to enable one to reach the greater part of it; and the climate is terrible beyond the belief of any one who has not experienced it. No white man can live in the plains of India; all he can do is to survive until he can get away to the hills, or back to England.

Millions, literally, of the people starve to death without the government having any knowledge thereof. Eight millions—eight times the population of New York, nearly twice that of London, have already died of the famine in India. Think, if you can, of this number of persons slowly turning into skeletons and dying for lack of food—and no one knowing anything about it. And were it not for the heroic and unselfish efforts that England is making, this stupendous total would be multiplied by two, or even three. Nor does the mortality by any means stop with the immediate deaths; for millions will be left, after the famine proper is past, with no means of cultivating crops—their bullocks have died, and their tools have been sold for food. And millions more will have been so weakened that their constitutions can never recover from the shock; they will droop month after month and year after year. Children especially, after having reacht a certain stage of hunger, never recover; they will not appear upon the books that record the mortality of the famine, but they will die of the famine none the less, even tho when they die they may be in the midst of plenty.

There is one thing we can do to help India, and only one—we can send money. If we would (and how easily we could) raise a hundred million dollars here, and cause as much as possible of it to be distributed through the various missionaries on the ground, we would almost dispose of any further danger of starvation in India. The missionaries do not work through native officials; the money they distribute is given by them directly into the hands of the starving persons themselves. Of course, the number of missionaries is very limited, and the number of persons they can reach is correspondingly so. But with means in their hands, the area of their activity would be greatly increast. Let each of

us remember that one dollar, properly applied, will keep a human being alive in India for a month. How many of us can afford to let that one dollar stay in our pockets, or go in tips to waiters, or in peanuts at a baseball match, or in cocktails and cigars? A score of persons have died in India of starvation while you have been reading the above passage.

Jubbulpore was my first stopping place. I drove through the native city—a crowded, huddled-up, uneven mass of buildings, looking older and more primitive than Bombay. The inhabitants throng the winding streets and the houses, and squat or sit directly in the roadway in great numbers, getting up and moving aside reluctantly to let my ghari pass. They are more, and more generally, naked than the Bombay people. In the grain-market section of the town quantities of grain were spread out on the streets, with venders and buyers squatting beside and upon it. The latter were mostly bony remnants of human beings; the former were uniformly plump and often fat. Near a fountain, surrounded by worshipers, sat an old fakir, his face smeared with ashes, his hair matted with filth, clad in a dirty twist of a rag; he was eating raw grain with an expression of crazy self-complacency. Further on was a Hindu temple, with two or three priests under the portico, calm and clean. At the door of a mud hut a lusty young woman sprawled naked on her back, nursing a naked baby, which scrambled over her bare stomach. There were many women whose arms and legs were loaded with silver bangles; and many more who tottered along on bony limbs, and were recognizable as women only by stature and head-dress.

After tiffin, Mr. Johnson, the resident American missionary, drove me to the relief-camp and poor-house, where are kept persons who are unable, from weakness or disease, to labor on the government relief works. All are under the supervision of white inspectors, one of whom should visit them daily.

We first entered an orphanage, being met at the gate by a native supervisor, a shrewd and hard-looking oriental of sixty. There were hundreds of children, mostly under ten, standing or sitting about the large inclosure; they had lost their parents either by death or desertion—for at a certain stage of starvation the parental instinct disappears, and fathers and mothers abandon their offspring with a terrible apathy. Indian children are normally active, intelligent and comely, with brilliant eyes, like jewels. A few of these little creatures, who had been taken in before starvation had gone too far, lookt fairly well; but the majority—death walkt among them and would sooner or later carry them away. You could count the ribs in the least emaciated of them; but there were scores of figures there upon which I could scarcely endure to look. The abdomen, especially in children, is often largely distended, and tight as a drum, as if overloaded with food; and I have heard persons, looking at photographs of such, remark that these, at any rate, must have had a hearty meal. But it is not food, but the lack of it, which causes this distension; there is disease of the liver, which becomes enormously swollen with wind. A child who reaches this condition hardly ever survives. The contrast between this abnormal rotundity and the emaciation of the limbs, chest and back is grotesque and horrible. As for the faces of these children, nothing childlike remains of them. The dark skin is stretched on a fleshless skull; the lips are mere skin, and shrink back from the teeth, the eyes glimmer dimly in hollow sockets, unless, as is often the case, they have been eaten away by the ophthalmia, which is among the consequences of starvation. Creatures thus reduced are not seldom fed by the native supervisors on insufficiently cooked or even raw grain—the result is diarrhea, dysentery and cholera, of which every camp of this kind contains many cases. Well, this is starvation!

From the orphanage we went to the general poor-house; here were men and

older children. They had lost, literally, everything. All was gone—all, except the rag which bound their loins. They showed us their hands, worn with toil, but now bloodless and shriveled. They showed us their bellies—a mere wrinkle of empty skin. Twenty per cent. of them were blind; their very eyeballs were gone. The joints of their knees stood out between the thighs and shinbones as in any other skeleton; so did their elbows; their fleshless jaws and skulls were supported on necks like those of pluckt chickens. Their bodies—they had none; only the framework was left. A certain portion of them lookt in better condition than the others; but it was at best a sorry exhibit. Yet this Jubbulpore poor-house is considered one of the best conducted of them all.

We went to the women's poor-house. There were fewer women than men; I askt the missionary why. "They die quicker," was his reply. I can not portray their aspect; everything womanly had disappeared, and with it all womanly modesty. We began to make the round of the sheds. Most of the women here were lying down and could not rise; they tried to lift their heads and mutter something; but the effort was too much, and they fell back. The missionary, used to trying sights, turned abruptly away, and said to me in a choking voice, "Let's get out of this." One can endure the sight of a great deal of pain and misery, if one is capable of relieving it; but otherwise it is hard.

I went home with the good missionary, who had invited me to spend the night at his bungalow; and when, before we went to bed, he knelt down and askt God to bless the poor heathen, I silently joined in the prayer with all my heart.

(*To be Concluded in February.*)

THE PROGRESS OF CHRISTIANITY.

REV. R. M. PATTERSON, D. D.

In the year 1000 the number of nominal Christians in the world was computed at about only 50,000,000; in 1500, 100,000,000; in 1700, 155,000,000; in 1800, 250,000,000; and now, in a world population of about 1,430,000,000, 477,000,000.

As to the different governments of the world and the people whom they rule, nearly 800,000,000 of the 1,430,000,000 inhabitants of the world are under Christian governments. The progress, at first slow, has been with an ever-increasing ratio.

As to the different forms of Christianity. In the year 1700 there were 90,000,000 of the inhabitants of the world under Roman Catholic governments; 33,000,000 under Greek, and 32,000,000 under Protestant; and now the number under Protestant is about 450,000,000 of the 800,000,000 who are under Christian governments.

As to the United States, the latest reports (of 1896) give 25,424,333 as the number of communicant members in all the churches of all kinds, and about 10,000,000 children in all the Sunday-schools, which figures seem to leave a large proportion of the population beyond all direct ecclesiastical connection, not connected in any way with any of the churches or schools, tho, of course, many of those who are not members of any church may be in families some of whose members are in the churches and schools and attendants upon the services, and, in some measure, under their influence.

The contrast between the little Ante-Pentecostal Church in Jerusalem of 120 members and the millions upon millions among almost all nations now is great in the arithmetical figures, but the Omniscient One alone knows the number of the saved for eternity—the multitude of true and obedient believers in the crucified

Jesus, and the incomparably greater multitude still of all the infant dead, who have been taken to the glory of heaven during the terrestrial strife and progress. And as to the intellectual, moral, social, restraining, elevating influence which Christianity has had upon society at large in the nations it has reacht, and not merely upon those who have been eternally saved through it, what human pen can describe it all?—Condensed from *Treasury of Religious Thought.*

PENTECOSTAL TIMES IN SOUTH AFRICA.

Last year (1897) George Weavers, of Tabor, Iowa, U. S. A., a plain man of God, with little education of this world, but a faithful student of God's Word, and a man of much prayer, has been used by the Holy Spirit to begin the work which since his departure for America in February has swept like a mighty tide over the whole mission (Natal). There is no leader of the movement except the Holy Spirit. Sometimes He uses a missionary to utter His message, and sometimes He uses a school girl or boy, or calls an ignorant kraal girl just out of heathenism. No matter what the instrument, men listen and act as though their lives depended on it.

The revival has swept through our schools with great power. The 180 girls at Inanda Seminary have been shaken like leaves in a tempest. The boys in Amanzimtoti Seminary have been wonderfully stirred. Sleep was abandoned to afford time for confessions. The teachers stood amazed to see the work which they had struggled so hard to accomplish, done so easily and thoroughly by the Spirit's power. The Inanda church, where a division had arisen that split the church from end to end with fearful hatred and lying, has been through the fire of the Holy Spirit's searching until men have forgotten their personal animosity in their fear for their personal salvation, and now seems welded together in brotherly love and service. In the entire history of the mission there has been no such awakening among the people.

WONDERFUL WORK IN NATAL.

Mrs. Cowles sends the following account of the work in the Boys' Normal School at Amanzimtoti:—

"The work of the Spirit became manifest on Saturday eve, March 18th, in the boys' Prayer Meeting. The next day, Mr. Cowles in his usual Sunday evening talk to the boys, took repentance for his subject. When Mr. Cowles dismist the boys he askt any who would like to talk to him to come to his office. The room was soon crowded and adjournment was made to the boys' study. Then began a never to be forgotten scene. Such confessions! such a pouring forth of sins! Lying, stealing, social vice, immorality of every sort. Every sin, except murder was confest. The meeting continued until 3 A. M., and that was the *beginning* of this wonderful work. After several meetings of confession, there came a great crying unto the Lord for forgiveness, followed by earnest seeking for the gift of God's Holy Spirit—His indwelling. Then came the conviction that ere this blessing could come, *wrongs* as far as possible must be righted and reparation made.

"A very markt feature of this movement on all the stations has been the giving up of the use of tobacco, it being included in the same category as love charms and evil medicines. We hear of piles, literally *bushels* of pipes, snuff boxes, and charms, being brought into the meeting, and at one of the stations they have had a great public burning of these implements of Satan. That God's spirit could not dwell in a polluted temple has been a foregone conclusion. The *fullness* of blessing the boys felt they must have. For this they wrestled with

God in prayer, and many whole nights were spent with Him, till the rising bell at 5.30 called them to study or to chop wood or draw water. It seemed almost impossible for the boys to do anything but pray and study the Bible, so a whole day was given up to prayer and fasting. Football and their favorite debating society have given place to the prayer-meeting, and every evening between supper and 7 o'clock study hour there is a voluntary resort to the hillside back of the house, and this recreation hour is spent in calling upon God.

"As a result of this constant and earnest seeking, many have received great blessing. Their hearts are fairly on fire with love to God. They love the word. One boy, hugging his Bible to his heart, exclaimed, "O, this is the book for us now! We have had enough of other books. The Bible, oh, only the Bible now!" With God's Spirit in their hearts, His Word in their hands, the boys began immediately to ask if they might not go out to tell their friends of their changed lives, and induce them also to give up all for Christ. And so every Sunday morning more than half of our school scatter in little bands all over the hills to take the glad message to their heathen friends. Some start at 4 A.M., returning at 7:30 P.M., having walkt thirty miles or more.

"They are truly converted. Their danger lies in their emotional and imaginative dispositions. They measure their religion by their feelings. We need divine wisdom to guide them right"

Miss Phelps writes of God's wonderful work

AMONG THE ZULU GIRLS

at Inanda. The school has 168 boarders. Each class spends half of the time in lessons, and the other half in work in the laundry, sewing-room, garden, or in general housework. A large number of these come directly from the kraals, and many come unable to read, and most of them without clothes. Some had been aroused to seek the Lord at their homes in attendance upon special service, and had found pardon and peace.

The first signs of the deeper interest were noticeable in connection with some very serious talks by Dalita, a native teacher, and one or two of the older girls. One Sunday evening the teachers heard loud crying and sobbing, and on going to them found nearly the whole school in an almost uncontrolable state of emotion. After awhile, a number made definite confessions of sin, and this was God working in our midst before he sent Elder Weavers to be the instrument of bringing many souls into the kingdom of Heaven. The arrow of conviction went deeply into many hearts. And with strong crying and tears, confessions of sin were made before God and men.

The weeks and months that have gone by since this blessed work began have borne witness of the genuineness of it. Some have been much used of God in strengthening and helping their mates, and they have been an inspiration and a support to their teachers. They see that a Christ life within them must touch their lives everywhere, in the class-room, and at the laundry, as well as in the prayer-meeting. The deep concern of the girls for their friends in heathen darkness, and the earnest desire to tell the good news to others have been noticeable. Some have gone to the kraals or out-stations to tell the people what God has done for them, and in several cases the Lord has blessed their words, and sinners, old and young, have confest their sins and turned to the Lord.—*Mission News Letter*, publisht at Wellington, South Africa.

From *The South African Pioneer* we also take the following account of this wonderful work as described by Rev. W. C. Wilcox:

Last year I could hardly see a ray of light in the dark clouds that seemed to overshadow us. But this was only the darkness which preceded the dawn.

I think God has been preparing the people and missionary for it, in various ways. The scourge of locusts which had destroyed the food of the people for two seasons, had been taken by many as a judgment of God for their sins. Then there was the rinderpest threatening to come in at almost any day. The missionaries also had been quickened by the "Keswick" Convention held at Durban last year. So there were in many ways the signs of a shower. An early morning prayer-meeting had been begun on this station, which was surprisingly well attended for the time of the day. Just at this time God sent Elder George Weavers from America. He at first attempted to preach without interpretation, and there were very few who understood him, yet it was evident that the Spirit of God was present from the start, and after a few days, as he began to have his sermons interpreted, the revival took hold of the people with great power. It was especially characterized by great grief for sin, confession, and restitution, and the forsaking of sinful habits and customs. At one time the feeling reacht to such a pitch that the meeting was kept up all night long and all of the following day. Many laid aside snuff, pipes, heathen medicines, and ornaments. Two heathen men cut off their head rings. Many would about as soon have consented to have their heads taken off, as it is a mark of rank and honor among the men. One man confest to a murder. All this was at Mapumulo. But a similar work had begun at Umvoti. We also went over into Zululand to another station in our connection. Here again we saw the same manifestations of divine power. We only stopt about a week in Zululand, but when we came back we brought with us fifteen snuff boxes, one hemp horn, three pipes, three bottles of heathen medicines, all of which had been renounced in the meetings. One old woman claimed to have had her appetite for tobacco taken away from her in a remarkable manner. A witch doctor confest his deeds, and promist to give up his practice.

The revival did not stop, as so many do, when Elder Weavers had returned to America. It went on in many placcs with even greater power than before. From Inanda it spread to Adams, where is the boys' school, and they being aroused carried it on to Infumi and other outstations. Not only the boys but many girls and even children were used of God to spread this new salvation as it was called by many. It was carried up to Table Mountain (Natal), where there was a wonderful work done notwithstanding most violent opposition from the adversary and some of his minions. As this account must be brief I may not go any further, but let me give here a summary of some of the results.

(1). First, great spiritual blessings to the missionaries. Many of us have come into a deeper experience than we have ever known before, and have come to realize the truth of doctrines which we have held before more as theory than as an actual experience.

(2). Increast number of meetings. On some of the stations there have been as many as ten meetings a week kept up now for over six months.

(3). Increast attendance. Notwithstanding the greater number of meetings the attendance is much better and the interest deeper than when there were fewer meetings, and at the present time there seems to be no flagging in interest.

(4). Peace and harmony in the church, long standing feuds and quarrels having been made up. In many cases these were made up simply by gathering together and continuing in prayer till God gave them to see eye to eye.

(5). Increast contributions. Notwithstanding the almost total loss of crops and the blocking of traffic by the rinderpest quarantine, the contributions to the Lord's work have been largely increast. Many have gone away to Johannesburg and other towns to earn money that they might have something to give.

(6). Large additions to the church and the restoration of backsliders. The

additions to the churches under my charge have been hundreds more for the past six months than for any time since my coming to the field. But it is not the number so much as the character of the converts that is encouraging. I believe none have been admitted who have not only renounced all customs and sins that are in any wise connected with heathenism, but also dancing, beer drinking, and tobacco in all its forms. They are, almost to a man, workers ready to preach or pray with sinners and visit the sick.

With all this that is good I do not overlook the fact that while the Spirit of God has been with us the devil has been present also. Never in my life have I seen such exhibitions of his power. In some places it has appeared in violent opposition on the part of some old backslidden members. Again it has been in the counterfeiting of the experience of some who have received the Spirit. At other times it has been the circulating of mischief-making lies. Perhaps the greatest wonder of all is that notwithstanding such persistent and violent opposition on the part of the adversary, there has been so mueh that is genuine and lasting. "O that men would praise the Lord for His goodness, for His wonderful works to the children of men."

THE GOLDEN AGE OF MISSIONS.

The Church at home is now going through much the same experience that comes to very nearly every missionary on the field. It is a common, if not universal experience there, that after two or three years of work an earnest man or woman, who has gone out full of enthusiasm and ambition, comes to wonder whether, after all, a mistake has not been made, and whether better work could not be done somewhere else, perhaps at home. The work is so different from what was anticipated, and they seem to make so little progress. Sometimes they yield. More often they hold firm and find that their grandest, most successful work is yet before them. They take it up with new heart, new energy, and, a little later, look upon withdrawal, if for any reason that becomes necessary, as the greatest possible trial.

So it will be with the Church. It is now in its trying time. It is facing as never before the real problem of the Christianizing, not merely the evangelizing of the world. If it holds true, if it supports the work it has commenced and enables it to be carried on, it will find a golden age before it such as it has not dreamed of. If it holds back, the story of the Middle Ages may be repeated, and the world may wait for evangelists from Africa to do in America what Americans are now doing in the Levant.

Let us look for a moment at the immediate possibilities. The battle with the great systems is on as it has never been. Buddhism in Siam, in China, in Japan, is bestirring itself to resist the encroachments of Christianity. Hinduism is looking anxiously at the signs of its weakening power, over not merely the educated, but the common people. Islam shows an, as yet, undivided and apparently unconcerned front, yet recent events make manifest its realization that it has at last met a foe the strongest it has ever encountered. While this is true, however, it must not be supposed that the end is near. Such systems are not conquered in a generation. They survive many severe wounds, and rally even after they appear to be conquered. That they can be conquered, however, and that they will be, is as true as Christianity itself. When they yield, then will be the golden age of missions.

How soon that will come depends very much upon the attitude of the Church toward the work during these coming years. If the vantage-ground is to be kept and increast, the day of success will be hastened. If work already done is to be given up, if the orders to those at the front are to be Retreat, instead of Advance, then the delay may be indefinite. Now is a time of test, not a time of crisis, for crisis implies a possible failure, and God's work knows no such possibility. It may, however, be delayed through failure of His appointed means fully to meet the demands upon them. To meet them requires effort, patient, persevering, persistent effort; but that will win.—*The Independent.*

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Anglican Conference and Foreign Missions.

What one hundred and ninety-four bishops, whatever church they represent, have to say on the subject of foreign missions, might well attract attention in any part of the Christian world; but when these bishops represent the foremost evangelical forces of the century in a great body, like the Church of England at home, with delegates from all the British colonies and also from affiliated bodies like the Protestant Episcopal Church of the United States, as did the Fourth Lambeth Conference, and when such a body occupies a whole month in council on its own, and on related interests, whatever they formulate as a concensus of their views, or express in resolutions looking to activities, ought by all means to secure the serious consideration of the whole Christian church, whether Protestant, Roman or Greek.

Less than a decade before (1888), a similar conference made no reference to the subject of Foreign Missions, in markt contrast with which the Fourth Lambeth Conference thrust missions into the foreground, creating for their consideration the largest of all the many committees which they appointed, and making it as representative as possible of all the interests of missions at home and throughout the British colonies, as well as of the missionary energies of the Protestant Episcopal Church of the United States. Not less than ten bishops actually in service in the several missions of the Church Missionary Society were members of this committee.

This body has no organic relation under constitution to any branch or branches of the Episcopal churches represented in its composition, but it has the additional freedom and force of a voluntary body, and its utterances, while strictly non-official, except as they are those of a company of officials, have, perhaps, all the wider swing, and really gain in moral effect by the accident of being a concensus of view instead of an official pronunciamento.

It would be impossible to make room in this magazine for even a full synopsis of the utterances of this widely representative body on the subject of missions. Some of these have reference to matters pertaining to the internal history or economy of the Episcopal churches here met. They note that the evangelical impulse is a comparatively modern one, even in the Church of England, the Book of Common Prayer having but very meager allusions to the subject of missions, the whole subject scarcely being present to the minds of the great leaders who compiled that book, while they declare for themselves the judgment that "no ordinary service should be considered complete which did not plead amongst other things for the spread of the Gospel." There is a recognition also of the fact that the missionary impulse in the Church of England arose by the independent action of its members, who, recognizing the failure of the Church as a whole to realize her bounden duty for the world's evangelization, formed themselves into societies within the Church to do the work of the Church. The Church, it concedes, owes to these great societies a debt of gratitude for the work which they have been enabled to do, not only directly in evangelization abroad, but in supplying a providential stage in leading the whole Church to a higher conception, though this has never yet been adequately workt out in church history. This they assume to be only a transitional stage and that the Church as such must come to the front to plan and to prosecute its own work in seeking

the redemption of unchristian races. The Protestant Episcopal Church of the United States may be said to be conducting missions in its official capacity through a Board of Missions appointed by the General Convention, which board appoints as its executive a Board of Managers. The Conference declares, however, the individual right of donors to offer funds for missionary purposes, either for special localities or special work and on special lines, and that the missionary societies should accept all such when not inconsistent with the belief, order, and discipline of the Church.

In the matter of *the development of native churches*, they take a very liberal view as to the measure of autonomy which should be recognized under providential developments, encouraging native churches to work toward the goal of independence, bound to the mother church "by no other bonds than the one faith and one communion in the Church Catholic." The Church in India has already made great advance in the direction of this autonomy. There are no bishops of the Indian race, and the number of ordained native missionaries directly engaged in evangelizing their own countrymen is small, yet the development of the Indian ministry in most cases keeps pace with the growth of the Christian community. A good deal of sound philosophy underlies the general scope of aim, however, in this direction. It would not be wise, for instance, to anticipate nor aim to secure autonomy for races which are rapidly diminishing, or that will be absorbed in white races, such as the Maoris of New Zealand and the Indians of North America, as there would be no prospect of their permanently maintaining themselves as a church, separated from the white races. But there are other races which will continue, even under the dominance of white races, to so far outnumber them that they can never be absorbed, or to any preponderating degree amalgamated with them; while there are other races lying contiguous to the white races which must continue to expand independently. In China and Japan the proportion of white races present, and even their great influence over the social, political and religious life of these people, will, probably, never in any way materially affect their racial independence of the Chinese. In such cases they would encourage the development of national churches. The practice of the Church varies in different localities, but mainly along the lines of these distinctions. The Protestant Episcopal Church of the United States has a native African bishop of Cape Palmas, with two African assistant bishops consecrated in recent years. One formal resolution of the Conference declares that the establishment and development of native churches is of the utmost importance and "from the very beginning the idea that the Church is their own, and not a foreign Church, should be imprest upon converts, and that a due measure of the management and financial support of the Church should be theirs from the first." It would not, however, encourage ultimate autonomy until the Church had reacht a stage of financial independence. They assume that it is only a question of time when the Church in Japan will become self-governing and self-supporting. The English and American Episcopal missions in that country have already united to form one Japanese Church, having its own constitution and canons, with a strong body of Japanese clergy, though as yet having no Japanese bishop.

In the matter of *comity* as between the churches organically connected with the societies and independent churches of the Anglican communion, they declare that there ought to be a recognition of the equal rights of each other when establishing foreign missionary jurisdiction, and that there ought to be the utmost care to avoid conflict of interest in creating any new missionary jurisdiction, and particularly where signal spiritual blessings have attended the labors of Christian mis-

sionaries not connected with the Anglican communion, special care should be taken to avoid any encroachment on each other's territory, and to avoid whatever would tend to interfere with the "due growth and manifestation of that 'unity of the spirit' which should ever mark the Church of Christ."

Perhaps nothing on which this Conference made a deliverance is of wider interest than, what would be popularly called, *comparative religions*. Though the Conference itself is not holden for the utterances of its committees except as formulated in resolutions, yet it certainly is responsible for a concensus of judgment on these related topics. It goes further than to merely admit that there are glimpses of theological and moral truth to be found in the several systems, and recognizes a measure of direct and divine inspiration in the origin of these truths. It would seem that in this they recognize something beyond the mere migration of truth from the original inspired utterances of the Hebrew and Christian literatures, for they frankly admit that the existence of these truths is owing to the work of the Holy Ghost, which would at least warrant the inference that they concede the direct inspiration of the authors of these several ethnic cults, of that which is excellent in them. Of course, they assert the insufficiency of any and of all of these several systems as furnishing an inadequate degree of light and truth about God and about man's relation to him, and their failure to give any competent motive for well doing, or to furnish anything like a sufficient help to man's weakness or consolation in his troubles. They declare that for the most part these sacred literatures themselves are but little known amongst the people who profess them, and that the Christian world at large overweights the extracts which are culled for presentation to Christian communities out of an overwhelming mass of foolish, fallacious, or immoral material, and that even these excerpts are interpreted from a Christian standpoint or seen through the lens of Christian thought. The practical outcome of these religions is by no means what might be anticipated from these favorable excerpts, the very religion itself being often the avenues of vice, and its leading representatives too often conspicuous examples of evil. No one of them nor all of them can furnish any substitute for Christianity, while, philosophically speaking, several of them or most of them have an underlying base which is Pantheistic, Atheistic or Agnostic.

Perhaps no part of the proceedings touches a more crucial question than that relating to *the duty of the Church to the followers of Islam*. Estimating the population of the world at fifteen hundred millions, they make a liberal computation for the proportion that falls to Mohammedans, distributing them as follows: in Europe five millions, seven hundred and fifty thousand; in Asia and the Eastern Archipelago, one hundred and sixty-nine millions; in Africa, forty millions; in Australasia, twenty-five millions, making an aggregate of two hundred and fourteen millions, seven hundred and seventy-five thousand, or one-seventh of the entire population of the world. We do not know what authorities they followed in making so liberal an estimate, and it certainly must be by a very charitable allowance for countries where populations are only estimated, that they can accept such figures. It is scarcely possible to compute with anything like accuracy, what the Mohammedan portion of any population might be where a strict European census is not taken. It is of interest, however, to note that with even this high estimate, more than one-fourth of the Mohammedan population of the globe are citizens of the British Empire, amenable in its courts and under its political sway. India alone contains over fifty-seven and a-third millions of Mohammedan population. It is a deplorable fact that until the present century, no effort worthy the name to evangelize the Mohammedan world was ever made; and even

that within the present century has been local, weak and spasmodic. The opportunities and obligations now resting upon the Christian Church to inaugurate a systematic and well-organized forward movement, for the conversion of the Mohammedan world, as recognized by the conference, includes such facts as the awakening of the Christian world to a sense of the iconoclastic element of Islam, its immobility and inadaptability to all modern progress, all of which have been imprest upon the civilized world by the Armenian massacres. This, and the peculiar political relations of the Turkish Empire with the Christian powers of Europe, have turned the attention of western Christendom to Islam to a degree never known since the crusades. There is, however, it is asserted, a growth of a spirit of dissatisfaction within Islam itself in parts both of Europe and of Asia, which is not without encouragement, while, at least amongst the sixty millions of the Mohammedans of India, there is enforced toleration on the part of that community to any agencies put in operation for their enlightenment. The Conference, however, recognizes further that it requires no ordinary energy in attempting to combat Islam or to secure any modification of its prejudices towards Christianity. It believes that for this purpose missionaries must be extraordinarily furnisht by a patient study of Mohammedanism and knowledge of Arabic, of the character of Mohammed, and that absolute fairness must be the rule in dealing with the doctrines of Islam, while emphasis should be put upon the correspondences between Christianity and Islam, in discussing all points of difference. It believes that men should be put in special training for this work and that missionaries should not be sent singly into this part of the field. Special opportunities are named at the present time in the districts of which Lahore, Lucknow, Delhi and Hyderabad in India are centers, and also in eastern and western equatorial Africa and Zanzibar, as well as amongst the Hausa people of the Central Soudan. The conference made special mention of the Student Volunteer Movement and allied organizations, and also remarkt on the rapid increase of the number of women giving themselves to the service of the missionary church, as well as to the increast employment of medical missionaries to the progress of west Africa toward self-support; to the evangelistic fervor of the native Christians in Uganda and to the blood of the martyrs in China.

Our space does not permit a further presentation of the interesting themes, nor of the formulated utterances of this Conference. To some they have appeared as the utterance of mere platitudes, but whatever may be thought of them, favorably or unfavorably, every honest Christian throughout the world must rejoice in the declaration by so widely influential a body of scholarly men, that the work of foreign missions "at the present time stands in the first rank of all the tasks we have to fulfill."

J. T. G.

Chinese New Year Notes.

BY REV. ARTHUR H. SMITH, P'ANG Y'ANG, CHINA.

However little attention he may pay to the Chinese calendar, every foreigner in China is sure to be reminded in a very effective way of the approach of the close of the Chinese year, long before the edge of the New Year is to be seen above the horizon. At some time during the twelfth moon, the "boy" makes his appearance, and with an unusual animation in his unanimated face, explains that owing to a combination of circumstances which seem to be to a large extent incapable of elucidation to us, he is obliged to request the advance of his wages for the current month, and also for the one to come. This may be contrary to rule, doubtless is so, but owing to the combination above alluded to, is an imperative necessity. Otherwise ruin impends. It is not long be-

fore a similar statement is made by the cook, with regard to his affairs, and by the various coolies as to theirs. In each case the necessity turns out upon investigation to be so real, and the pressure of the combination of circumstances so powerful, that we are, in a manner, forced to do violence to our own judgment, in order to avert the imminent ruin of those who are in our employ, and in whom we feel, perhaps, some interest. But it is a long time before it occurs to us to look into the matter more deeply than sufficiently to ascertain what everybody knew before, that Chinese New Year is preceded by a universal season of debt-paying from which no one is exempt. If we insist upon following up any particular case with a rigid examination into its remoter causes, we soon learn from the principal party such facts as appear to justify his assertion of an emergency, and also that there is nothing peculiar in his case, but that other people are in the same predicament. If these inquiries are carried far enough, they will bring to light the seven deadly sins of Chinese social financiering.

I. *Everybody always needs to borrow.*—That the business of the world, even in western lands, depends upon the borrowing of money, and that credit is the largest factor in trade, are positions which we do not for a moment forget. But Chinese borrowing is of a different type from that with which the great expansion of modern commerce has made us familiar. We do not affirm that there are not Chinese who do not need the money of other people for the conduct of their affairs, but only that these people are so rare that they may as well be disregarded. We never saw any. We have, indeed, never heard of so much as one. The whole scale of Chinese living and the whole system of economics are of such a sort, that, as a rule, there is but one narrow margin of financial reserve. With all their practicality and skill in affairs, it is a constant source of wonder that so few Chinese ever have anything to fall back upon. One reason for this is the fact that it is very difficult for them to accumulate a reserve, and another equally potent is the fact that there is nothing which can safely be done with it pending its use. There are no savings banks, and there are no investments which are safe. The only thing which can be done with ready money, is to lend it to those who need it, which is generally done with some reluctance, as the lender justly fears lest he should never again see either interest or principal. Whoever has a wedding in his family, is liable to have to borrow money to carry it through, and if it be a funeral the necessity will be still more urgent. He needs money to start in business, and he needs more to settle up at the end of the year, when, if their own accounts are to be trusted, nine Chinese out of ten who engage in "business" in a small way, find that they have lost money, though this often signifies that they have not realized so much as they had hoped. In short, it is hard to find a Chinese to whom the loan of a sum of money at any time would not be as welcome as "water to a fish in a dry rut." It is this all-prevailing need which smoothes the surface of the spot where the pit is to be dug.

II. *Everybody is obliged to lend money.*—We have just remarkt that the man who happens to have a little surplus cash does not like to lend it, lest he should never see it again. But there are various kinds and degrees of pressure which can be brought to bear upon the capitalist. One of these is connected with the solidarity of the Chinese family, or clan. If one of the members has money which he might lend and another is desperately in need of it, the latter will get a member of the generation higher than that to which the capitalist belongs, to intercede for him. This may be done unwillingly, but it will probably be done. To a sufficient amount of pressure of this ancestral description, the capitalist will find it best to yield, though not improbably against

his financial judgment. But every Chinese is from infancy accustomed to the idea that it is seldom easy to have one's own way in all things, and that when one can not do as he would, he must do as he must. If the borrower does not belong to the same family or clan as the lender, the difficulty will be greater, but it may, perhaps, be overcome by the same description of pressure, by means of friends. A would-be borrower is often obliged to make a great many k'o t'ous before he can secure the favor of a loan (at an extortionately high rate of interest), but he is much aided in his efforts by the Chinese notion that when a certain amount of pressure has been brought to bear, a request *must* be granted, just as one of a pair of scales must go down if you put on enough weights. Thus it comes about that in all ranks of Chinese, the man who has, is the man who must be content to share his wealth (for a handsome remuneration).

III. From the foregoing propositions, it follows with inevitable certainty that *Everybody owes some one else.* There is never any occasion to ask a Chinese whether he owes money. The proper formula is, "How much do you owe, and to whom, and what is the rate of interest?"

IV. *No Chinese ever pays cash down, unless he is obliged to do so.*—To us this may appear a most eccentric habit, but it seems to be almost a law. The Chinese has learned by ages of experience, that he no sooner pays away money to satisfy one debt, than he needs that same money to liquidate three other debts. In their own figuratively expressive phrase, a single cup of water is wanted in three or four places at once and the supply is always as inadequate as the classical "cup of water to put out the fire in a cart-load of fuel." Knowing this with a keenness of apprehension which it is difficult for us to appreciate, the Chinese holds on fast to his cash till it is wrung from him by a force which overcomes his own tenacity of grip.

V. *No Chinese ever pays a debt till he is dunned.*—To us this also seems a strange practice. Most of us have grown up with a fixt idea that as a debt must be paid, "if it were done when 'tis done, then 'twere well it were done quickly." The mind of a Chinese operates in quite a different way. His view is, if it must be done, it were best done when it is done as deliberately as the case admits.

VI. It seems also to be the rule, that *No Chinese will pay his debts till he has been dunned a great number of times.* Here again he is at the opposite pole from that which we occupy. We do not like to be dunned, and would rather make considerable sacrifices than to have needy persons dogging us for the collection of debts which we honestly owe, which we must ultimately pay, and not to arrange for the payment of which at once is more or less of a disgrace. By "we" we mean, of course, the average foreigner, for it is not to be denied that Western lands have their full proportion of impecunious and shameless rascals who "live off the interest of their debts," and who swindle all those whom they can. But the Chinese, of whom we are speaking, do not belong to this class. The mass of the Chinese people we believe to be honest, and they fully intend to pay all that they owe, but they do not intend to pay until they are ready to do so, and neither gods nor men can tell when that will be. It is a current saying, that when a person has many debts he is no longer concerned about them, just as when one has many parasites he ceases to scratch.

VII. In a large proportion of cases, the *Chinese who pays a debt, pays but a part of it at a time.* The rest he will try to get together in the "third month," the "ninth month," or "at the end of the year." The practical outcome of these last three peculiarities is, that the twelfth moon of every Chinese year is a time of maximum activity all over the empire. One would suppose that a vast amount of work was being accomplisht, but the facts are otherwise.

One is reminded of the witch in "Alice Behind the Looking-glass," where the child was hurried along on a broomstick at such a rate as to take her breath away. She thought she must be traveling illimitable space, but when this idea was communicated to the witch, the latter only laughed, and replied that this was nothing at all, for they had to go like that to "keep up with things," and if they were really to get ahead to any extent, the rate of travel must be enormously faster than that. The racing around of the Chinese in their la-yueh, or final moon, is just to "keep up with things." Every shop, no matter how trifling the sum total of its business, has its army of runners out, each "demanding debts," or rather endeavoring to do so; for to achieve it is no such easy matter. The debtor is himself a creditor, and he also will be occupied in the effort to call in the sums which are owing to him. Each separate individual is engaged in the occupation of trying to run down the men who owe money to him, and compel them to pay up, and at the same time in trying to avoid the persons who are struggling to track *him* down and cork-screw from him the amount of his indebtedness to them The dodges and subterfuges to which each is obliged to resort, increase in complexity and number with the advance of the season, until at the close of the month the national activity is at fever heat. For if a debt is not secured then, it will go over till a new year, and no one knows what will be the status of a claim which has actually contrived to cheat the annual Day of Judgment. In spite of the excellent Chinese habit of making the close of a year a grand clearing-house for all debts, Chinese human nature is too much for Chinese custom, and there are many of these postponed debts which are a grief of mind to many a Chinese creditor.

We have but to imagine the application of the principles which we have named to the whole Chinese Empire, and we get new light upon the nature of Chinese New Year festivities. They are a time of rejoicing, but there is no rejoicing so keen as that of a ruined debtor, who has succeeded by shrewd devices in avoiding the most relentless of his creditors and has thus postponed his ruin for at least another twelve months. For, once past the narrow strait at the end of the year, the debtor finds himself again in broad and peaceful waters, where he can not be molested. Even should his creditors meet him on New Year's Day, there could be no possibility of mentioning the fact of the previous day's disgraceful flight and concealment, or, indeed, of alluding to business at all, for this would not be "good form," and to the Chinese "good form," (otherwise known as custom), is the chief national divinity.

The National Reform League of China: A Girls' School.

Miss Gertrude Howe, of Kiukiang, China, sends us a translation of a prospectus of a proposed school or college for Chinese girls, which is in contemplation to be establisht at Shanghai. Whether it shall be establisht or not, the very proposition is significant of a new movement in Chinese thought. We give the text in full, in what Miss Howe calls a "rough translation," as, so far as we are aware, this is the first time attention has been called to the subject in any way, outside of China. The paper was brought to Miss Howe by "His Excellency Wen," and Miss Howe remarks: "It shows evidence that the project is essentially Chinese and that the leaders have not sought any foreign help in formulating it, but are themselves toucht by a spirit of reform. Let us hope and pray that they may give themselves to this spirit's guidance until they recognize it to be no other than God's Holy Spirit."

In a note Miss Howe says: "Yesterday two influential Chinese gentlemen, members of the National Reform League, sought out our Chinese girl doctors with the exprest desire of placing their young daughters in our

home, to have them brought up with unbound feet and given a thorough education. No objection was offered to the girls becoming Christians. Our Chinese lady doctor, Dr. Kahn, recommended the M. E. Church (South) school for the daughters of official and "high class" (so called) families opened in Shanghai. The gentlemen objected to having their daughters educated by foreigners! There seems to be a widespread suggestion of opening a high-grade school in Shanghai of which our Chinese lady doctors are to be invited to take charge. These gentlemen mentioned and seemed to be anticipating it. They deprecated the doctors' hesitating to fall in line, saying: "If one has one objection and another another to taking hold, what will become of our poor country?" The greatest wisdom is requisite at this point to keep in touch with this eminent progressive element and put it in touch with the one invincible "power that makes for reform." This great National Reform League seems to appeal to the best there is in the people, but it needs to be led to Christ. I regret, for some reasons, to see the distrust of foreigners, especially of foreign missionaries. The intelligent Chinese can easily discover that we have no political axe to grind, nor commercial greed to satiate. Perhaps, it is not so much distrust as that we have failed to win them. Very probably we have failed to divest ourselves sufficiently of the oft-vaunted spirit of "Anglo-Saxonism."

PROVISIONAL PROSPECTUS FOR A GIRLS' SCHOOL.

1. In opening schools for girls we are reverting to the illustrious custom of the three dynasties. In order to open up the intelligence of the people we must, certainly, make the women free and afterward customs can be changed. That the reality may correspond to the name, all funds and plans for this school are to be under the control (supervision) of women and the teachers are to be women.

The above is the fundamental idea in the establishment of the school.

2. Temporarily four teachers will be employed, two for Chinese and two for English, all of whom are to be Chinese ladies. In general each teacher will have twenty pupils. This refers to the beginning of the literary department. As funds and pupils increase more teachers will be added.

3. There shall be one foreign and one Chinese Superintendent, who will live at the school, and have general oversight of pupils and employes. They shall receive salaries.

4. Eight Directors shall be chosen from the number of contributors who shall visit the school by turns, inspect the studies and assist those in charge. They shall receive no salaries.

5. Twelve men shall be chosen from the families of contributors to solicit and collect funds, appoint teachers and principals, decide on course of study and manage finances. They shall receive no salaries.

6. There shall be two Treasurers chosen by the twelve male directors, who shall be honest and economical men and good accountants to have charge of receipts and disbursements. They shall receive salaries.

The above five rules appertain to the management.

7. The school will open with forty pupils, and the members shall be increast as funds increase.

8. Pupils may enter between the ages of eight and fifteen.

9. Pupils between the ages of eight and eleven must be able to read a certain amount on entrance. Those between twelve and fifteen must know something of composition and be able to read letters. Teachers shall decide upon the eligibility of candidates for admission.

10. Foot-binding is a very vile custom of the Chinese. Persons of culture should not continue it. Since this is only a beginning of the school and the customs are not yet establisht, for the present pupils shall be admitted without regard to whether their feet are bound or not, but after a few years there will be a limit and no one with small feet will be admitted.

11. It is the intention of this school to make no distinctions of rank, but since in the future pupils from this school will be leaders and teachers in other schools, only daughters of reputable families will be admitted.

The above are the five rules for the admission of pupils.

12. The course of study will be half English and half Chinese. First read-

ing and composition shall be learned, and later in elementary courses of learning afterward as music, science, handicrafts and processes may be taken up.

13. There shall be three special courses of study viz. industrial, medical and law. Each pupil may choose which she will pursue, but those who study medicine and law must first have a good general knowledge of the mathematical.

14. Besides these courses of study there shall be a Kindergarten department, the teachers of which must have a wide general knowledge.

15. The Industrial Department shall include spinning, weaving and drawing, as soon as there are funds sufficient to engage teachers in both foreign and native methods, as these matters are of great importance to women.

16. Monthly examinations shall be held by the teachers who shall give the markings. Quarterly examinations shall be conducted by specialists who will give the marks and award prizes.

The above are the five rules for studies.

17. All those in control, from teachers and superintendents to servants, shall be women. Rigid discipline shall be enforced. No men shall be allowed to enter the doors. If the male directors have anything about which to consult, they shall meet in an outer building.

18. Little children, whose homes are near, may attend the school without living in it, but must be regular in attendance. When the homes are distant, children may live at the school. It is decided to build ten rooms for their accommodation.

19. Fees shall be graduated similar to those paid by foreigners (or expenses will be about the same as in western schools). The rich shall pay liberally to help the school, but if the family is in moderate circumstances, the fees shall be less. In case of extreme poverty the fee may be entirely remitted. A poor student who has ability and application may not only have fees remitted, but may be provided with board, clothing, books, etc.

20. Clean, honest women servants shall be employed to attend to all the wants of the pupils. Pupils may be allowed to bring servants from home, but such servants shall be subject to the authorities of the school.

21. Whoever completes one of the three courses of study in the Kindergarten or Industrial course, shall receive a diploma which empowers them to follow those professions for which they have prepared.

22. Girls taken from Foundling Asylums can not be given in marriage as concubines much more shall the pupils of this school not be given as concubines, but shall be more highly esteemed in the world and loved by their parents, and not by being given as concubines tarnish the purity and disgrace the high standing of the school.

23. All countries prohibit the slave-trade. China should gradually do away with the system of slavery. Any pupils who have been in the school, however poor they may be, may never be sold as slaves. Any one violating this rule shall pay a fine of five hundred dollars.

The above are the three rules for those who graduate from the school.

24. Each contributor will please hand in the official rank and residence of her husband or son, and her own official rank with her subscription for the record.

25. Make the contributions payable by the month or year according to the custom of western countries. In order that the funds of the school may not run short, contributions should be regular. Our great hope is that the ladies within the four seas will observe the annual and monthly contributions.

26. All subscriptions, whether from natives or foreigners, small or great, from one dollar upward, will be alike received. We would not hinder cheerful giving.

27. In the beginning, while funds are limited, it has been decided to open a school in Shanghai, but it is hoped that afterward the work may be pusht forward into every province, and prefecture and township.

28. The teachers of western branches first to be appointed, are the learned women from the Kiang Si province, Ida Kahn, and from the Hupeh province, Mary Stowe. The teachers of Chinese are yet to be sought out by the superintendents.

29. The men and women directors shall be elected by ballot by those who are instituting the enterprise. Since those interested are widely scattered, those instituting the work will go forward and act temporarily until such times as directors can be elected.

30. For the present all contributions may be sent to the office of the *Chinese Progress*. Each issue will contain names of contributors with amounts contributed, also all disbursements. Every-

thing being made public will insure confidence in the enterprise.

31. This is an experimental schedule giving the general scope of the enterprise. After the school opens, the teachers, superintendents and directors will formulate the details.

Horace M. Lane, M.D., President of the Protestant College at S. Paulo, Brazil, in a note at hand says:

"A contributor, in a recent number of the REVIEW stated it to be his belief that with 100 men all Brazil could be evangelized in four years. 'With God all things are possible,' but with poor, weak, erring man there are certain limitations, even in the work of evangelization.

"In a very restricted sense the evangelization of Brazil might only mean the preaching of the Gospel to the one million Indians to be found in the forests and on the plains of that vast country, who have never heard of it, or to the so-called *tame* Indians living along the great water courses, who are equally ignorant of Christian truth, though *catechised* in some of its forms. These scattered peoples, speaking a bewildering variety of dialects, derived from the eight principal Indian languages, would have to be taught Portuguese, or the missionary would have to acquire a knowledge of Indian tongues, before they could be told the story. The von den Steinen brothers spent the best part of two years, with a well equipt expedition, in acquiring an imperfect knowledge of a comparatively small region of the *Xingú*, embracing a few small tribes, hitherto unknown. In the populous states along the seaboard there are still vast areas of unexplored country, while the great central plateau is practically *terra incognita*.

"In a wider sense the evangelization of Brazil would mean not only the preaching of the Gospel to the Indians, but also to 16 to 17 millions of civilized and nominally Christian Brazilians, Italians and other foreigners, including about a million of freedmen. When we consider that no less than four organized evangelical missions have been working in Brazil for many years (the Presbyterian mission was establisht in 1859), and that only a comparatively small portion of the nation has been toucht, we may have some idea of how difficult and complex the problems are which confront the Protestant missionary. The idea is rapidly gaining ground that these high strung Latins can only be reacht permanently and effectually through the school-house door.

"A long row of graves in the little Protestant cemetery, at S. Paulo, testifies eloquently to the faithfulness of the men and women who have given their lives to this work during the last 30 years. With a knowledge of Brazil and Brazilians growing out of forty years' experience with them, I would not attempt to discuss this plan of reaching eighteen millions of people in four years. God bless every effort everywhere and by every process to spread the light of the Gospel throughout the world!—nor would I say a word to dampen the ardor of those who advocate it; but I can not help feeling that the gentleman who made the statement had not carefully studied the conditions under which the work must be done."

[The editors of the REVIEW also took exception to the feasibility of the plan proposed by Mr. Olsson, as was stated in their editorial note following his article.—ED.]

Babism in Persia.

Some fifty years ago a new prophet arose in Persia claiming to be the only true representative of God. Many Mohammedans were dissatisfied with their own religion, and gathered round this prophet, who has to-day 800,000 followers, notwithstanding government persecutions and imprisonment. The chief difference between the orthodox Mohammedans and the new sect is that, while the former say the Bible is not reliable, the latter admit the New Testament to be the Word of God. Most of them believe that Jesus Christ has come again in the person of their prophet.

There is much in the new teaching that is sad, but it has opened the door to the Gospel as nothing else has done. Bible circulation is almost doubled every year. It is computed that in many towns and villages half the population are Babis. This is a clear indication that the people of Persia are already, in large measure, wearied with Islam, and anxious for a higher, holier, and more spiritual faith. Almost all through the country the Babis are quite friendly to Christians. The rise of this faith is in a large measure due to the spread of the Gospel, the best of their doctrines are borrowed from it, while they openly reverence our Scriptures and profess to be ready to reject any opinion they may hold when once proved to be contrary to the Bible.

III.—FIELD OF MONTHLY SURVEY.

The Outlook,* Statistics,† Literature.‡

BY DELAVAN L. PIERSON.

Monthly Topics for 1898.

JANUARY.
The Outlook.
Statistics.
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Missionary Literature.

FEBRUARY.
The Chinese Empire.
Tibet and Formosa.
Confucianism and Taoism.
The Opium Traffic.

MARCH.
Mexico.
Central America.
The West Indies.
City Missions.
Foreigners in America.

APRIL.
India.
Burma and Ceylon.
Hinduism.
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Native Agents.

MAY.
Siam and Laos.
Shan States.
Malaysia.
Unoccupied Fields.
Buddhism.
Work Among Lepers.

JUNE.
Africa.
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Freedmen in America.
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The Slave Trade.
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JULY.
The Islands of the Sea.
Arctic Missions.
North American Indians.
The Liquor Traffic.
Work Among Fishermen and Sailors.

AUGUST.
Papal Europe.
Romanism.
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SEPTEMBER.
Japan.
Korea.
Shintoism.
Medical Missions.
Self-Support of Mission Churches.

OCTOBER.
Greek Europe.
Mohammedan Lands.
The Greek Church.
Mohammedanism.

NOVEMBER.
South America.
Frontier Missions in America.
Mormonism.
Young People's Work.

DECEMBER.
Syria and Palestine.
The Jews.
Educational Work.
Industrial Missions.

"A Word to the Wise."

Every year the editors are flooded with manuscripts entirely unadapted to their use, while many others could be vastly improved by a little thought and care. Many are indeed "opened with expectation and closed with profit," but not in the sense which Alcott intended. Perhaps a word to prospective contributors to the pages of this REVIEW may not be out of place.

The *subjects* are, for the most part, suggested by the list of topics for the present year, but within this range there is a vast opportunity for variety of treatment. The specific topic must, of course, be determined upon by the peculiarities of the field and the definite object in view, but what readers of missionary periodicals usually desire to know is the peculiarities of countries and people with which they are unfamiliar, the methods of awakening interest and bringing to the light those who are in the darkness of sin, the trials and triumphs of missionary life, the contrasts between Christian converts and heathen, the special needs and oppor-

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* See p. 9, 45 (present issue).

† See p. 41, 70 (present issue). An article by Dean Vahl on the subject comes too late for use in this issue.

‡ See p. 28 (present issue).

tunities of the field, as well as any discussion of missionary policies or methods of work which may be attracting present interest. An excellent list of suggestive topics, possessing the possibility of almost endless variety of application in connection with the various mission lands, is that of the Presbyterian Board of Foreign Missions for 1898.* Under the general subjects: The Bible and Foreign Missions, The Unbelieving World, Evangelistic Work, Missionary Administration, Native Church, Missionaries, The Printing Press, Reflex Advantages of Missions, Civilizing Influence of Missions, Relation of the Home Church to Missions, etc., a great variety of sub-topics are suggested which present a fruitful field for study and discussion.

But the selection of a subject is less difficult than the manner of its treatment. The *style* of an article is of vast importance in securing a hearing and in producing an impression. A definite purpose is a prime requisite to the clear and forcible presentation of a subject. Accuracy, interest, and brevity are, of course, important. There is no necessity that articles on missionary subjects should be either dry and tiresome on the one hand, or frivolous and puerile on the other. Incidents should be used as much as possible to illustrate points and to add specific interest; statistics should be tabulated and condenst as much as possible, as they are thus more useful, and, while none the less weighty, are much less heavy.

Photographs are desired to accompany and illustrate articles as much as possible, and add much to the interest and instructiveness of description and narratives. Views of people and places are always acceptable, especially those showing characteristic customs of natives, the results of Christian missions, and the machinery and methods of missionary work.

Articles intended for special numbers of the REVIEW should be in hand at least two months previous to the date of issue, and if their value is in any way dependent upon immediate insertion, it should be so indicated.

In sending manuscripts, kindly inclose stamps for return, and give full name, address, and the name of the society, church, or mission field with which the writer is connected.

The editors do not hold themselves responsible for opinions exprest, but will do all in their power to insure the reliability of statements made and the worthiness of objects indorst.

* See *Church at Home and Abroad* for December, 1897.

Missionary Donations.

The editors of this REVIEW are always glad to receive and transmit to their destination free of charge any sums which may be forwarded to them for any cause presented in these pages. It is their endeavor to give place to no appeals for objects which are not in every respect worthy of the confidence and support of the readers of this REVIEW. It is impossible to give space to every such appeal, but we rejoice at the evidences of Christian love, which come in response to physical and spiritual needs of those who have a claim upon our sympathy and assistance.

All donors will hereafter receive numbered receipts for all sums sent to us for benevolent purposes. Such donations should be sent to the *Managing Editor*, D. L. Pierson, 944 Marcy Avenue, Brooklyn, New York.

In addition to sums already acknowledged we have received and forwarded the following:

No. 100—For Rev. J. C. Denning, India, $5.

No. 101—For Pandita Ramabai's widows, India, $35.00.

According to Rev. Dr. Daniel Dorchester, the growth of the Roman Catholic population in the United States 1870–94, was from 4,600,000 to 8,806,000, while the increase of the communicants of Protestant churches was from 6,673,400 to 15,218,000. During the same period the population connected with these churches has increast from 29,029,000 to 45,654,000. The growth of Protestantism as indicated is greater than appears on the surface, and is in advance of that of the Roman Catholic denomination, for while the latter includes all the children of Catholics, the former includes only the actual communicants.

V.—EDITORIAL DEPARTMENT.

In the January issue of 1897, page 2, the editor stated his calm judgment that, because "the *giving* of the people of God is so utterly inadequate and disgracefully disproportionate, missions to the heathen have at no time during the last half century been at greater peril of utter collapse."

One phrase from this sentence, taken apart from its connection, has been quoted with severe criticism, and, as we think, most unfairly. We did not say that the danger of collapse came from any source but the inadequate giving of the Church and the consequent emergency of debt and retrenchment.

For example, one religious journal thus refers to it:

"If that high and excellent authority on foreign missions, who not long ago, in a public meeting, gave utterance to his belief that the cause of missions was on the verge of collapse and failure," etc. If the quotation had been fully given it would have been seen that the deficiency of funds was the point of warning, and, at this very time, the American Board and most other societies are sounding the same note of warning, as is evident from the following extracts from a model appeal from the Presbyterian Board of Foreign Missions.

FOUR PRESENT-DAY FACTS.

Real and effective interest in foreign missions can only exist as the facts pertaining to them are well known. The board of foreign missions calls attention to four such facts now confronting our Presbyterian Church.

FIRST FACT.—The trend of divine providences to-day unmistakably calls for a forward movement in foreign missions on the part of the Church. Signs abound in many lands . . . which summon to immediate duty and conquest for Christ. Grand opportunities for missionary effort fire the zeal of our brethren and sisters in foreign lands. Korea flings its doors wide open to the march of the conquering hosts of Christendom. In the Laos country explorations disclose that as yet we have possest but a corner of the land, which far away to the north and east invites the standard bearer of the Cross. In Africa there is actually no limit to the possible establishment of new stations by the heroic men and women whom our Church may push to the front. China is softening in its prejudices, and growing more accessible every day to the messengers of salvation. Reports from Persia are fragrant with the record of precious revivals of unprecedented power and fruitfulness. The very attitude of defiance of enemies of the Cross at some points in the world is no less a sign meant of God to stimulate the zeal of the Church. And shall we not recognize yet another divine sign in the manifest yearning on the part of the great body of missionaries for a more thoroughly spirit-filled life? It breathes out in many of their letters. It gathers volume in many special meetings held to seek this blessing. It is revealed in increasingly intense work for soul rescue in many lands.

SECOND FACT.—The all-pervading interest in the cause of foreign missions which ruled at the sessions of the last general assembly at Winona, is an inspiring summons to the whole Church. It was as a solemn response to the unmistakable call of God's providence for a forward movement. . . . The enthusiasm of the assembly in this cause should be accepted as setting the pace for the Church in enthusiasm and devotion in the months before us.

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

THIRD FACT. — Notwithstanding these signs of the divine intention that the Church go forward, the startling fact confronts us that the foreign missionary work of our Presbyterian Church is to-day crippled beyond precedent. The financial straits of the board have compelled it to order severe retrenchment on all its mission fields. This reduction in their appropriations has struck our missions like a cyclone. The missionaries from one station, writing of the cable announcing for them a reduction of $6,000, say, "We were simply stunned." To meet this cut, college and girls' seminary, hospital and press, and village schools must apparently be side-trackt for a whole year. Large contributions from the missionaries' salaries were the only resources in sight to keep some departments from absolute stagnation. From another mission a brother writes: "The

situation is, in some respects, simply heartbreaking. My wife and I have decided to give $200 of our salary to help out the cut in our field." Every mail from abroad is multiplying such distressing statements. Furthermore, the board has called a halt in the sending out of new missionaries.

FOURTH FACT.—After this unparalleled retrenchment has been made the board still needs for the current expenses of the year on which it has entered $830,000. This amount it has virtually pledged for the support of its 708 missionaries actually on the field, for its 2,000 native workers who can not be summarily discharged, for its vast itinerating work, and for other vital departments abroad and at home. Besides this amount necessary for current expenses, there was a debt at the outset of the year of $97,454.47 to be provided for. In short, the board must receive during the present fiscal year $118,525.95 above what it received last year in order to satisfy its full fiscal obligations and unforeseen demands. This certainly is a large undertaking, but not an impossible one for such a Church as ours.

Here are the facts. What will the Church do with them? Who can ignore the claim they establish upon every church member's personal attention? "My Missionary Work," "My Board," "My Share in its Outlay," "My Portion in the Blessed Reward." Which link in this chain of holy obligation would you wish to renounce? Will you not take the cause home to your heart with new affection, to be manifest in more ardent prayers and larger gifts in its behalf?

"The people rejoiced for that they offered willingly."

The question is often askt of the editor how, and when, he was led to suggest the motto, since adopted by the Student Volunteer force both in America and Europe, and now by the Church Missionary Society in the forward movement, viz.: "The Evangelization of the World in this Generation."

The motto, so far it can now be traced, was first suggested in an address, Feb. 27, 1891, before the Student Volunteer Convention in Cleveland, O. It was in May of the same year put into a printed form in the leading article in THE MISSIONARY REVIEW, where it may be found, vol. iv., new series, p. 320, 325.

The editor of the *C. M. Intelligencer* makes a reference to the fact that this motto, "The Evangelization of the World in this Generation," has lately been *animadverted upon in terms of severity by Dr. Warneck* (a recognized authority on missions), in an article on "The Modern Theory of the Evangelization of the World." He says in reply:

"Regarded as a vindication of the old and tried methods of missionary work, the article in question has undoubted value. But while individual advocates of the motto have laid themselves open to Dr. Warneck's criticisms, the Volunteer Union itself has distinctly disavowed either that the *watchword is a prediction, or that 'evangelization' means on their lips a mere hurried proclamation of the Gospel.* On the contrary, in a memorial to the 'Church of Christ in Great Britain,' which the Union issued this late spring, it defines *'evangelization'* as meaning *'that the Gospel should be preacht intelligibly and intelligently to every soul in such a manner that the responsibility for its acceptance shall no longer rest upon the Christian Church, but upon each man for himself.'"* To this Dr. Warneck says in effect, "Then this evangelization is not possible in this generation;" and the S. V. M. U. is in agreement with him on this point, with an important qualification. It says, "With heathenism so vast and so strongly intrencht the 'Evangelization of the World in this Generation' is an impossibility, *unless the Church ceases to be so engrost with things of time.*" And herein the true aim of the Union and the great service which in God's Hand it has been privileged to render to the Church and the world is brought into view. Its object is *to emphasize not a theory but a duty.* There is no part of Dr. Warneck's paper which we regret so much as when towards the close he *deprecates appeals for large accessions* to the bands of missionary evangelists because it is *not according to the law of growth in nature*, and because the Christians at home are not able to increase the number of missionaries so suddenly, and if they did the money for their support would not correspondingly increase. We should have thought that Dr. Warneck would have agreed with us that the Church of Christ, whether in Germany or England or America, has been

[illegible]

The Recent Revolt in Uganda.

[illegible] King [illegible]

[illegible] Kwanga who [illegible] Nile King [illegible] Mwanga [illegible] Nile [illegible] Mwanga [illegible] Nile [illegible] Mwanga [illegible] Nile

fifteen years and six months, he profest his conversion under preaching in the prison chapel. On coming out of prison there was no one to care for him, and he fell to drinking. At last he was fully reclaimed, and four years later started the Water Street Mission. The story of the conversion of S. H. Hadley, who for eleven years has had charge of the work, is scarcely less interesting and striking, and is well nigh as familiar. At the anniversary exercises in Carnegie Hall, a number of eminent men spoke, among them Bishop C. C. McCabe and President Moss of the Police Board. A large number of rescue workers from all parts of the country also came together, and made the evening exercises most interesting. We hope to give an illustrated account of this and other rescue work in our March issue.

After a trial, lasting several weeks, the Session of the Fifth Avenue Presbyterian Church, New York, of which Dr. John Hall is pastor, found Mr. Hermann Warszawiak guilty of the charges made against him and dismist him from the membership of that church. Mr. Warszawiak appealed the case to Presbytery. The Presbytery has recently sustained the action of the Session of the Church, but Mr. Warszawiak threatens to carry the case before the Synod. It is stated that Dr. Hall and others still believe in Mr. Warszawiak's innocence, which we hope may be made manifest. At present a dark cloud rests on his name.

At the recent Church Congress, in Nottingham, England, the Bishop of Southwell, in his presidential address, declared its "speciality to be its missionary character." At the clerical breakfast, 170 sat down, the Bishop of Sierra Leone in the chair. He gave a thoroughly spiritual address on the "first missionary breakfast"—John xxi. He said the key words were LOVE, FEED, FOLLOW, and his address, like all Bishop Taylor-Smith's, was full of memorable sayings, for example: "The Lord is ever looking for co-workers: He gets on-lookers." The Bishop of Newcastle, the main speaker, made a strong plea for a revival of true missionary interest in the officers of the Church, and especially the clergy. He said:

"Since the call to evangelize the world came to the whole Church, then, as the officers of the Church, the clergy are primarily responsible. We must not suppose that missionary ardor is universal in the Church of England. Those who are really on fire are a *distinctly small minority*, even in a congregation which might have a reputation for missionary zeal. Whose fault is it? We clergy are very much to blame. *I do not know of a single instance of a clergyman really interested in foreign missions*, praying and working for them, who has not met at length with a real response from a certain number of his parishioners. I have once wisht that all ordinary deputations might be suspended for a whole year, and deputations be sent to the clergy alone. Until the clergy are afire, it is useless to expect the laity to be so."

On October 12th .ult., Exeter Hall, London, again witnest the outgoing of C. M. S. missionaries. Rev. H. E. Fox stated that including 12 who had sailed, 97 were going out during the autumn. 85 were on the platform, of whom 30 were returning to their work and the rest going out for the first time. Out of the 63 located during the year past, 52 were to be *supported by special contributions* of individuals or groups of friends, 4 were honorary or so in part, leaving but 6 to be supported by the general fund.

Bishop Ingham, among other good things said, quoting one of the "Hints to Stewards" for the Missionary Exhibition about to be held at Guildford —"Be fresh to each person." When they got into the mission-field how could they be fresh to all amid the adverse influences around? He remembered how surprised he was when he first saw at Sierra Leone the marvelous greenness of the trees, while all the shrubs and herbage were parcht. It

was owing to the fact that they were deeply rooted down in the levels kept moist by the last rainy season. Again, those who escaped from the Benin massacre had depended upon the dew-drops to quench their thirst in the forest. The inference was obvious. We needed not only *deep roots but heavenly dews if we would be fresh every day*, to each person, and to every duty.

In 1890, in July, a letter from several friends in Keswick was sent to the C. M. S. Committee, urging that an appeal be put forth "for no less than a thousand additional workers, who will be needed to go out into the various fields within the next few years. The prayers of many friends of the Society were directed toward sending forth 1,000 new missionaries in the last decade of the century. To not a few it seemed little short of presumption at that time to ask for such a thing, but now is there any one who thinks an average of a hundred a year a visionary aspiration? What has been the experience? *The number added to the list between May 1st, 1890, and May 1st, 1897, including wives and missionaries in local connection, was* 666, *an average of* 95 *for the seven years, the average for the first three years having been* 83, *and for the latter four years* 104. These numbers do not include those sent out in July last, and more lately, which would add 83 to the total given, making a grand total of 749. Clearly we are encouraged to *plead with enlarged desires* and expectations."

Again, about the same grand society that leads all Christendom:

Twenty years ago Rev. V. S. Stanton initiated the "Substitute for Service Fund," not only the idea but the example, for he himself gave, during eight years after, the sum of £250, which was doubled afterward in the time remaining before his death. In June, 1893, the appeal was made for such offerings. In May, 1894, 48 were thus supported; in March, 1896, 146, and in November, 1897, 323. And this is *beside*, and not *instead of*, subscriptions to the general fund. We feel constrained to say that we believe some such plan would do more than any other one thing to relieve the present debts of the Boards and prevent other debts being incurred.

A legacy amounting to probably £180,000 ($900,000) has been left to Rev. J. Hudson Taylor for the work of the China Inland Mission. *Laus Deo!*

The Kongo Balolo Mission, of the East London Institute (Dr. Guinness) is in sore need of funds to carry on its prosperous and growing work in the heart of the Dark Continent. $7,000 (£1,400) are needed immediately to meet expenses. Eight new missionaries have recently been sent out and are worthy in the highest degree of our prayerful sympathy and financial support.

About two years ago a few of God's children had the continent of South America, with its thirty-seven millions of perishing souls, specially laid upon their hearts, and longed, in some way, to aid in the work of preaching the Gospel to these people. As it was not permitted any of them at that time to take the Word of Life to the inhabitants of the "Neglected Continent," they decided to remember daily before the Throne of Grace these poor degraded souls, and also the missionaries laboring among them. Thinking that others would like to join with them in prayer for South America, they were led to form what is now known as the *South American Missionary Prayer Union*. The prayer of faith is necessary in the great work of spreading the knowledge of Christ, and while "Some can go, most can give, *all* can pray."*

* Any further information regarding the Prayer Union, or membership card for the same, may be obtained on application. In order to defray the necessary expenses of printing, postage, etc., there is a small fee of 25 cents on entering the Union, which, however, is optional. The secretaries are A. E. Robinson, 1 Hepbourne Street, and A. E. Armstrong, 927 Yonge Street, Toronto, Canada.

It is reckoned that during the year 1897, the cases of lynch-law being put into execution have averaged more than *twelve a month*, and some one has arranged the list in the order of prominence thus: Texas takes the lead, and is the black-banner State—then Alabama, Mississippi, Georgia and Louisiana, Tennessee, Florida, South Carolina, Kentucky and Arkansas, Missouri, Virginia, and Maryland, Arizona, California, Ohio, Nevada, Alaska and Illinois conclude the list with one each, while Texas heads the list with nineteen. It will be seen that all but *five* of these lynchings have occurred in the South; eighty of the victims have been negroes, and three Indians, and the great majority of cases were supposed murder cases, and now Indiana comes in the list with five victims at once in the late tragedy at Versailles.

The following letter is of such interest to the general public, that we publish it, and invite further suggestions as to its proposal:

DEAR DR. PIERSON—In preparing a missionary address on Africa to-day, it occurred to me that, perhaps, the REVIEW could inaugurate a movement whereby, on the last day of the century, all missionaries and societies might publish a statement, or send to some central committee a statement, of the then present condition of the world and position of the work, that might be placed in the hands of suitable editors, and a volume publisht the first month of the new century, or as early as convenient—a volume that would review the growth of missions from the beginning, and state the actual position of affairs in the missionary world. These are crude ideas, but can you not mark the century in some such form? Yours truly, D. SPENCER, LL.D.

Mr. F. W. Crossley, of Manchester, England, who died March 25th, ult., was a man of large business, who abode in his calling with God. He had taken the Lord into partnership as the Head of the firm, and used the profits for His glory and the extension of His work.

Having been led through the instrumentality of the Salvation Army into the enjoyment of the higher Christian life, the whole course of his life was changed. As a thank-offering, he gave one hundred thousand dollars for the work of the army, and liberal contributions followed each year thereafter.

Being convinced that he must make a change in his whole mode of life, he abandoned his handsome dwelling to take up his abode among "the slums." He bought an old theater in one of the worst parts of the city, spent one hundred thousand dollars in fitting it up for mission purposes, with a hall for meetings, Rescue Home, etc., and a home for his family, and there the rest of his life was consecrated to lifting up the fallen. His wife, being in accord with him, they together lifted up the cross, where sin and sorrow and death had held undisputed sway. God put the seal of His approval upon him, both temporally and spiritually. "Star Hall" deserved its name as a great center of light and life.

Some of us have followed this devoted man in his walks of usefulness through those lanes and alleys, where crime was rampant. His Mission Hall has been the place of holy convocation for many saints and for new campaigns against sin and hell, and for the deepening of the spiritual life. One who was with our dying friend, says he closed his earthly life "full of the sweetness and tenderness of Jesus—no care, no struggle, no fear—and the last hours were a veritable heaven on earth." It was a real translation. The work goes on. The beloved wife and coworker consecrates herself to the Lord's work with redoubled energy, succeeding her glorified husband in the sowing as she will join him in the reaping.

Dr. John H. Barrows, has given most unequivocal testimony to the work of missions in India. He says: "The objects most worth seeing in India, to my thinking, are neither the Himalayas, nor the Taj Mahal, the

Tomb of Akbar, nor the Temple of Madura, but the varied triumphs of missionary effort. What a prodigious amount of toil has gone into the Christian vernacular literatures, and what splendid triumphs of faith have enriched the church universal! I have heard much less of the discouragements of missions than I expected. I know how hard workt and, in the truest sense, self-sacrificing are the Christian missionaries. I know their temptations and sore trials. But I have not heard a single word of doubt with regard to the ultimate evangelization of India. Those who have been here longest have seen the most wonderful changes."

Books Received.

ENCYCLOPEDIA OF SOCIAL REFORM. (Large 8vo, 1439 pp.) Edited by Wm. D. P. Bliss. Funk & Wagnall's Co., New York and London. $7.50 (cloth), $9.50 (sheep), $12.00 (half morocco), $14.00 (full morocco).

THE STUDENTS' STANDARD DICTIONARY. (8vo, 915 pp.) Edited by James C. Fernald. The same.

CLERICAL TYPES. (12mo, 217 pp.) By Rev. Hames Mann. The same. $1.00.

THE STORY OF JONAH in the Light of Higher Criticism. (16mo, 120 pp.) By Prof. Luther Tracey Townsend. The same. 50c.

THE OLD TESTAMENT UNDER FIRE. (12mo, 246 pp.) By Rev. A. J. F. Behrends, D.D., S.T.D. The same. $1.00.

THE CONVERSION OF ARMENIA. (12mo, 150 pp.) By W. St. Clair-Tisdall, M.A. Fleming H. Revell Co., New York, Chicago, and Toronto. $1.40.

SISTER MARTYRS OF KU-CHENG. (12mo, 120 pp.) Letters and Memoir of Eleanor and Elizabeth Saunders. (Illustrated.) The same. $1.50.

THE AINU OF JAPAN. (12mo, 175 pp.) By Rev. John Batchelor. (Illustrated.) The same. $1.50.

"Women in the Mission Field; Pioneers and Martyrs," and "The Heroic in Missions; Pioneers in Six Fields," by the Rev. A. R. Buckland, secretary of the Church Missionary Society of England, are both interesting narratives of life and work in foreign lands. The various chapters (each complete in itself) are excellent material for reading at missionary gatherings, mothers' meetings, girls' friendly society meetings, or any occasion where a stirring narrative of missionary work would be effective. (50 cents each, or two, postpaid, 80 cents.) Thomas Whittaker, New York.—D. L. P.

Without the Camp, the organ of the "Missions to Lepers in India and the East" (17 Greenhill Place, Edinburgh), is full of interest to all true followers of Christ. It is an illustrated quarterly (15 cents a year), which should be widely circulated and bear fruit in hearty support of this truly Christian enterprise.—D. L. P.

Mrs. Isabella Bird Bishop's "Korea and Her Neighbors" (Fleming H. Revell Company), is a valuable contribution both to missions and to general literature. Mrs. Bishop resided in Korea for over two years after the China-Japan war, and made frequent excursions into neighboring states. The reports of the condition and outlook in this land at such a critical period in its history by such an experienced observer must certainly commend themselves to the student of the Eastern problems.

Mrs. Bishop writes graphically and intelligently of the Kur Dong and the King, of the assassination of the queen, of the Japanese occupancy and suzerainty, describes a great Manchurian flood, as well as curious customs of a people little affected by Western civilization as yet.

The illustrations, about thirty in number, are all reproductions of photographs taken by the author. Two new maps are also provided, as well as index and appendices.—D. L. P.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

INDIA.

—Mr. Harold Frederic, in a recent dispatch to a Boston newspaper, calls the zenana missionary ladies propagators of "the gospel of discontent," and questions, on the authority of old generals and other Indian functionaries, whether as much harm has been done in India by famines and other plagues as by them. It is interesting and rather amusing to notice this restriction. Formerly, it was *all* the missionaries in India that were a danger. Carey and his fellows were put out of British territory, and compelled to take refuge in Serampore, which was then Danish. Mr. Thompson, and we suppose others, were sent out of the Peninsula altogether. In 1857 the cry was raised for a moment that the Sepoy Mutiny was the result of missionary propagandism. But as the missionaries were plainly not in the least responsible for greased cartridges, and as the Hindu merchants of Calcutta indignantly declared that the missionaries, so far from being answerable for the mutiny, were, above all other foreigners, winning reverence for their religion and their courtesy, and were esteemed by the Hindus as fully the equals of their own saints and sages, this cry soon died down. Now, for some inexplicable reason, perhaps because these modest women are not much given to controversial self-defence, it is the zenana ladies that have to bear the brunt of the attack. To be sure, they can not enter the zenanas without the full consent of the husbands and fathers. These, then, have not discovered the danger of quickening the monotonous life of the female recluses into the animation of a various interest in human and Divine knowledge. Perhaps this makes the matter so much the worse. Great numbers of the upper-class English look upon India simply as existing to provide lucrative salaries and honorable places for younger sons of the gentry. As an Englishman, quite apart from any thought of criticism, has laughingly said, great numbers of his countrymen in India, if asked what their duties are, would be able to give no other answer than that given him by a very subordinate official, whom he askt what he did: "Sir, I hold the position." The natives know that England gives them peace, justice, humane administration and care, and enlightenment. Still, the more widely developt their intellects become, the more likely they are to persist in asking whether all these objects might not be accomplisht just as well by a great reduction in the complexity and expensiveness of the public service. Such questions might be very uncomfortable for aristocratic young England. The old stolid and stupid acquiescence in whatever the "Sahibs" please to do, might be preferable, rather than that "niggers" and "black devils" should begin to ask such questions. It must be confest that a few more million Christian and educated Hindus would, without a word or thought of violence, compel a very fundamental revision of Indian administration, and a far more profound respect for themselves; and, as a certain Right Reverend English Bishop has suggested, that Joseph Arch might well be duckt in a horsepond for insisting that even farm-laborers have rights, it is no strange thing if that Bishop's cousins to the hundredth generation think the same of zenana women. There seems to be only one way of suppressing this inconvenient growth of intelligence, namely, to

disestablish Christianity. So long as this subsists, it has an uncomfortable way of working itself out in various directions, some of which provoke Anglo-Indians to a very free use of profane language.

The Rev. Maurice Phillips, in the *Harvest Field*, remarks of the minor poems of Hinduism: "The minor poems are of a very late date, evidently written after the introduction of Christianity into India. Some time ago their teaching was represented in one of the English monthlies as 'Latent Hinduism.' What was quoted from them is not Hinduism at all, but reflections of the teaching of Christ!"

As the excessive predominance of the priesthood in Roman Catholic countries, especially in Italy, has called out a violent atheistical reaction, so it was the absolutely unendurable tyranny of the Brahmans that called out the atheistical religion of Buddhism. As Mr. Phillips says: "About the sixth century B. C., it appears that the tyranny of the Brahmans had become so oppressive, the burden of the daily sacrifices had become so heavy, and the fetters of caste had become so tightly riveted that the people, unable to bear them any longer, revolted, and that revolt found expression in Buddhism. Buddha denied every doctrine of the ancient creed, except the doctrine of transmigration, which he modified to suit his own system. He declared that there is no God; that the Vedas are of no authority; that priests, prayers, and sacrifices are useless; that caste is a fiction; and that there is no soul in the sense of a spiritual entity distinct from matter. Thus he swept away, with one stroke, the foundations upon which the tyranny of the Brahmans was built, *viz.* God, the soul, the Vedas, prayers, sacrifices and caste."

Yet, as Mr. Phillips remarks, "the system of the void," as the Brahmans rightly called it, could not prevail in the end, and Brahmanism, deeply modified by Buddhism into Hinduism, recovered its sway among the devout Indians.

"The gods Vishnu and Siva," says Mr. Phillips, "*the highest ideal of Hinduism*, have committed every imaginable sin magnified to the utmost extent."

The German missionary, Frohnmeyer, quoted in *Le Missionaire*, remarks: "At the present time one meets with but a cold reception in Germany to speak about England. There are political reasons for this; I shall not undertake to judge of their force. For all this, it pains a German missionary laboring in India, to hear the English described as nothing but a nation of shop-keepers. We, on the other hand, see them under a very different aspect, and we love to say of them: 'They are the nation of missions; the nation of the Bible.' The English take pains to bring the Bible into every house and into every heart. We know, for instance, that in India you can find in every railway station a Bible in English, and another in the language of the country. The English Bible is read assiduously by the employes and also by the travelers." The Hindus do not venture very much into the waiting-rooms, but as we know, they read the Bible a good deal at home.

Madagascar.

The German Ultramontanes endeavor to weaken the force of the damning allegations brought against the French Jesuits in Madagascar, and their violent ways, by urging, among other things, that common prudence would not allow the French authorities to permit outrages against the English missions. To this G. Kurze, in the *Allgemeine Missions Zeitschrift*, very pertinently answers: "The French government has not the slightest occasion to take any account of England. In these last years Protestant Albion has shown herself wretchedly timid whenever she was called to vindicate English Protestant missionaries. And, now again, when Galliéni is so contemptuously treading under foot the rights of the Congregational, Anglican, and Quaker missionaries in Madagascar, England is

playing as pitiable a part as ever. We can not help querying whether the two powers have not struck a secret bargain in the political sphere, on the principle of Give and Take, by virtue of which England is fain to look quietly on, while her missionaries in Madagascar are maltreated."

What else could be expected from that unworthy descendant of Elizabeth's Burleigh, who now misdirects the affairs of Great Britain? An Armenian friend tells me that some years ago the Marquis of Salisbury said: "If the Armenians do not want to be ill treated by the Turks, why don't they turn Mohammedans?" It may be doubted whether these were his words, but they exactly express his cynical and contemptuous spirit. How much less would he care when the French shoot a few score Malagese, to frighten the rest into the French Church!

M. Delord writes: "The Jesuits are far from abating their efforts. They receive, almost by every steamer, new reinforcements, and we have the chagrin of learning often that they are occupying new positions. There are strange illusions as to the nature of our work. It is imagined that we are real pastors, almost bishops, having the supreme direction of solidly constituted churches, composed of a certain number, relatively considerable, of Christians. Alas! such notions must be given up. At bottom we are, and used to be, real missionaries. There are many things to do, to undo, and to do over. In easy days things went as they might, but since the tempest has risen, all is disorder, confusion, chance-medley. Desertions, churches burnt by the Fahavalos, stations disorganized by the Jesuits; a general recrudescence of delations, of calumnies, of false witness! How many persons thrown out of their wits, and seeking rather the approbation of the government than of their own consciences! How many schools there are, once numbering hundreds of pupils, which now number but units! How many others which have disappeared, replaced by those of the Jesuits! I am here speaking only of the three most threatened districts, known to me personally."

M. Ducommun writes: "The people are so put beside themselves that the strongest means succeed. For example, the priest traverses the villages with two registers, a red for the Catholics, a black for the Protestants. 'The Protestants,' says he, 'will have to make all the roads, railroads, and telegraph lines, then they are to be shot, and will go to hell. The Catholics will have nothing to do, and heaven stands ready for them.' And such means succeed!"

"Is it surprising that a missionary should write thus to us: 'There are now not more than twenty persons in my church. The rest have all been shot, chained, imprisoned, or banisht, and these twenty are every day expecting their turn, for the priest has taken their names.'"

We see the spirit of St. Bartholomew is still as fierce as ever in the veins of these fanatics.

"The situation in Madagascar, without showing any particular sign of improving, is now becoming more clearly defined. The animus of the French authorities is now seen to be directed against the missionaries not as Protestants, but as English, and against the L. M. S. in particular. The London Missionary Society has not been known by any distinctive name in the island, but being the first in the field, and, by far the largest of all the Protestant societies at work, its converts have been called 'English' Christians, while the Romanists have for a parallel reason been called 'French.' A similar state of things prevailed in Uganda a few years ago. The L. M. S. has thus loomed up before the eyes of the French as a great opposing force, and all the more so because in previous colonial extensions, in Tahiti and the Loyalty Islands, the French have found the same society at work before them.

Needless to say, they are quite unable to grasp the idea that English missionaries are not political agents. Theirs are, as witness Monsignor Hirsh in Uganda, therefore ours must be. . . . The compulsory acquisition of the Normal School building and other educational establishments by the French Government is naïvely justified by *Le Temps* as 'an injury done to the prestige of the Society, for it is thereby deprived of its most powerful means of propaganda.'" —*C. M. Intelligencer.*

The treatment of Queen Ranavalona by General Galliéni is a characteristic mixture of brutality and hypocrisy. The unhappy sovereign had not a foreboding of what was impending, when, in the evening of February 27, she was suddenly informed that she was deposed, and must set out for the island of Reunion early the next morning. Utterly overcome, she threw herself at the knees of the subordinate officer who brought the message, but, of course, to no purpose. The man who had judicially murdered her uncle, doubtless praised his own clemency in letting the niece live. That her passage to the coast took place in the unhealthy season of course signified nothing. Had Ranavalona perisht, it would simply have been one inconvenient life the more out of the way.

After this manly deed, Galliéni put forth this pompous and mendacious proclamation:

"Since the Government of the Republic has declared Madagascar a French colony, the regal dignity has become superfluous in Imerina. I have therefore invited the Queen to abdicate the exercise of the same, and *at her request* have authorized her to repair to the Island of Reunion, where she will enjoy the fullest hospitality of the French authorities."

The French are not poisoners, and it is not likely that they will guillotine the poor woman, which would raise her to an unpleasant likeness to their own Marie Antoinette. She will, therefore, probably live until disease or heartbreak does its work.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

North Africa Mission. — Another year of service in connection with the above mission is completed, and looking at the work as a whole progress and increase seem to mark the year. The beginning was saddened by the murder of Dr. and Mrs. Leach and their little son; but even this dark and mysterious event has been the means of good in the hand of God.

The storm of opposition from the French seems now to have benefited rather than interfered with the work. The work of the Lord is specially felt in Algeria, where signs are continually being manifested, several having recently confest Christ.

The receipts of the mission show an increase of income every year on that of the previous year, which is felt to be encouraging.

The China Inland Mission.—Mr. J. R. F. Pledger writes from Yun-nan stating the difficulty which he and Mr. Stevenson experienced at Yun-nan by reason of anonymous placards posted about the town denouncing missionaries and other foreigners. These posters made the people generally very unfavorable, although, fortunately for the missionaries, the chief man of the district was favorable to them and issued orders commanding the people to behave properly to them, giving permission to the missionaries "to build, buy or rent" where they liked. Difficulty still exists because of the popular feeling being against foreigners in the district, and it is unsafe for missionaries to go unprotected about the city.

Miss Muir writes from Tsin-chau: "Miss S. Garland, while visiting Tuh-siang, a city one day's journey from Tsin-chau, Kan-suh province, was talking to some wome who seemed specially interested. Presently one of them turned to the others and said, 'This is quite

true; my baby has been very ill for a month and after trying everything I could think of I remembered what Koh Tai-t'ai had told me, and prayed to this God, and my baby got well quickly."

Tidings from Hankow relate the sad death of Mrs. Fishe, who has been connected with the C. I. M. since 1875. All acquainted with Her hold her in great esteem, and her loss will be keenly felt at home and abroad.

Baptist Missionary Society.—A private letter to Edwin C. Curtis, of South Wales, from the Rev. Timothy Richard, of North China, contains matter of fresh interest in its bearing on China's future. According to Mr. Richard the recent marvelous awakening in China through the Japanese war, and the remarkable direction which has been given by the China Christian Literature Society to the minds thus awakened, call for a larger support to the operations of that society, and an extension of those operations. The design is to establish in each of the capitals of the 20 provinces of China an institution which shall consist of a library and lecture-hall, to serve as a nucleus of enlightenment "for their respective 20,000,000 of population, who are now asking for the light of Christian civilization." Mr. Richard now reports donations and subscriptions for this object from the Baptists of the United Kingdom, amounting to £1,590; and also reports that a merchant from China (Mr. Thomas Hanlevy) has promist to build a central institution in Peking, which will cost some thousands of pounds. Mr. Timothy Richard, who left for the United States on August 25th, will doubtless be heard in person in many of the important centers of this great republic.

Stanley Pool.—The Rev. S. C. Gordon writes from Stanley Pool: "It is a great joy to me to be able to report that yesterday we baptized two persons in the Congo River here. This is our second baptism since the beginning of the year, and we hope to have another before its close, as there are three or four persons who have already applied for baptism. We believe that God has wrought His work of grace in their hearts, and we are praying that they will be a power of good in this land of darkness." Four lads have recently offered their services as itinerant workers, and the little church feels able to bear the expenses which this will necessarily involve.

The Church Missionary Society.—The Church Missionary Intelligencer for October contains a specially interesting report of the Medical Mission in Ranaghat, Bengal, under the direction of Mr. Munro. The workers endeavor to follow our Lord's ministry of preaching, teaching and healing, and the work is being most signally blessed. The spiritual needs of the people must come first, and continually there are services being held in the waiting-rooms and verandahs of the dispensary. "Men and women have listened with attention—many have admitted the truth of the words spoken—many have gone further and have stated their belief in Jesus Christ as their Savior; but beyond this none have gone."

The teaching in the school does good satisfactory work—the standard taken is the three R's up to the Bible. The little Hindus are very much in request by the people around, because of the hymns they sing. In this way the Gospel is becoming known in the neighborhood round the school.

The daily visits to the hospital have been 180, and many cures have been brought about. The people are becoming quite favorable to the foreign doctors, and bring their sick from all parts. Lady-doctors attend serious cases among the women at their own homes—thus doors are opened for the truth.

Work on the Niger.—"On Easter Sunday last, an interesting service was held at Onitsha, when fifteen boys, the first fruits of the work at Immanuel church, were baptized by the Rev. P. A. Bennett in the River Niger, in the presence of all the native Christians and a large crowd of heathen people, who had come down from Onitsha town to the waterside in order to witness the ceremony."

Statistics of the Missionary Societies of the

[These tables include only Missions to non-Christian and non-Protestant peoples, and so they Japanese in the United States. The figures are derived almost wholly from annual reports, and leave the fewest possible blanks, and hence where official figures were not at hand, conservative

Names of Societies.	Date of Organization.	Missionary Income.	Missionaries.					Native Laborers.	
			Ordained.	Laymen.	Wives.	Unmarried Women.	Total Missionaries.	Ordained.	Total Natives.
American Board	1810	$668,414	174	13	176	175	543	234	2,956
Baptist Missionary Union	1814	467,202	163	2	161	102	428	283	1,984
Southern Baptist Convention	1845	125,662	35	0	33	12	80	38	100
Free Baptists	1836	30,432	5	1	6	11	23	7	229
Seventh-Day Baptists	1847	9,000	2	0	2	2	6	0	4
Christian (Disciple)	1875	96,811	24	5	24	12	65	0	76
American Christian Conventiou	1886	5,100	4	0	2	1	7	4	11
Protestant Episcopal	1835	237,326	28	7	22	20	77	70	353
Society of Friends	1871	32,400	9	11	13	23	56	7	88
Lutheran, General Council	1869	20,303	7	0	7	3	17	1	143
Lutheran, General Synod	1837	48,238	11	0	8	7	26	2	442
Methodist Episcopal	1832	948,988	230	18	225	194	667	606	5,223
Methodist Episcopal, South	1846	225,297	56	1	49	5	111	99	202
African Methodist Episcopal	1876	6,814	6	10	12	3	31	0	7
Methodist Protestant	1882	12,000	5	1	6	4	16	4	10
Presbyterian	1837	808,929	231	51	241	185	708	182	1,802
Presbyterian, South	1861	143,500	56	9	50	38	153	36	134
Cumberland Presbyterian	1820	31,430	7	1	6	13	27	8	38
Reformed Presbyterian (Covenanter)	1856	18,888	7	2	9	6	24	0	37
Reformed Presb. (Gen. Synod)	1836	5,000	2	11	6	3	22	4	29
Associate Reformed Presbyterian	1879	8,413	3	0	3	3	9	4	5
United Presbyterean	1859	120,520	39	2	39	34	114	32	705
Reformed (Dutch)	1886	111,112	32	4	30	20	86	32	431
Reformed (German)	1878	29,789	6	1	5	3	15	12	42
German Evangelical Synod	1883	12,124	7	0	4	0	11	0	49
Evangelical Association	1876	9,000	2	0	2	0	4	14	46
United Brethren	1853	11,077	3	10	8	7	28	2	20
Canada Baptist	1873	50,018	18	0	18	14	50	13	206
Canada Congregationalist	1881	5,500	1	0	1	2	4	0	4
Canada Methodist	1873	148,499	28	29	45	15	117	26	65
Canada Presbyterian	1844	159,000	36	18	37	40	131	7	243
Twenty-three other Societies	....	628,300	135	380	271	312	1,098	38	460
Totals	....	$5,255,006	1,372	592	1,521	1,269	4,754	1,767	16,194

United States and Canada for 1896-97.

omit work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and relate in the main to 1897, tho sometimes the year includes a part of 1896. The aim has been to estimates have been made, based upon former reports.]

Total Missionary Force.	Stations and Out-Stations.	Communicants.	Added during last year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are sustained.
3,499	1,227	44,606	3,919	138,445	1,184	54,615	Africa, Turkey, India, China, Japan, Micronesia, Mexico. Spain, Austria.
2,412	1,123	127,128	6,594	500,000	1,235	28,997	Africa (Kongo), India, Burmah, Assam, China, Japan, France, Russia, etc.
180	236	4,324	660	25,000	35	1,108	China, Japan, Africa, Italy, Mexico, Brazil.
252	15	782	72	2,500	95	3,288	India (Bengal).
10	2	89	22	250	4	120	China (Shanghai).
141	64	1,418	286	4,550	19	784	China, Japan, India, Turkey.
18	22	317	60	1,200	4	118	Japan (Tokyo, etc.).
420	200	4,074	140	13,000	125	4,598	Greece, Africa, China, Japan, Haiti, Indians.
139	57	1,029	234	2,500	32	1,106	Mexico, China, Japan, Jamaica, Alaska.
160	198	2,002	170	5,100	113	2,719	India (Madras).
466	13	5,283	230	16,000	212	5,870	India (Madras), West Africa.
5,890	504	63,650	4,560	146,767	1,567	43,470	China, Korea, Japan, Africa, S. America. Mexico, Italy, Bulgaria, Malaysia.
373	164	8,756	908	26,000	62	2,096	China, Japan, Brazil, Mexico, American Indians.
38	12	360	45	1,000	5	257	West Africa, West Indies.
26	14	290	60	1,000	1	34	Japan (Yokohama).
2,510	904	30,644	3,140	120,000	734	25,592	India, Siam, China, Japan, Korea, Africa, Syria, Persia, S. America, Mexico, etc.
297	36	3,156	508	10,000	25	726	China, Japan, Korea, Africa, Greece, Italy, Mexico, Brazil.
60	11	773	133	2,500	3	100	Japan, Mexico.
61	11	245	20	800	14	620	Northern Syria, Asia Minor.
51	25	876	172	2,500	4	273	India (Northwest Provinces).
14	14	276	39	600	4	90	Mexico (Tampico, etc.).
819	277	7,677	1,271	25,000	356	17,488	Egypt, India (Northwest Provinces).
517	281	5,306	391	15,000	182	6,904	China, Japan, India, Arabia.
57	34	1,935	197	5,000	2	206	Japan (Tokyo, Sendai, etc.).
60	13	675	240	2,227	15	1,182	Africa (Sierra Leone).
50	21	807	52	2,000	1	8	Japan (Tokyo, Osaka).
48	12	5,000	300	12,000	9	700	Africa (West Coast, Sherbro, etc.), China
256	76	3,920	505	10,136	74	1,480	India (Telugus).
8	2	30	4	200	3	100	Africa (West Central).
182	50	2,350	180	12,000	40	2,500	Japan (Tokyo, etc.), Indians.
374	183	3,054	426	10,000	177	7.086	China, India, New Hebrides, West Indies.
1,558	290	26,048	750	30,000	324	27,000	
20,946	6,091	356,880	26,288	1,143,275	6,673	241,180	

THE KINGDOM.

—"Ye know the grace of our Lord Jesus Christ, that, tho He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."—PAUL, THE APOSTLE.

—One of the missionaries in British Columbia reported the prayer of an Indian after hearing of the Ku-cheng massacre: "Say again, dear Jesus, 'Father, forgive them, for they know not what they do.' O gracious Spirit, Thou art not quencht by blood; *let it make thy garden soil strong to grow Chinese believers in!*"

—High words and disagreeable on the streets of Chiningchow about "foreigners stealing Chinese children," were silenced last July by two official proclamations. In one of these the citizens were told that it "would not be fair to kill them without a warning, and, therefore, they were being warned;" but if they continued to spread false reports about the foreigners "I shall take your heads off."

—The Otis legacy, which yielded $1,500,000 to foreign missions, was given by a deacon of the First Church, New London, Conn., whose interest in the cause was developt from seeing some missionaries, who had landed in New London the day previous, after an absence from home of twelve years, walk down the aisle of the First Church, Sunday morning, in their old-time and much-worn garments. Their moral heroism so toucht him that his interest in the mission world from that hour knew no abatement.

—Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence out to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he can not be. There are no moral blanks, there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but, being dead or alive, every man speaks.—*Chalmers.*

—Society is recognizing the debt of strength to weakness. The man who has skill in speech is becoming a voice to the dumb. Those who have skill towards wealth are becoming the almoners of bounty towards art, education, and morals. Men who selfishly get much and give little, who have become Dead Seas of accumulated treasure, are losing their standard in society. More and more cities are bestowing their honors and esteem upon those who serve their fellows. Men are becoming magazines, sending out kindness everywhither. Men are becoming gardens, filling all the air with pungent fragrance. Men are becoming castles in which the poor find protection. The floods of iniquity have long covered the earth, but love is the dove bringing the olive branch of peace. Love sings the dawn of a new day.—REV. N. D. HILLIS.

—Thomas A. Edison has discovered a process whereby he is able to extract, by the use of powerful magnates, iron in paying quantities from low-grade ores. If, now, that busy brain of his would invent some kind of magnet which would extract withheld gifts from low-grade givers, he would be one of the noblest benefactors of the world.—*Advance.*

—We have been privileged to read a remarkable letter from one of the honored bishops of the Moravian church. He commenced housekeeping about 1859 on a salary of $350. He at once began to tithe, and has continued the practice ever since. He has not limited his gifts to the tenth, but has often given more. This bishop has a family of 8 children. The youngest is twelve years old, and all have adopted the system of tithing. The bishop writes: "I have never known want, tho I have often had more in the Lord's treasury than in my pocketbook. We have had

many luxuries, too, not the least of which is knowing the blessedness of giving." His private means are very slender; he is worth but $500, and yet he has been able for the past three years to keep his son at a theological seminary. He is receiving now only $500 a year, but declares cheerfully that he has all he needs, and has nothing but hearty gratitude for God's providence in his life.—*Golden Rule.*

—A wealthy manufacturer in Bahia (Brazil) has recently turned over to the use of the Presbyterian mission a new school building, completely furnisht and equipt with material from the United States, to accommodate 150 pupils, and will support the teachers required for kindergarten and primary grades, on condition that it be made a model school like the "American" school at S. Paulo, the mission to have absolute control of the work and the selection of teachers.

—The British and Foreign Bible Society has publisht 151,000,000 volumes at a cost of $60,000,000. The American Bible Society has publisht 63,000,000 at a cost of $27,000,000, and other societies 51,000,000; making a total of 265,000,000.

WOMAN'S WORK.

—If one would get a glance at the marvelous, because multifarious and multitudinous, tasks which the women of the W. C. T. U. have undertaken and are pushing with great vigor, let him traverse the more than 100 pages of the *New Crusade* for October last. The table of contents is fairly bewildering.

—The Methodist women (M. E. Church, North), raised $313,938 for missions last year, an advance of $28,000 beyond the year before. To the 170 representatives in the foreign field 13 were added.

—In Toronto was recently opened the Ewart Woman's Missionary Training Home. The curriculum includes a course of lectures, to be delivered at Knox College, one by the Rev. Principal Caven, on the study of the New Testament, and one by the Rev. Professor Geo. L. Robinson, on the study of the Old Testament.

—Every night 1,000 women are housed in the Salvation Army shelters and homes in Great Britain. During the last twelve months 1,633 past through the Rescue homes, of whom 1,432 have been sent to situations or to friends, and enabled to make a fresh start. Mrs. Bramwell Booth's 250 helpers visited 1,068 women prisoners, and spoke to nearly 5,000 women on the streets. The Army's investigation department has traced 708 missing persons during this year. Self-denial week in Australia resulted in the collection of £25,000, which is more than was received in Great Britain.

—Intelligence comes of the appointment of Miss Hu King Eng, M.D., as first physician in the household of Li Hung Chang, viceroy of China. Miss Eng was born in Foo-chow in 1866, and was the second of five children of Hu Yong Mi, one of the most efficient Methodist native workers in China. Her grandfather was a military mandarin, who embraced Christianity early in life, his five sons also accepting Christianity, and the family being the second one in China to embrace the Christian religion. She took a special course of study in the Ohio Wesleyan University preparatory to adopting the medical profession, in 1890 was admitted on examination to the Woman's Medical College of Pennsylvania, and was soon rankt among the leaders of her class. After completing the full medical course she spent a year and a half in post-graduate and hospital work, and was practicing in Foo-chow when this high honor came to her. Dr. Eng is the first woman in China to be graduated from a medical college.

YOUNG PEOPLE.

—The Y. M. C. A. has 127 railroad branches, with 30,000 members, and no less than $140,000 are contributed by railroad companies for their mainten-

ance. The New York, New Haven and Hartford Railroad has granted $30,000 for a building.

—The first Young Woman's Christian Association Home in London was opened in 1855, and now there are in that city 23 homes and restaurants for young women, while in the provinces there are 100, in Scotland 11, and in Ireland 14. These minister to all classes of workers—teachers, clerks, shop assistants, and servants.

—According to the *Congregationalist* 120 of our colleges now support as many Christian missionaries. Last year Wellesley gave $1,050 for missions; Yale, $1,200; Mt. Holyoke, $549; Cornell, $500, and Oberlin, $650. But our students do not begin to sacrifice for this purpose as do those of the Canadian colleges. Thus the 80 students of McGill University last year gave $1,833, and only 5 out of the 80 are exempt from the necessity of earning their livelihood, in some measure at least, while they are students.

—Kin Leon is a bright young Chinaman who has spent a number of years in the United States, and coming under the influence of Christian teaching was led to accept the "Jesus doctrine," and joined the Presbyterian Church and the Endeavor society. For some time he has conducted a laundry at Oxford, Pa., but now he feels that the Lord has other work for him to do, and is about to give up the laundry for the purpose of devoting his entire time to study, with a view of some time entering Lincoln University to take the regular course necessary to fit him for missionary work in China.

—At least 700 Endeavorers of South India met a short time ago in convention at Madura. Out of 65 societies 37 sent delegates.

—A Louisiana insurance agent, in joining the Tenth Legion, makes this bold proposition: "I will pay $1,000 as a forfeit to any young man who, having during three consecutive years given honestly one-tenth of his income toward charitable objects, shall at the end of that time prove to the satisfaction of the United Society that he has not been financially prospered far beyond the sum paid out by him."

—Fully 500 poor mothers and children were carried on each of the free excursions given by the Junior Christian Endeavor union of Camden, N. J., during last summer.

AMERICA.

United States.—How strangely it came about. D. O. Mills laid the foundations of a fortune upon the Pacific Coast, and now he constructs a hotel, costing $1,000,000, in the "down town" section of New York City, whose design is to furnish for 1,500 a clean, comfortable room for 20 cents a day, bath included, and meals and laundrying at similar rates. He proposes also to build a second hotel for the same purpose.

—In the twelve years of its existence the Chicago Training School has sent out 98 foreign missionaries, 935 graduates engaged in deaconess work in this country, and 70 who are occupied with some other form of home missionary or evangelistic work. With its fine new building, Harris Hall, and the recent extension of its course, it seeks with renewed courage to fulfill its part in supplying the large and increasing demand for trained workers at home and abroad.

—Hampton (Va.) Institute opened its thirtieth year with an attendance of about 1,000. A new building for teaching agriculture and domestic science is in process of erection, to cost between $50,000 and $60,000, of which $35,000 have already been subscribed. Hampton has done more for the negroes of the South than can be estimated. Its work for the Indian is of the same character, only more limited for the want of material. Yet there are about 140 Indians connected with the school, 40 of whom are new students, mostly from Western tribes.

—There are now 22,799 Indians in

schools of all kinds, 68,000 own lands in severalty, and the government appropriation for 1897 was $2,631,000.

—Two sons of a Zulu chieftain have recently reacht this country. This chief is not a Christian himself, but he desires that his successor shall be one, and, therefore, he sends his sons to America "to learn and to believe." The oldest son, who is the natural heir, is not a Christian, and has two wives whom he leaves behind. The younger brother has been in the mission schools at Lindley and Amanzimtote, and is a lay preacher. The father pays all cost of sending and supporting the boys.

—The Methodist Episcopal Church, South, is rejoicing in the complete provision for its missionary debt. The entire amount of $145,000 has been secured by personal pledges, and the Church is free to go on with its work as it has not been in the past No public appeal has been made, but the work has been done in a private way by individuals, laymen, benevolent women, and church officers. Of that sum $50,000 have been given by 9 persons, $100,000 by 200; and the contributors to the debt have been less than 4,000 in number.

Canada.—*The Grande Ligne Mission* was founded, in 1835, by Henrietta Feller and her associates, who came from Switzerland and opened a small school, with the object of doing what they could to give a primary education, and a knowledge of the way of salvation, to the French-Canadian people of Quebec. The mission maintains some 15 or 20 colporteurs and Bible-women. 6,000 persons are known to have been converted through the agency of this mission, and it has sent out 50 missionaries, several of whom have gone to the foreign field. The income is not derived solely from Canadian Baptists. Of the $19,000 expended last year, nearly $3,000 came from the United States, and nearly $2,000 from Great Britain.

Spanish America.—The uneducated Mexicans are not exempt from the usual prejudice which obtains among ignorant classes concerning the use of water for personal cleanliness. The two things the sick are most carefully guarded against in the homes of the poorer Mexicans, we are told, are fresh air and clean water. A teacher says: "Children sometimes come to school with dirty faces and hands, and when I speak to them about it, they tell me they have colds, or are not very well, and it would make them sick to wash themselves."—*Home Mission Monthly.*

—Primitive customs prevail in the more remote Mexican plazas. "It is amusing," says our teacher at Embudo, "to see the threshing of wheat. A circle of ground is first swept clean, the wheat is placed in the center and scattered about the circle. The goats are driven around on the wheat, while boys guard the goats from straying. After being thus threshed, the wheat is carried home and washed by the women before it is sent to the mill. The corn is husked, then baked in the oven, and afterwards ground between stones by the women, as in Bible times.—*Ibid.*

—Nov. 10 the Congress of Peru, in spite of the utmost the clerical party could do to prevent it, past a bill legalizing non-Catholic marriages by sanctioning a civil ceremony. Great was the excitement attending.

EUROPE.

Great Britain. — The *Church Missionary Intelligencer* calls attention to the fact that offers have been made by individual friends or groups of friends to sustain the personal charges of nearly all the new missionaries who do not go forth at their own costs. "Of the 63 (excluding wives) sent out since May 1st, 4 are honorary, one partly so, and offers have been made for the support of 52, leaving only 6 to be a charge on the ordinary funds of the Society. The total number of missionaries on the roll for whom special

provision is thus made is 305, of whom 188 are men and 117 women. Individual friends are responsible for 94, parochial and other associations in England and Ireland for 87, the Gleaners' Union and its branches for 43, various county organizations for 11, the Dublin University Fuh-kien Mission for 8, other bodies of friends for 30, and Colonial Associations for 32. Besides these 305, offers are to hand for the support of 18 others, making a total of 323."

The Continent.—The Order of Jesuits numbers 14,251, who are distributed among 22 provinces, which cover the globe. Germany has more than any other country, though Belgium, Spain and France are not far behind.

—The Danish Missionary Society held its annual meeting recently in Copenhagen. It comprises 600 branch societies, with an active membership of 20,000. The receipts for the past year amounted to about $27,500. The first mission field of the society was in southern India; but since 1892 mission work has been begun in China, 4 missionaries are ready to be sent out, 16 missionaries are employed. The question was discust whether a third mission, in middle India, should be undertaken. The president of this society is Dean Vahl, the veteran missionary statistician of 72 years. For a half century he has studied missions, and has in his home a missionary library of 11,000 volumes.

—The Norwegian Missionary Society sent out last year to Madagascar 12 Norwegian missionaries, 2 French missionaries, 2 French teachers, 1 printer, and two women teachers.—*Norsk Missionstidende.*

—It is reported from Russia that the Czar has granted full pardon to 200 Lutheran pastors of the Baltic provinces, who, on a variety of charges, have been deprived of their churches and deported to other parts of the Empire. Among the charges has been that of administering Lutheran baptism to the children of Lutheran fathers and mothers who had married members of the Greek Church.

ASIA.

Islam.—The Turkish Government has demanded the recall of 2 missionaries from Aleppo, on the ground that their distribution of relief is likely to cause disturbances. The American legation has ignored the demand pending definite charges, fearing that this is the first step toward the expulsion of all the missionaries.

—We continue to have cheering words from Turkey in respect to the spiritual work. Little allusion is made in the letters of our missionaries to the political situation, but they write almost uniformly of progress in their several fields of labor. Mr. McNaughton, of Smyrna, says: "The prospect for the future in all departments of our work was never brighter. The reports from the out-stations are uniformly hopeful, and some of them most inspiring." It is a most remarkable fact, reported by the Smyrna station, that the contributions from native sources within that city and district for the evangelical work amount to more than twice the appropriations received from the Board.—*Missionary Herald.*

—U. S. Consul Wallace at Jerusalem reports to the State Department that, according to the consular records of his office, it appears that there are 530 citizens of the United States residing in Palestine. Of this number 438 are Jews, who are only nominally Americans, having lived in the United States just long enough to obtain citizen papers and passports. The majority of these emigrated from Russia to the United States and thence to Palestine. Of the other 92 American citizens, nearly all went there because of peculiar religious views, and among them may be found all possible shades of Christian beliefs The one idea, which seems to possess all to a greater or less

extent, is that of the second advent of our Lord. This is by all considered to be an event soon to take place in Jerusalem. The Spoffordite colony or "Overcomers," as they call themselves, have recently been increast by an addition of 117 Swedish Americans, mostly from Chicago.

—Missions to Mohammedans have, of late years, found a special advocate in Pastor Faber, a Lutheran minister in Saxony. His efforts resulted in the sending of 2 German missionaries to Persia. They settled at Ooromiah, were received in a friendly way by the Mohammedans, and were cheered by finding a spirit of inquiry. But the Persian Ambassador at Berlin, a fanatical Moslem, had become acquainted with some of the writings of Pastor Faber, which he sent to the Shah, and secured their expulsion. One of them died from exposure and malaria, on his way through Asia Minor, in March of last year. This defeat has only had the effect of stimulating to further efforts, and now 4 theological students of great promise, and a fully qualified woman doctor, have placed themselves at the disposal of the mission.

—India. The statement is by no means new, but it is true, and will bear repetition: "The people in India, holding hands, would reach three times around the globe at the equator. Put the people in single file, allowing three feet of space for each to walk in, and, walking at the rate of ten miles a day, it would take them forty years to pass a given point; or, walking five miles a day, with the present increase of population by birth-rate, the great procession would never have an end." And China has a population larger by one-third.

—The Indian famine is said to have caused a pecuniary loss of $50,000,000. Great Britain, her colonies and America contributed some $7,500,000 for relief.

—An interesting baptism recently took place in Lahore. It was of a young Mohammedan, a student in the local Islamia College, who is reading in his second, or sophomore, year. For some two or three months he was very regular in attendance at all the services of the Hindustani Church, including all the meetings of the Christian Endeavor Society. Then he was baptized on confession of his faith in Christ. His father is one of the leading Mohammedans in Lahore, and, moreover, a preacher of Islam. His brother is a man of liberal mind, quite different from the ordinary Mohammedan. If the young man stands fast and proves himself a genuine Christian, there are hopes of his father and mother also.

—Some time since an Englishman in Ceylon announced his conversion to Mohammedanism and immediately claimed the privilege of polygamy, taking unto him a second wife in the person of an English girl of excellent family, who also announced her conversion. The first wife sued for a divorce. The man protested that as a Moslem he had a right to two or even four wives. The matter has come up in the courts, and it has been decided that his status in Ceylon is that of an Englishman upon whom the obligation of monogamy is binding, whatever his religious belief, whether he be Christian, Jew, Buddhist, Mormon or Mohammedan.

—The Rev. Ruttonji Nowroji, of Aurangabad, in Western India, writes thus of the actions of the Hindus while suffering from famine: "The Hindus had hired Brahmin priests to keep up their noisy worship before the village idols, and fully expected abundant rain as the result of their worship. But after waiting for days and weeks, they resolved to punish the gods who had received costly offerings without giving them the lookt-for blessing in return. In some places they indignantly besmeared their idols all over with mud, and closed up the entrance of the temples with thorns. In others they filled up the temples with water and blocked up the doors, so that the idols might

shiver in wet as a punishment for keeping their fields dry."

China.—In a certain village, called San Yuam, which is known as the "Gospel Village," the native converts were anxious to secure a room to hold services in, and so they undertook to build a place themselves, and also find the material. A chapel was in this way erected to accommodate 300 or 400 persons, and the cost to the Baptist Society was only £15. When Mr. Shorrocks was returning to England the people presented him with a silk banner, bearing the inscription in Chinese characters, "Blessed is he that cometh in the name of the Lord," and their spokesman said, "We can't give you a big present, but we will contribute 500 days' labor in building a school where our leaders can instruct us." "On one occasion," narrates Mr. Shorrocks, "my colleague and I were much surprised to see some men coming towards us with wheelbarrows. We soon discovered that they were bringing a number of petitions from 200 villages, urging the missionaries to go out to teach them."

—In an article on the "Present Status of Missions in the Fuh-kien Province," the *Chinese Recorder* gives a statistical table of the work of all the churches in the province, including, of course, the L. M. S. and the English Presbyterian Mission in Amoy, the American Societies and the C. M. S. The missionaries (male and female) number 171, and there are 133 ordained native pastors. The adherents number 55,000; 3,441 adults and 1,817 children were baptized in 1896. There are 697 schools, with nearly 13,000 scholars; and the contributions for church purposes for the year amounted to $38,167. The latter show an increase on the previous year of $9,000, and the adherents have advanced by nearly 16,000.

—At Foo chow Mr. Ling Muk Gek, a teacher, a member of Geu Cio Dong church, the first Christian Endeavorer in China, and a leader in all the advance movements of the church, especially that of self-support, has just successfully past the examinations for the "First Degree," and has received his degree from the official. One of his brothers, also a church member, has just received the same degree.

—The Rev. Timothy Richard, the eminent Baptist missionary to China, was greatly cheered on the eve of his return thither by the promise of £5,000 from a Mr. Hanbury, for the purpose of establishing an institution in Peking to consist of a library and lecture hall.

—Rev. S. H. Chesler, now on a visit to the Celestial Empire, writes: "If I should sign my name and title as arranged for me here, in Chinese, it would be Mei Kwoh Nan Changlao Tsoong Hwuy Pudao Shook Keh-sze-teh; which, being interpreted, means, "American Kingdom Southern Presbyterian General Assembly Mission Secretary,—the man who meditates on virtue." The last two syllables, "sze-teh" are the nearest approach the language affords to my name.

Japan.—The *Nippon* gives the numbers of students in some of the most noted *private* schools of Tokyo. It may be possible to arrive at an idea of the principal aims of the rising generation from a study of the figures given. In the Semmon Gakko (Count Okuma's school, where politics, law, economics and pure literature are taught) there are 937 students; in the Meiji Law School, 932; Tokyo Law School, 1,200; Nippon Law School, 854; Franco Japanese Law School, 525; Saisei Medical School, 700; Tokyo Commercial School, 288; Artisans' School, 937; Senshin Gakko Baron Tajiri's — vice-Minister of Finance—School, where economics alone is taught), 250.—*Independent.*

—Writing concerning the first ordination service held by him in Japan, Bishop Awdry, of Osaka, says: "All went very well, but it was curious to have no music at all. As a sign of public mourning for the empress-

mother, all music is forbidden for a term, and though it was explained that this was not intended to apply to music in religious services, yet, on the whole, it was thought best to show the fullest possible sympathy with Japanese feeling by having no singing. The Japanese are excessively sensitive as to foreigners disregarding their feelings, especially in matters connected with patriotism."

—A correspondent of the London *Times* writes from Japan: "Japanese women are for the most part comely and engaging rather than handsome. It is the combination of grace, dress and manner that makes up the sum total of attraction. The apparel of a Japanese lady is not the least agreeable feature. It is artistic, healthy, and suited to the beautiful fabrics of the country."

—Under the title, "Low Life in Tokyo," the *Japan Times* has an interesting article, illustrated by actual statistics. After saying, "Few of the well-to-do people have any idea of the number of their fellow-creatures who struggle for existence in the poorest quarters of this great metropolis," the *Times* gives the number in each district of the city engaged in various lowly occupations. There are 42,328 jinrickisha men; 3,061 waste-paper buyers, 834 waste-paper gatherers, 797 shoe keepers, 2,348 broken glass buyers, and 1,040 potato sellers. The waste-paper collectors are chiefly poor, weak children, and shoe keepers are a "class of persons engaged in taking charge of wooden clogs at the entrance to theatres and all places of assembly, and arranging the footgear, ready for departure."

AFRICA.

—Shades of Rameses and Pharaoh! Are we awake, or do we dream? A traveler writes of "a fine bridge across the Nile," and "the rush of electric cars" in the streets of Cairo.

West.—Bishop Tugwell points out that the liquor traffic in West Africa, which has been a crying scandal for years, has doubled during the past seven years. Unless measures are taken to restrict the traffic the most disastrous results, he says, will ensue.

—"The capture of Benin," says Bishop Tugwell, "opens up a large district lying within my diocese. This city has long been notorious for its atrocities committed with the Ju-Ju worship; it is now thrown open to the Christian world. Meantime, I am anxious to organize a band of from 20 to 30 men. We need ordained men, laymen and medical men. Ere long, ladies will be able to proceed to these countries with a minimum risk to life and health. Proceeding further, as we should now be prepared to do, to Sokoto and Gando, and other important centers, we should necessarily need considerable sums of money."

—Dr. Taylor Smith, Bishop of Sierra Leone, speaking at Norwich, England, described the horrors of Ashantee and Benin, including human sacrifices. King Prempeh, who had revelled in all this blood shedding, was now one of his congregation in Sierra Leone, and only shortly before the bishop left he had taught him, at his own request, the Lord's Prayer.

—A missionary writes: There is a list of goods which was recently paid by a young man in our employ to a father-in-law who had an eye for business before the young man secured his wife. And the time will never come when his father-in-law will not regard it as his perfect right to ask his son-in-law for anything more he may want. The list is thus: 80 neptunes, 5 guns, 32 marks (about $8) worth of cloth, 3 goats, 5 cases of gin, 3 kegs powder, 2 zinc trunks, 2 umbrellas, 1 coat, 2 chairs, 2 tall hats, 3 felt hats, 1 flag, 4 shirts, 1 tin of sugar, 8 drinking glasses, 12 plates, 1 lamp, 2 brass kettles, 4 small iron pots, 1 knife, 25 pipes, 2 jugs, 1 large iron pot, 30 brass wires, 4 pairs of scissors, and about 23 marks in cash ($5.50).

—The battle of Bida opened the long closed doors of Hausaland, or the Central Soudan, says the *Missionary*, and thus gave the Christian world access to 15,000,000 of the finest people in Africa, a hundredth part of the world's inhabitants. This country is more accessible than was Uganda, and British authority insures protection of life. Moreover, the Hausas excel in physique and intellect, are famous as traders, have a vernacular with no mean literature, and possess great cities, such as Kano, Sokoto, and Gando. The Church Missionary Society has entered upon the work of evangelization.

East.—The English and German missionaries in East Africa introduced the custom of hoisting a white flag with a red cross upon it in their stations on Saturdays, to remind the natives that the morrow would be the Sabbath. The people have consequently come to call Sabbath "Flag Day."

—The Berlin missionaries in Konde-land, on the north of Lake Nyassa, in German East Africa, lately made a tour of exploration through Wahehe-land, which was brought into subjection two years ago. Mission work is now made possible. There are 11 male and 4 female Berlin missionaries in Konde-land; they are enjoying good health, while the English and Scotch missionaries on the east coast of the lake have suffered several losses by death.

—It is fifteen years since Mr. Wray went out to East Africa, to work among the wild Taitas. He had found their country, he said, a hard field, but nothing was too hard for God, and the Spirit of God was, indeed, working among them. He held in his hand some pieces of wood from that far region. "I wish," he said, "these pieces of wood could tell their own story." At Sagalla, among the Taita hills, was a hill held once so sacred that no woman was allowed to set foot upon it. The wood came from a tree which stood on the hill and was worshipt as the god of the country. *On that hill now stands the house of the C.M.S. missionaries.* The tree has fallen, and *its wood has been used in the building of a Christian church.*

—Bishop Tucker, speaking on Uganda, before leaving England for Africa, said the natives are now able to receive in their own language the Bible, the prayer-book, a hymn-book, and "Pilgrim's Progress."

ISLANDS OF THE SEA.

—Societies in Victoria, Australia, are already represented in the mission field by 24 workers, while 15 others are preparing. From one society 5 members have gone to China and India, while another has 6 members now at work and another in preparation.

—The variety of races to be found in both Singapore and Penang is extraordinary. The bulk of the population is Chinese, but there are Malay, Bengalese, Parses, Arabs, Japanese and Jews, besides English, French, Dutch, Germans and Americans. Men-of-war and trading vessels of many nations crowd round their beautiful and extensive harbors, while Mohammedan mosques, Chinese joss-houses, Hindoo temples, and Christian churches are prominent in the well-kept streets and park-like spaces. The Chinese form by far the most conspicuous part of the population. To be in Singapore or Penang is like being in China. A deck passage from Hong Kong to Singapore can be had on some of the best steamers for 5 dollars, and on second-class steamers as low as 3 dollars, enabling thousands of Chinese to migrate from the overcrowded cities of South China year by year. Many of the Chinese merchants in Singapore are rich and prosperous, and the run of Chinese emigrants both industrious and successful.

—There are now at work in the New Hebrides mission 256 teachers; 13,084 people are attending more or less regularly at Sabbath services, and 5,463 are attending the day-schools; 207 adult baptisms and 142 Christian marriages were celebrated, and 231 were added to church membership last year; and there are now 239 candidates asking for baptism. Thirty-three teachers were settled, and the total contributions for mission purposes were £424, 6s. in cash, and 17,683 pounds of arrowroot, equal to £884, 3s., amounting together to the sum of £1,308, 9s. All the above figures are exclusive of the island of Efaté, from which no returns were received.



THE

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—THE CULTURE OF THE GRACE OF GIVING.

BY THE EDITOR-IN-CHIEF.

Paul has apparently rescued from oblivion a *logion* of the Lord Jesus, more valuable than any of those over which Egyptologists have lately made so much ado: "Remember the words of the Lord Jesus, how He said, 'IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.'"† This priceless oracle seems to be one of those sayings, handed down by tradition, but not embodied in the Gospel narratives. Its unique value largely consists in this, that it lifts giving to its highest plane, and crowns it as the true secret of the most exalted blessing to the giver himself.

Nothing needs reconstruction more than modern giving; in fact, the reconstruction must be a revolution, for the whole basis is wrong. A great German, in a clever epigram, contrasts Socialism and Christianity thus: the former says, "What is thine is mine"; the latter, "What is mine is thine." But as the late Dr. R. W. Dale said, "The epigram itself needs correction. Christianity really teaches us to say, 'What seems thine is not thine, what seems mine is not mine. Whatever thou or I have belongs to God; and you and I must use what we have according to His will.'"

This is the essence of that sublime truth everywhere taught in Scripture: God's inalienable *ownership;* man's undeniable *stewardship.* This is the one corner-stone of the whole Biblical system of giving; and because it is practically denied or virtually obsolete, we need to begin at the beginning, if we are to have a new and a true system in the Christian use of money.

So fundamental is this grace in all holy living and holy serving, that whenever and wherever there is spiritual advance, the standard

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **el** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† Acts xx.: 35.

of giving is sure to become more worthy of God's people. When Carey sounded the bugle call for a new crusade of missions a century ago, one of the first signs of a response was found in the thirteen pounds two shillings and sixpence, laid on God's altar in Widow Wallis' parlor at Kettering on that memorable October day in 1792. And "Carey's penny," the systematic weekly offering, was the recognition of the need of a regular, stated, habitual setting apart of the Lord's portion. From that day to this the matter of giving has been one of the three most perplexing problems of our church life: *praying, going, giving,* being the three.

Many have been the attempts at solution. Most prominent, perhaps, has been the emphasis laid on the *tithe* system, which has the grand advantage of being of God's own original appointment. Of this, with all its merits, we can only confess, first, that it is much misunderstood; second, that it belongs to law rather than grace, and third, that it fails to answer the demands of Christian equity. Commonly, the tithe, or tenth, is supposed to have satisfied God's claims and man's needs. In fact, the Jewish tithe represented not the maximum but the minimum; and he who carefully studies the whole Jewish economy, will find that in some years the actual proportion given to the Lord's purposes reacht *two-fifths,* if not *three-fifths,* of the faithful believer's income. Again, the dispensation of grace teaches us a new and blessed ownership of ourselves by God, as redeemed, regenerated, spirit-filled saints, which includes all we have and are. Under this new order the Sabbath is not less God's time, but all days become Sabbatic; the tithe is not less His, but all our money is to be spent for His uses; and all things and all work become part of a consecrated life for His glory. Moreover, while the tithe may be a fair proportion for a poor saint, it is manifestly out of all proportion for the rich, for our giving is, in equity, to be estimated not by what is *given,* but by what is *kept.*

Another prominent plan has been the more apostolic way of laying by in store, weekly, or at stated times, according as God has prospered us, not a fixt sum or proportion, but a variable amount, depending on ability at the time. This has many advantages, most obviously the tendency conscientiously to weigh and prayerfully consider what duty is, and how the measure of obligation varies with increasing prosperity. The obvious defect is the lack of uniform supplies for the work of God, and the risk of too flexible a conscience in the estimate of one's real ability.

In some quarters much emphasis has been laid on a stated season of special restraint upon appetite and other indulgences, as in the "self-denial week," which has yielded such large returns to various benevolent enterprises. But we must candidly admit that there is no Scripture warrant for a method so spasmodic and sentimental. The

danger is, that after the special "lenten" season is over, indulgence may run riot, as tho there were some new right acquired to pleasure by the self-imposed restraints.

The various individual schemes for promoting true giving we can only mention, since they have so limited a range of experiment. We know some few who devote to the Lord's purposes, pound for pound, or dollar for dollar, an equal amount to that expended for self. Equitable indeed it seems, to make God the partner who shares alike with ourselves in all the outgo of property. But is not this implying, at least, that the half we spend on ourselves is not His, and that the moiety we hand over to Him equalizes all claims? A very few Christians have *limited* their accumulations or expenditures to what they deem a reasonable sum, and put the whole remainder at the Lord's disposal—a high example of giving, indeed, in contrast with the low level of most saints. But of these and all other methods, more or less current, the question still arises, and will not down at our bidding: Is this God's standard of giving? We feel forced to look at this grave matter solely in the searching light of the will and words of God. We have come to accept a method—and still worse a *notion* of giving, which begins in an issue with the universal Owner. We count what we have *our own*, not His. We think of ourselves as owners, proprietors, not stewards and trustees. We satisfy ourselves with setting aside the Lord's portion, and consider ourselves entitled to determine what that portion is, and treat the rest as our own, to do as we will with it. Hence comes that avaricious hoarding and self-indulgent spending, which are supposed to be legitimate; and that tardy atonement found in the "munificent bequests," of which Shaftesbury was wont to speak with such contempt, as tho there could be any real munificence in giving away what one can no longer use, or even keep. Rightly viewed, it is questionable whether there be even such things as "munificent *donations*," since a "debtor," a "trustee," a "steward"—which are God's own terms for His human creatures — can not make a *donation*, he can only discharge a debt, fulfil a trust, execute a commission.

If this truth be drastic, it is God's medicine for the deadly disease of greed, and the fatal selfishness of which greed is only a symptom. The teaching of the blessed Word is unmistakable, and may be briefly stated under the following seven "theses," as Luther would have called them:

1. God owns all things and all creatures, and never alienates or transfers His ownership.

2. God claims us, with all we are and have, as His by creation, preservaion, redemption, and endowment.

3. God teaches us that the one goal of our lives, in every detail, is to be not our own pleasure or profit, but His glory.

[illegible] that [illegible] men to spread further their [illegible]

[illegible] used so as to serve the [illegible] God's glory and man's good.

[illegible] love, duty and privi[illegible] Christ.

[illegible] privilege. We multiply [illegible] many streams. No miser [illegible] liberation.

[illegible] these laws of giving belong to a [illegible] formally in force with [illegible] a curse as deep as [illegible] every other form of [illegible] its chariot wheels [illegible] the throne and [illegible] in our lives. [illegible] of His [illegible] Even here the faithful [illegible] tithes, there [illegible] His house and [illegible] blessing on His [illegible] rouse [illegible] her test to a living world, and see her apostasy [illegible] for the pay[illegible] a river of beneficence flowing into [illegible] which would overleap all [illegible] and demand new and more adequate modes of distri[illegible]

The fact is that the [illegible] money has never yet been appre[illegible] The vast power latent in consecrated wealth is one of [illegible] forces of the moral universe. Wealth belongs to [illegible] unconsecrated it becomes a moral and [illegible] power in the realm of the unseen. Out of [illegible] we may make friends, coining money [illegible] into good works done for God. Money is the [illegible] good enterprises, and represents values of all sorts. It [illegible] home comforts, and drives the wheels of industry, [illegible] poverty and misery, promotes education and art, is a [illegible] force, and the handmaid of evangelism. And its [illegible] as its use is for good; indeed, the best, per[illegible] becomes the worst.

Who has any conception of the colossal fortunes held by single [illegible] When a well known New Yorker died, he left, it is said, two hundred millions of dollars. If that amount were piled up in standard silver dollars, one on top of another, it would represent a column over three hundred miles high. Yet the whisky money of this nation would represent a similar column over three thousand miles high!

The *annual income* of the Duke of Westminster would itself support four thousand married missionaries with their families in the costliest fields of the Orient!

And yet, what do these giant fortunes amount to in the retrospect of a selfish life? The vast treasure of A. T. Stewart was all gone, within a decade of years after his decease. His body was stolen and his splendid mausoleum is empty. How few to-day rise up and call him blessed! The inventor of the fire-extinguishing apparatus, called by his name, died in a California almshouse at seventy years of age, and that man had received $10,000 a month for royalty on his machines.

Extravagance saps the very foundation of honesty and virtue, and removes all the base-blocks of individual and family life. Decline of marriages, which was one of the chief causes of the fall of the Roman Empire, was due to the *cost of living* which made it too expensive for a Roman young man to marry. Thus the middle classes were crusht out—which in every nation supply its backbone. The same causes are now contributing to the ruin of two of the foremost nations of the earth, and they call themselves Christian nations too! The wedding ceremony itself is often an enormous outlay. While China was appealing to the world to help her starving millions in famine, the Emperor's wedding festivities wasted millions of dollars.

Modern extravagance seems to outstrip even ancient waste. An eccentric millionaire was buried not long ago in Massachusetts in a casket which cost $10,000, the funeral, as a whole, costing three times that amount. If the newspapers can be trusted, a banker's wife, in a party at the Capital, wore a dress covered with one-hundred and five-hundred dollar bills, so as to make it appear one pattern, the waist and sleeves being thousand dollar bonds sewed in; her fingers were ablaze with diamonds, and she wore a tiara worth $80,000, and the total value her costume represented was, it was said, about $300,000! An English ecclesiastic calls attention to recent art sales in London, where $10,000 were spent for a dessert service, and $50,000 for two rose-tinted vases. Take the single indulgence known as smoking. Nearly twenty-five thousand smokers are now in the United States alone, and the cost of this indulgence is fifty times what the whole Church of Christ spends on missions.

The churches—alas! lead the way in a wrong standard of expenditure. What shall we say of a well-known church that spends $3,000 a year on the choir, and averages $150 a year for foreign missions! No wonder Bishop Coxe found a man in his diocese who put five cents a Sunday into the church box, and $800 a season into the opera box. A millionaire could be named who gives a dollar a Sunday, but stops even this payment when he takes his annual winter excursion to the South, where he spends thousands for his own enjoyment!

Where is our zeal for God? The men of this world do not hesitate

to embark on an enterprise whose profits are at risk, and spend vast sums on an experiment. The ship canal projected from Bordeaux on the Atlantic, to Narbonne on the Mediterranean, would cost $130,000,000. When a few years ago a new fleet of ninety-two vessels was planned for the navy of the United States, it was expected to call for $20,000,000 a year, for fourteen years! What a work it was to build the pyramids, employing one thousand men at a time, and occupying twenty years! The Russian war cost England alone $500,000,000. Consider what might have been done in the field of missions with that sum, which represents *all that has been given in the last seventy-five years* for world-wide evangelization by the whole Church!

It is a shame that we should find the most munificent givers *outside* of the Church of Christ. Baron Hirsch, of Paris, recently dead, gave to the poor Russian Jews, and their fellow Hebrews in Poland, Hungary, and Austria, $10,000,000; and shortly after as much more to other charities. His benefactions are yet without a parallel in history. And this famous financier and railroad king, besides giving ten millions to *Christian* schools and hospitals in Europe, gave $40,000,000 to build commercial schools in the waste lands of the continent for the Jews.

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What a sacrifice of vanity was that when the women of Israel gave their metal mirrors to be melted down and recast for the laver of the holy court. As surely as the barnacles ate their way into the oak timbers of the *Albatross* and sank her, selfishness eats into and destroys Christian character. Mr. Spurgeon had a contempt for all parsimony, and occasionally thundered anathemas against it, and again pelted it with ridicule. One morning he said of some unwilling givers that they squeezed each shilling until the queen's head was well nigh obliterated. The Abbé Roux keenly remarkt, that "It is not as far from the heart to the mouth as from the mouth to the hand," meaning that many who talk generously give stingily.

On the other side of the sea I found examples of disproportionate

giving very rare in this country—giving which would be thought by most people quite out of proportion to their selfish indulgence. For example: *First case*—A governess, out of the £100 that she earns, keeps £50 and gives the other £50 away. Like Zaccheus, she says: "Behold, Lord, *the half* of my goods I give to the poor." *Second case*—"One whose income is £2,000, lives on £200 and gives £1,800 away," thus parting with not only *one-tenth*, but with *nine-tenths* of what is received. *Third case*—"Another, who earns £1,500 a year, lives on £100 and gives £1,400 away," and thus £14 out of every £15 are devoted to the claims of religion and charity. *Fourth case*—"Another, whose income is £8,000, lives on £250 and gives the balance away." What a balance to part with: £31 given back to God out of every £32 received from Him! Mr. Gladstone's brief eulogy of Mr. Peabody was: "One who taught us the most needful of all lessons: how a man may be a master of his fortune and not its slave." There is one lesson even more needful—namely, that we should learn that no man can assume to be the "master of a fortune" without virtually disputing the fact of his stewardship.

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If one is content to appropriate a certain *proportion* to benevolent work, let him be sure the proportion increases as the wealth accumulates. More than half a century ago, Nathaniel Cobb sat down in his counting-house in Boston, and wrote the following solemn covenant:

> "By the grace of God, I will never be worth more than fifty thousand dollars. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth *twenty thousand dollars*, I will give *one-half* of my net profits; if I am worth *thirty thousand dollars*, I will give *three-fourths;* and the *whole* after fifty thousand dollars. So help me God, or give to a more faithful steward, and set me aside."

This covenant he subscribed and adhered to with conscientious fidelity as long as he lived. On his death-bed he said to a friend, "By the grace of God, nothing else, I have been enabled, under the influence of these resolutions, to give away more than *forty thousand dollars*. How good the Lord has been to me!"

We should begin the ministry of money when we have but little. As the Persian proverb says:

"Do the little things now;
So the big things shall by and by
Come asking to be done."

Scriptural giving is worship, and so every worshiper of God must be one of God's givers, whether rich or poor. The mites God values as much as the millions, if they mean prayerful, and devout, and worshipful giving. Dr. Howard Crosby used to say, "The poor man should no more omit giving, on account of his poverty, than the illiterate his praying because of his bad grammar."

It *is* more blessed to give than to receive. When disciples learn the true ministry of money, the privilege of giving will swallow up the obligation. To ask unbelievers for gifts to carry on God's work, or even to urge believers to give, is not God's way, and neither will be done by a church that is devout and truly consecrated. Nor will a few large givers be permitted to do all the giving, as tho it were by the *amount* given that the total is to be estimated.

When we understand our stewardship, we shall see that every dollar belongs to God. Dr. William Kincaid says: "A friend of mine was receiving some money at the hands of a bank officer the other day, when he noticed, depending from one of the bills, a little scarlet thread. He tried to pull it out, but found that it was woven into the very texture of the note, and could not be withdrawn. 'Ah!' said the banker, 'you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting.' Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It can not be withdrawn; it marks it as His. My brother, my sister, when you take out a government note to expend it for some needless luxury, notice the scarlet thread therein, and reflect that it belongs to Christ. How can we trifle with the price of blood?"

How beautiful is the myth of Elizabeth of Hungary, the pioneer saint, martyr! How, when carrying in her robe, supplies of food for the poor, when her husband prest her to know what was the burden she was bearing, and opened her robe, he saw only heaven's red and white roses, and was dazzled by the supernal glory of her face. In God's eyes how many of our simplest gifts for His poor are really celestial blooms, full of a holy fragrance, as the sweet smell of incense!

We must be brought into such vital and habitual sympathy with God that we shall see this lost world through His eyes. That would solve every problem. We should then learn how to *pray*, for we should share in the travail of the Son of God; we should yearn to *go*, for the want and woe of mankind would draw us as it drew Him; and we should find it easy to *give*, and correspondingly hard to keep. In harmony with God each soul will say, as Christ said: "LO, I COME TO DO THY WILL, O GOD!"

WORK AMONG THE CHINESE BLIND.

BY MISS C. F. GORDON CUMMING, CRIEFF, SCOTLAND.

Among the innumerable inventions of the present day, there is one, seemingly so small and simple, and produced by a worker so humble, that it is in danger of being overlookt; and yet so vast are its latent capabilities that I have no doubt that this small acorn will, in due season, develop into a wide-spreading Tree of Life—a most valuable handmaid to all missionary effort in those provinces of China where Mandarin Chinese is spoken—that is to say, in three-fourths of the vast empire, and by a population roughly estimated at three hundred millions.*

The results of this invention may be briefly summarized thus: (1) Work for the blind. (2) Work by trained blind for other blind. (3) Work by the blind for illiterate sighted persons.



REV. WILLIAM H. MURRAY.

The inventor of this simple, but valuable, invention, Rev. William Murray, was the only son of a poor saw-miller near Glasgow, Scotland. When only about nine years of age, while too fearlessly examining the machinery, his left arm was torn off, thus disabling him and preventing him from following his father's occupation. This apparent calamity proved to be the first incident in his calling to mission work of a very remarkable nature. As soon as he was old enough to earn his own living, he became a rural postman in the neighborhood of Glasgow, and day by day he beguiled the tedium of his long tramps by the study of two books—the Old Testament in Hebrew and the New Testament in Greek—reserving part of his time for quiet prayer that God would make plain to him His holy will concerning his future life.

He soon became convinced that he must find work in some way connected with foreign missions, or Bible-work. Again and again he applied for employment as a colporteur of the National Bible Society of Scotland, but tho greatly attracted by the lad, the secretary feared that one so very unassuming might fail to prove successful. Thus a considerable time elapst ere his services were accepted.

Finally, in 1864, he carried his point, and was told to begin work among the foreign ships lying in the Clyde. Soon the society found that it had never had such a colporteur as the gentle lad who made

* This may be an over-estimate of the extent to which this system may be used, but by slight changes it may doubtless be adapted to very nearly these numbers.—ED.

the way among the sailors of all nations, persuading them to purchase portions of the Scriptures in their own languages. During the seven years of his apprenticeship as a home colporteur he carried on his own education during the winter months, by going very early to bed, and rising daily at 3 A. M. to study for the classes held from 6 till 10 A. M. at the Old College, ere commencing his long day's work of bookselling on the street or the river. In the summer months he was sent through wild districts in the Scottish Highlands, pushing his Bible cart along many a lonely, hilly tract of bleak moorland—a task which often severely tax the strength of his one arm. All this time he was longing to be employed in carrying the Word of Life to those to whom it was as yet unknown.

At last, in 1871, he obtained his heart's desire, and was sent to North China, being located first at Chefoo, and then at Peking. The same aptitude for mastering crabbed symbols which had facilitated his study of Greek and Hebrew enabled this diligent student very quickly to acquire a sufficient knowledge of Chinese to begin his bookselling. In fact, in the first four months, he actually learned to recognize, at sight, two thousand of the bewilderingly intricate Chinese ideographs, or written characters. Between 30,000 and 40,000 of these are to be found in the writings of Confucius, which embody practically all the learning of China. Before one can read a very simple book in Chinese, even as the Bible, he must be able to recognize at least four thousand of the ideographs. It need scarcely be said that the vast majority of the Chinese never attempt to learn to read, still less would they dream of learning to write. As in the early days of the Church, we may ask incredulously, "Have any of the rulers of the people believed?" The vast majority of Chinese converts to Christianity are quite illiterate, so that about 95 per cent. of the Christian men, and all of the Christian women, are unable to read, and can only join in hymns which they have learned by heart. They receive instruction only as they listen to what is read or preached in the mission churches—few, indeed, can carry home books from which to read for the edification of themselves or their neighbors. From this we can understand something of the importance of the invention of a system so very simple that the most illiterate, both blind and sighted, can learn both to read and write in less than three months—many have done so in half that time. The extraordinary simplicity of the system is due to the fact that it was evolved in two distinct stages, the first being only for the use of the blind.

There are in China a lamentable number of these blind, owing to the prevalence of leprosy, small-pox, ophthalmia, and general dirt. In the streets of all Chinese cities it is a common thing to see a dozen or more blind men or women, walking in single file, the blind leading the blind, making a hideous noise with cymbals and other discordant

instruments, in order to extract infinitesimal coins from the deafened passengers or shopkeepers, who pay this tax to induce the unsightly and noisy procession to move on.

The majority of the adult blind are the most degraded of the population, but occasionally one came to Mr. Murray wishing to buy a portion of this "foreign classic of Jesus." When Mr. Murray askt, "What is the use to you of a book which you can not see to read?" the answer was: "If I have the book, perhaps some day some one will read it to me." Mr. Murray told them how, in Europe and America, blind people were taught to read for themselves, but, naturally, he seemed to them as one that mockt. From that time, however, he never ceast to yearn for some way in which to help the blind, and made it his ceaseless prayer that he might be guided how to do it. He had need of truly God-given patience, for eight years elapst ere he arrived at a satisfactory solution, and during all that time he was ceaselessly selling, to the few who could read them, books printed in the intricate Chinese characters.

Ere leaving Scotland Mr. Murray had studied Moon's system of raised alphabetic symbols for the blind, but as musical notes can not be represented by this type, he saw that it could never satisfactorily render the amazingly fine gradations of sound which form the tones, so maddening to the foreigner seeking to learn Chinese. But in the London Mission, where he lodged, was a little girl who had been born blind, and for her books were sent from England in Braille's system of embost dots. This system expresses fine gradations of sound so clearly that the most complicated music can be written for the blind. By taking a group of six dots, and omitting one or more at a time, sixty-three symbols can be produced. By means of these can be represented the twenty-four letters of the alphabet, which so accurately express the forty-one sounds of the English language, and the remainder of the sixty-three may be used to denote punctuation and musical notes. But as the Chinese have no alphabet, the first step toward a solution of the problem was when Mr. Murray realized that, altho there are over 30,000 Chinese characters, there are *only four hundred and eight sounds* in Mandarin Chinese—the language of about three hundred millions of the people. But Braille provides only sixty-three symbols, how then could these be made to represent four hundred and eight sounds?

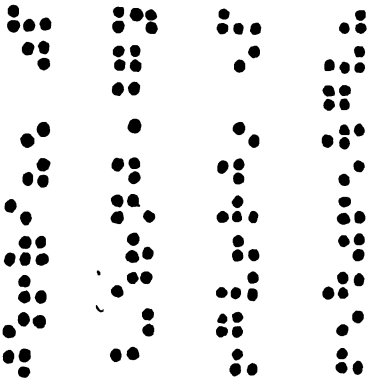
There was then vouchsafed to this patient seeker after the Lord's guidance what he recognized as a divine revelation. In the broad noonday, while resting from his long morning of exhausting toil among noisy Chinese crowds, he seemed to see a great scroll outspread before him, and covered with Braille's embost dots. The thought seemed to be flasht into his mind, "*Make these dots represent numerals, and number the sounds.*" There, in a nutshell, lies the whole secret. The

same group of dots, differently placed, are used to represent units, tens, and hundreds. Thus, symbols representing the numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, stand for units; any two of these symbols (e.g., 4 and 0 = 40), represent tens; and any three symbols (e.g., 4, 0, and 8 = 408), stand for hundreds. Thus it becomes a very simple thing to represent any numeral.

Mr. Murray next numbered the four hundred and eight sounds of Mandarin Chinese. 1 stands for *Ah;* 2, for *Ai;* 3, for *An;* 10, for *Chan;* 100, for *'Huan;* 400, for *Yung;* 408, for *P'ou.* This last sound, which is represented by the highest figure required, has a symbol as surprisingly simple as any of the others. Then, as an aid to memory, Mr. Murray arranged 408 doggerel lines, connecting the numeral with the sound—somewhat as children say:

"ONE to make ready,
TWO to prepare;
THREE to be off,
FOUR to be there."

The Chinese are all gifted with very retentive memories, and they have no difficulty in rapidly memorizing these lines. Thenceforth they find that the touch of the dots representing any numeral instinctively suggests the corresponding sound, just as in our own language the sight of a certain letter of the alphabet suggests a certain sound.



MR. MURRAY'S SYSTEM OF EMBOST DOTS FOR THE BLIND.
A portion of a page from one of the Gospels. The dots are raised for the blind.

Great was Mr. Murray's joy when his years of patient, ingenious toil were thus crowned with success. His first four pupils were miserably poor, ignorant street beggars, whom he brought to his own lodgings, that he might feed and clothe them, and isolate them from contaminating surroundings. But even these unpromising pupils were able to read and write fluently *in three months.*

It was at this time (June, 1879,) that, in the course of prolonged travels, I was compelled to visit Peking, and, by a totally unforeseen chain of circumstances, found myself the guest of Dr. Dudgeon, of the London Mission, and heard these blind men, who had been ignorant beggars only about four months before, reading and writing fluently from any page prepared for their use in Murray's numerical type.

After my return to England other matters engrost my attention,

so that it was not until the year 1886 that I came to realize that the development of this remarkable and noble work was greatly limited by the fact that Mr. Murray possest nothing beyond his salary as a colporteur. This small amount was intended only for his own maintenance, but on it he was maintaining twelve or more blind students, besides hiring a room in which they could live. This thought led me for the first time to appeal to the public for funds to enable him to extend the work. Tho the amounts contributed have never sufficed to do this on an adequate scale, they have proved sufficient to convince practical men that the system was worth developing and applying. Consequently a number of well-known men in Glasgow formed themselves into a home committee, while others in Peking, well acquainted with Mr. Murray and his work, form his very practical committee on the field.

Until about the year 1890 only Mr. Murray's work for the blind was mentioned. Then came the second stage in what he loves to call his revelation, namely, his adaptation of the self-same system for the use of sighted persons. Some said to him, rather in "chaff," "What a privilege it is to be blind, and to learn to read and write in three months! Why don't you do something for poor sighted persons, who must needs take about six years to learn to read their own complicated ideographs, and are then far from fluent?" It then suddenly occurred to him that nothing could be more simple. He had only to make the numeral type *visible* by using

BLACK LINES INSTEAD OF THE RAISED DOTS.

Having, with his brush and ink, prepared pages in this manner, he and a native assistant tried teaching several intelligent Chinamen, each of whom mastered the system in a few days!

But everything in China requires patience, and fully a year elapst ere he was able to get these new symbols cast in metal type ready for the printer. He then took these to his blind scholars, who were busily embossing books for the blind, and askt if they could tell what they were. After feeling them, the blind students at once replied:

"Why, these are our symbols, but you have used lines instead of dots. Why have you done this?"

"Because you blind people are now going to print books for sighted persons, and you are going to teach them how to read!"

This is exactly what is being done, and it would be difficult to conceive of anything more infinitely pathetic. All day long blind compositors (generally girls) are preparing column after column of this clear, simple type, and a sighted colporteur comes in the evening to print off the many hundred copies. Then the blind fingers neatly disperse the type into its compartments, and again set up new columns. Thus all the gospels, most of the epistles, many favorite hymns, and

to embark on an enterprise whose profits are at risk, and spend vast sums on an experiment. The ship canal projected from Bordeaux on the Atlantic, to Narbonne on the Mediterranean, would cost $130,000,000. When a few years ago a new fleet of ninety-two vessels was planned for the navy of the United States, it was expected to call for $20,000,000 a year, for fourteen years! What a work it was to build the pyramids, employing one thousand men at a time, and occupying twenty years! The Russian war cost England alone $500,000,000. Consider what might have been done in the field of missions with that sum, which represents *all that has been given in the last seventy-five years* for world-wide evangelization by the whole Church!

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We should begin the ministry of money when we have but little. As the Persian proverb says:

it was a thirty days' journey, in the midst of the bitterly cold winter, and across a country whose roads are practically non-existent. It needed strong faith and determination to face such difficulties as those of the mere journey, to say nothing of residence with foreigners in a



BLIND HANNAH AND ONE OF HER CLASSES OF IGNORANT FARM WOMEN.

strange city, in order to acquire their wondrous new arts. But these blind Christian women persevered, and in due season returned to their homes, not only able to read the Holy Scriptures for themselves, but competent to instruct others also both in reading and writing.*

The British and Chinese Bible Society distributes throughout the Chinese Empire the Bible in classical Mandarin, 10 Colloquial, Katmuck, Mongolian, and Tibetan languages. In 1896 some 540,000 books were printed. 366,000 books were put into circulation, of which 358,000 were sold, and 8,000 given away. The books are nearly always sold at a price to pay for the paper, and it was an indication of the remarkable progress of Christianity that 11,000 New Testaments in excellent bindings were sold.

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* Those who wish may order copies of Miss Gordon Cumming's little book "Work for the Blind" (price 6*d.*, postage 3*d.*), from the publishers, Messrs. Gilbert & Rivington, Clerkenwell, London. For those who prefer giving direct help to the blind, I may mention that about £10 ($50) covers all expenses for the maintenance of one pupil for a year. Subscriptions will be gladly received by D. L. Pierson, 944 Marcy Avenue, Brooklyn, N. Y., who will forward them to the treasurer, Prof. S. M. Russell, The University, Peking, China.

MISSIONARY STATISTICS.

BY REV. J. VAHL, NORRE-ALSLEV, DENMARK,
President of the Danish Missionary Society.

During recent years much progress has been made in the science of missionary statistics, as well as in all other branches of the work of missions. This science is of comparatively recent development, and it is not strange therefore that it has no place in earlier missionary reports. The first reports in which we find extensive statistics are those of the Wesleyan Missionary Society for 1820, the Church Missionary Society for 1823, and the Society for the Propagation of the Gospel for 1832.* Gradually the statistics have been made more complete, and have been given by a larger number of societies, altho some are still greatly lacking in this respect. The first statistics, which included the work of all of the evangelical missions, were, so far as we know, those publisht in London in 1861. But the anonymous author (Dr. Moister) says in the preface:

"So defective are the reports of some societies, and so various are the modes adopted by different bodies for classifying laborers, that it is not possible to gather from publisht documents even the exact number of missionary laborers now employed among the unevangelized. Still more defective and perplexing are returns found to be when an effort is made to ascertain who are male and who are female assistants from Christian lands, and who are native helpers. It would be well if some approach to uniformity were adopted by the various missions in the estimating of laborers and results. Until this is attained, all estimates, however carefully made, will be very unsatisfactory."

In 1874 a new edition of these statistics was publisht with essential emendations, and since that time missionary statistics have made considerable progress. This is manifested by the very emendated reports of the various societies, by the statistical tables given in the reports of the large conferences in India, China, Japan, etc., by the statistical work of Dr. E. M. Bliss,† Dr. Grundemann,‡ Rev. J. Vahl,§ and by workers in various countries, like Rev. H. Loomis, of Japan, and others.

But *are missionary statistics of any use?* Much can be read out of the dead figures, and it would be found difficult to express progress and decline in the different departments of missionary work without using them. But, on the other hand, one must take care not to read too much in the numbers. They speak only of quantity, not of the

* In a "Larger Outlook" (Uebersicht) of the Moravian Missions of 1888 no statistics are given, but they are found in a short outlook for 1889. They also appear in the reports of the Baptist Missionary Society for 1842; Basel Mission Society for 1853; Presbyterian Board (U. S.), 1855 (perhaps earlier); London Missionary Society, 1856; Methodist Episcopal Society, 1869; Rhenish Missionary Society, 1881; American Board of Commissioners for Foreign Missions, 1882 (instead of the summaries); Paris Evangelical Missionary Society, 1887. In some of them statistics about some of the missions have been found before. The three great Presbyterian Churches of Scotland, without doubt, included them at a comparatively early date, as did the Gossner Missionary Society, the Swedish Missionary Union, and others.—J. V.

† "Encyclopædia of Missions." ‡ *Allgemeine Missions Zeitschrift.*

§ *Nordisk Missiontidschrift*, reprinted in "Missions to the Heathen."

quality. No one, by means of them, can read how many really faithful, efficient missionaries are to be found, how many of the native ministers, helpers, and communicants are consecrated, faithful men, or what is the proportion of true believers to backsliders and unbelievers. But when we read that the number of native ministers in fifty years has increast from 158 to 4,018 (more than 20 fold), that the communicants have, in the last five years, increast by 200,000, and the number of Christians has increast at a rate much in excess of that of the population, and that the incomes of the societies have, on the whole, been steadily augmented, one must be a foolish and negative critic to underrate their value.

Dr. Moister deplored the

DIFFICULTY OF GETTING ACCURATE INFORMATION.

There has been much progress in this direction, and yet there are some small societies, from which it is very difficult, or impossible, to secure accurate information. Especially from the Dutch societies such is generally wanting. In some reports no returns are given from some fields; here an approximate return ought to be given by the secretary, or it ought to be demanded that the missionaries report the items every year. Dr. Moister further complained that the modes of classifying the laborers are too varied and uncertain. Even now this is not at all satisfactory. Some of the societies have foreign missions, not only among the heathen, but also among Roman Catholic or Oriental Christians, and some of them even among evangelical Christians.* In these cases deduction must be made in the general missionary statistics. But in the general tables of statistics, these various items ought all to be treated in the same way.

There is also a difference in the use of *the name "missionary."* Sometimes it is used to denote only the ordained missionary, whereas there may be missionaries, like Borresen and Skrefsrud among the Santals, who for many years remain unordained. The medical unordained missionaries, who also preach the Gospel, shall they not be called missionaries? Some years ago a bishop in the Universalist Mission said, that every white man employed by the mission, even as printer or artisan, did a real missionary work, and should be included under the head of missionaries. And what shall be done with the missionary planters, as in the Zambesi Industrial Mission? Again, what is meant by assistant missionaries? Sometimes these include all female missionaries, wives, and sometimes men, whose work is directed

* In the reports of the Society for the Propagation of the Gospel no difference is made between missions among colonists and among heathen. The words "foreign missions" are also understood in a different way, the American missionary societies understanding thereby only missions in foreign countries, and counting the missions among the heathen in the United States among home missions, whereas the missions to the heathen in British North America (in the reports of the Church Missionary Society, etc.), are put under foreign missions. The missions among the negroes in the West Indies are, in the reports of the Moravians, United Presbyterians, etc., found among the missions to the heathen, but among the Baptists, Anglicans, and Methodists they are excluded, and named self-supporting churches, as they really are.

but not supported by the society reporting the statistics. Native ministers are also variously designated, sometimes being counted as ordained ministers, and sometimes as lay preachers. Native assistants sometimes include unpaid helpers, and sometimes even heathen teachers.

Communicants, I think, now always mean the same thing. The Leipzig Missionary Society indicates by this the number of Christians who have communicated during the year (10 persons communing 4 times gives 40 communicants), but in the last reports there is a special note, entitled "To Communion," which gives the number of communicants in the common sense of the word. In some reports (Methodist) the communicants are called members, and in the Dutch reports they are not to be found at all. The word "Christian" is also used in different senses. With some it is equivalent to baptized adults and children, but with the Baptists it is the same as members. Adherents in some reports indicate* not baptized members, but catachumens, while in other reports these are either omitted or are given separately.† In the same report the sum of the items of the several countries is sometimes different from that given in the general summary.

There is another difficulty.

AN APPARENT SUDDEN DECREASE

among communicants may be caused by defections to Romanism through bribery, or may be due to more severe discipline in the Church, which has caused the exclusion of some hitherto counted as Christians. Such seeming discrepancies ought always to be explained.

Thus it will be easily understood that the compilation of a uniform statistical table, which includes the work of the many societies and agencies, is a somewhat difficult task, and that every such work is necessarily imperfect. It can, however, be done with more or less success and accuracy. To get rid of some of the difficulties, it was proposed in the Continental Missionary Conference, held at Bremen, in 1893, to formulate some general rules for the statistics of the different German missionary societies. It might be a great desideratum, if some such rules for the statistics of all missionary societies could be agreed upon at the coming International Missionary Conference to be held in New York in 1900. This would be difficult, but I think that it might be done, in some respects at least.

(1) All societies should give the number of those who can be admitted to the Holy Communion.

(2) Unmarried female missionaries and wives should be given separately.

* Baptist Missionary Society and American Board of Commissioners for Foreign Missions.

† In the A. B. C. F. M. report for 1896, p. 115, the adherents are given as 137,729, and the average congregations as 71,449.

(3) The numbers of white missionaries, ordained, unordained, and medical, should be given separately.

(4) Unordained native helpers should be distinguisht from ordained.

(5) Only the salaried Christian helpers should be noted, altho others might be given separately.

(6) Adherents should be taken to mean only baptized non-communicants, unless otherwise stated.

I also deem it desirable and practicable that the work among the heathen be distinguisht from the work among the Christians, even if these were only nominal Christians and practical heathen. This should be done especially where the work is among evangelical Christians. If it were possible to prevail upon the American societies to classify the work among the Indians under the heathen, it would be desirable. It ought also to be a rule that when a mission is considered as having attained its aim it should be so indicated; for it is anomalous that in the same countries (*e. g.* West Indies) some missions should be put down as missions to heathen, and some as organized churches. It might also be helpful if in some Anglican colonies the work among colonists could be noted separately from the work among the natives.*

Another item which should be mentioned is *the income of societies.* It is important to have these recorded in the yearly budget of the societies, that the statistician may see if progress has been made. From the total income is to be deducted the balance from the previous year, and the receipts from the sale of publications issued by the society, so that only the net income may be included in the income of the year. It would also be useful if the donations, collections, etc., were separated from the legacies and interest on investments. It would be interesting to know how much is received from the Church at home and how much from foreign countries. Some German societies receive a large proportion of their income from foreign countries.† The income from the mission field has also begun to be considerable, and ought to be noted. Sometimes it is included in the income of the society, and sometimes it is given as contribution to self-support. Then again the expenses for benevolent purposes are not always separated from those for strictly religious purposes. Gifts other than money are also not generally estimated at their pecuniary value.‡ It may be next to impossible that the same system should be adopted by all societies for the tabulating of their receipts, but any move in that direction would go a great way toward making the general statistical review of all societies much more useful and trustworthy.

* This is done in the reports of the Wesleyan South African Conference and of the Dutch Church in Africa, etc.

† The Moravians received at least half from this source in 1895; the Rhenish Mission Society one-eighth (1896). The Lutheran Missionary Society one-sixth (1896). The Basel Missionary Society receives about half of its income from Germany.

‡ With the Plymouth Brethren very much is sent to the missionaries themselves which is not included in the yearly income of the society.

The different Bible, tract, and religious literature societies are a great help to the missionary societies, but in the statistics of missions only their expenditure for books in the native language and for the salaries of workers among the heathen should be included in the missionary statistics. In the expenditures of the missionary societies a distinction ought also to be made (as the late Rev. Royal G. Wilder tried to do in the MISSIONARY REVIEW some years ago) between amounts expended for direct missionary work, for administration, on the outfitting of new missionaries, and for sundry expenses.

The following is a comparative statistical table, which may serve to indicate the past progress and the outlook for the future:

	1820	1830	1845[9]	1859	1889	1895[10]
Missionaries ..	421[1]	734	1,319	2,032	4,135	6,369
Unmarried female missionaries.....	1	31	72	76	1,889	3,390
Communicants	21,787[2]	51,322[6]	159,000	227,000	850,000	1,057,000
Native ministers.....	7[3]	?	158	169	3,327	4,018
Native helpers.	166	850[7]	3,152	5,785	41,754	61,424
Native disciples	15,728[4]	102,275	....	252,000	....	864,000
Income.....	£121,756	£226,440	£632,000	£918,000	£2,130,000	£2,807,000
Societies	20[5]	25[8]	65	98	262	365

These statistics are not to be taken as giving a complete showing of the work of the various years, but only as a very incomplete view thereof, the reports being both very difficult to obtain and in themselves very incomplete. But the progress is very evident, and almost every year it is to be noted in very nearly every item. In 70 years the number of missionaries has been doubled 15 times, that of the communicants 50 times, that of the native ministers 5,100 times. The income of the societies has been increast twentyfold, and that of the societies and agencies tenfold. Could the reports of the different societies be obtained and thoroughly studied, and could the information thereby obtained be amplified from the archives of the societies, the general statistics could be made more elaborate and trustworthy; but the time and the expense necessary to accomplish this would be too great to permit of its being undertaken.

[1] Moravian, 83; London Missionary Society, 80; Wesleyan Missionary Society, 77; American Board, 64; Church Missionary Society, 61; Baptist Missionary Society, 34.

[2] Wesleyan Missionary Society, 20,711; Moravian, London Missionary Society, Society for the Propagation of Christian Knowledge, as the others give no returns.

[3] Society for the Propagation of Christian Knowledge.

[4] Very incomplete.

[5] From some very imperfect returns. Also 13 other societies (mostly book societies from which there are no returns).

[6] Wesleyan Missionary Society, 34,904; Baptist, 9,940.

[7] Only from 7 societies.

[8] And 22 with no returns.

[9] For 1845, 1890 *vide* Vahl, "Der Stand der Heidenmission in den Jahren 1845 und 1890," Gütersloh, 1892.

[10] Vahl "Missions to Heathen" Copenhagen, 1890, and yearly.

THE LAND OF THE LAMAS.*

BY ERNEST F. NEVE, M.D.,
Missionary of the Church Missionary Society, India.

The original religion of Tibet, so revered by modern Theosophists, must have been a form of devil worship, but during the first century of the Christian era Buddhist missionaries went from Cashmere and converted that portion of Tibet which is now known as Ladakh. The Chinese pilgrim, Hwen Thseng, who visited Cashmere in 638, A. D., (about the time that Jerusalem was conquered by the Saracens), found the mass of the people given over to Hinduism, and the monasteries of the Buddhists were already deserted. The Mohammedan



HEMIS MONASTERY, LADAKH, LESSER TIBET.

conquest of Cashmere completed the ruin of Buddhism in that province, and now the people are nearly all Moslems, altho the ruler is a Sikh or Hindu Prince. But Buddhism survived in Ladakh, and its capital city Leh is an important center of Tibetan Buddhism.

After crossing the snowy Zoji La Pass, and descending into the hot, dry valley which leads to Kargyl, one meets with the first signs of Lamaism, about ten days' march from Srinagar, the capital of Cashmere. At Sheogol there is a little monastery perched upon the face of the cliff, 300 feet above the stream. Four miles further on there is the monastery of Mulbek, also built upon an isolated rocky peak. Almost every village has a monastery inhabited by monks with shaven heads and red robes, who take part in services, copy manuscripts,

* This paper is prepared and contributed by Dr. T. P. Hughes, of New York.

carve stones, turn prayer wheels, and guide the religious life of the people. These monks are great land owners, and by lending money on land securities, they make the peasants their serfs.

On the outskirts of a village there will often be noticed a Buddhist cenotaph or "chorten," in appearance like a large monument with a globular expansion, and terminating in a point. The whole is usually whitewasht, except the top. The Buddhists burn their dead, and after the body of a deceast Lama (Buddhist priest) has been cremated, the ashes are mixt with clay, molded and stampt into small medallions with images, and are finally deposited in a cavity in one of these cenotaphs.

The people in this region have Mongolian features. The men wear pigtails. The women have headdresses of cloth, covered with large turquoises, and balanced by ear-flaps of lamb's wool; they wear cloaks of sheep skin, and richly colored dresses.



A BUDDHIST CHORTEN, LADAKH.

The monasteries are picturesque, irregular buildings, whitewasht and built in terraces and with flat roofs. They are usually located on prominent rocks or cliffs. In the valley of the Sok Chu stands the monastery of Suk Sun Dong Gong. It is percht on an isolated rock, at the foot of which are clustered a miserable collection of mud huts. "The whole thing exemplifies well the state of affairs in Tibet, the comfortable stately monastery in which the well-fed, well-drest, priestly monks reside, and the miserable huts occupied by the poverty-stricken peasants, soul and body the slaves of the monks, and crouching at their feet."

The Lamas object to foreigners being allowed to enter their monasteries, possibly because they do not wish their wealth to be discovered by foreign conquerors. Occasionally, however, a foreigner may gain admittance. On the floor of one (to which Dr. Neve was admitted) were rows of flat benches for the monks. Round the walls were shelves and pigeonholes full of books and manuscripts. The rich vestments of the priests hung upon the wall, and here and there were massive copper bowls, jugs, and basins, together with the drums, cymbals, clarinets, and shawms used by the monastery band. There were wooden blocks for printing books and prayer sheets.

The walls and pillars were hung with tapestry, banners, and pictures. On a raised platform at one end of the room were rows of images, some of them eight feet high, and made of metal or of gilded or painted clay. The images and everything else about the place had a Chinese aspect. On the walls were also numerous paintings illustrating the Buddhist purgatory.

The prayer-cylinders or wheels of Tibet have always attracted the notice of travelers. They are about two feet high and revolve on a pivot. The prayer is either painted on the outside or is written on a piece of paper and thrust into a cavity. As the monks pass these prayer-wheels they set them in motion. Those placed outside the monasteries are kept constantly revolving by wind or water-power, thus causing continual petitions to be repeated without trouble to the worshipers.



A MASKT LAMA, DANCING.

The "mysteries" or "miracle plays" of the Tibet monks are exceedingly interesting and unique. The most famous of these was played at Hemis, where three hundred monks gathered to participate in the ceremonies. The object of the plays or masquerades is to impress upon the people the value of priestly intercession. Maskt monks represent horrible demons. Others, in monkish robes and miters, with bells and holy water and incantations, represent the holy priesthood controlling the actions of the demons. Troops of richly drest, but horribly maskt forms march around, some armed with ghastly symbols, models of human viscera, skulls, sickles, canes, hammers, swords, and instruments of torture. At one stage in the exercises they seem to be struggling for the soul of man, which is represented by a dough image. The influence of the evil spirit appears only to partially restrain the incantations of the Lamas. Finaly portions of the struggling soul are given to each actor. Then the whole mystery-play closes with a procession of tiger-devils, ape-devils, and other representations of lost spirits.

The spiritual and temporal head of the Tibetan government is the Dalai Lama or grand Lama of Lhasa. He is supposed to come of age

at eighteen, but invariably dies before he attains his majority. After death, the Dalai Lama is said once more to become incarnate in a child, and the monks go to look for him. Assisted by divine inspiration, they finally fix upon some child who, upon reaching four years of age, is tested by being called upon to identify property belonging to the deceast Lama. When the new Dalai Lama is discovered, intimation is sent to the Emperor of China, to whom Tibet is tributary.

The population of Cashmere Tibet may be estimated at from three to four millions. Chinese Tibet, which is not open to travelers, is governed by its own chiefs, and has three or four millions more. Thus the population of Tibet must be about seven million souls.

Tibet itself is closed to Europeans, not by Chinese exclusiveness, but by the power of the Lamas, wielded like that of the Papacy in the middle ages. The Dalai Lama is supported by tens of thousands of monks, recruited from the people and living on them—a parasitic growth which crushes all freedom of thought or action, and under the guise of asceticism encourages the vilest immorality. Nothing short of a military occupation of Lhasa itself by British troops would avail to deliver the country from their yoke. Even in Ladakh the power of the Lamas exercises a most baneful influence.



A LETTER FROM THE DALAI LAMA.
The outside wrapper is stretcht across the paper.

But Tibet has been blockaded by missions placed in strategic points on its frontier, so as to evangelize Tibetan traders. As a base of operations on the Indian side, Sikkim and Darjeeling offer the advantage of ready communication with Europe, but this is counterbalanced by the jealousy with which the Tibetans watch the frontier. Ladakh is, perhaps, too far west to affect Central Tibet very decidedly, but the Moravian missionaries there are carrying on a noble work among the Tibetan traders. Christian outposts seem most likely to affect Tibet if placed on the Chinese border. An indigenous Christianity in Upper Yunnan and Western Sczhuan would most probably spread the Gospel in the beautiful and populous valleys of Eastern Tibet.

A JOURNEY INTO TONQUIN.*

REV. WILLIAM UPCRAFT, SZCHUAN, CHINA,
Missionary of the American Baptist Missionary Union.

Among the fields yet unoccupied by the evangelical mission forces, none is more needy and, in some aspects, more promising than the great French possessions in southeastern Asia. The reconstruction which always accompanies the establishment of a new form of government among a subject people, affords an unusual opportunity for the preaching of the Gospel and its affiliated good offices. At such a time men's minds are apt to be susceptible to new truths, and the new truths are essential, if the reconstruction is to be more than skin deep.

Indo-China, the French possessions in the Orient, has been steadily increasing in extent since Cochin-China was definitely annext, over thirty years ago. It now extends from the Gulf of Siam, and the delta of the Menam on the south and west to the southern border of China proper on the north; and by recent treaty with England the Mekong forms its boundary in the northwest. Current interest centers about Tonquin (or Tong-king), owing to its position along the Chinese border, affording thus a convenient base from which to exploit China's western territory.

The traveler from the north leaves Yunnan-fu (China), capital of the province of same name, in which there is a station of the China Inland Mission, and which is also the seat of the Catholic bishopric, and after nine days' travel through a picturesque but sparsely peopled country, arrives at Mengtze, where are a French consul and officers of the Chinese Imperial Customs. Mengtze is important as the port of entry for the trade route through Tonquin. The Catholics have a mission here in charge of a French priest, who has come since the place was opened by the French authorities. The interrelation between the missionaries of "the church" and the French officials has a color of suspicion to the Chinese mind, and is thus prejudicial to the best interests of their mission work.

From Mengtze to Manhao, the little Chinese town on the Red River, is a journey of two days, and leads one from the breezy, bracing highlands of the Yunnan plateaux to the stifling, fever-laden atmosphere of the river valley, which has proved so fatal to French and Chinese alike. The Red River rises near Tali-fu in the western part of Yunnan, and follows a devious and difficult course among the mountains, till it nears the border of Tonquin. Here it becomes navigable for small Chinese boats, and at the frontier is large enough for small steamers. These connect at Yembay with other lines, and so make possible quick passage to the sea and the outer world.

In the almost insufferable inn at Manhao there was a suggestive

* Also spelt Tongking and Tonkin.

combination that could not fail to be noticed. By the door stood an empty coffin, while near by, on a rude straw pallet, lay a Chinese youth tossing in the fire and partial delirium of fever. At frequent intervals the host came to look upon his guest, and in forcible, oft-repeated request bade the sick man begone. "Don't stay here and die; get outside." And why? To die would necessitate a burial, the expense of which would fall upon the innkeeper. A question of cash anywhere will generally stifle the strivings of the Chinese not too-robust humanity.

Next day we found ourselves part cargo of a Chinese boat headed for Lao-kai, the frontier post in French territory. Besides ourselves and such other passengers as could find a place in the narrow boat, we carried tin, opium, and native medicines. Of the exports through Tonquin, tin and opium make about eighty per cent., and opium is on the increase.

About noon of the second day we came opposite to Shinfang, a little village, the last on Chinese soil, that serves as a kind of feeder to Lao-kai. A shallow, rapid stream flows into the Red River on the left bank, and is the real boundary line between the two countries. Our boat stopt at Shinfang, whence we walkt to the ferry which carried us across the boundary stream, and so we stood

ON FRENCH TERRITORY.

A couple of revenue officers awaited us at the ferry landing to search all passengers, an object lesson in French colonial policy.

Lao-kai is a garrison first; all other phases of its life are subordinate to this. The little town that nestles in the shadow of the fort exists principally to supply the needs of the military, of whom there is a large force. The fort is built about some old Chinese temples, a part of which we occupied during our stay in the place.

Across the river are the quarters of the Annamese soldiers, who are brought up from the lower country for military duty along the frontier. Slim, lithe, rather under the average height of the Chinese, they have the features of the Celestials, but they lack the characteristic curiosity and impudence of their former masters. Our impression of the people at Lao-kai, which was intensified by further acquaintance, was that this people were broken in spirit, lower than the Chinese in development, and less markt in character. The women are active, better built than the men, and seem to take a prominent part in the affairs of life. In some places they contest with the coolies for their share of the hardest of manual labor. The children were there in shoals, merry, mischievous, black-eyed urchins in every stage of undress, and in splendid harmony with their surroundings.

The trade is mostly in the hands of the Chinese, whose influence and conduct are not for the well-being of Tonquin.

From Lao-kai to Haiphong, the port of the province, is three days' journey down stream. The country, for the first day, is little better than unclaimed jungle, so far as one can see, yet there must be many people there who choose to live in the retreat of the jungle rather than in the more conspicuous places by the river's bank. Such a tendency to caution has become strong in them because of past oppression. After leaving Yembay, the prospect opens out more, evidences of cultivation are seen, and every stopping place is busier than the last.

Two things are prominent—the military and the missionary. Soldiers are everywhere, apparently in every condition of disorder and neglect. "The fathers of the church" have a good hold upon the people in the lower country. One earnest, isolated man took great pleasure and pains in explaining to us the character and extent of his field and the results of his work. Later he showed us over the unfinisht cathedral. Then, seeing we did not take either wine or cigars, and much wishing to show us hospitality, he had the church bell rung that we might hear "the sound of the church-going bell," a thing quite unknown in the far land where our work lies.

Hanoi, the capital of Tonquin, is a neat, quiet city, standing round a little lake at the head of the delta, less than a hundred miles from the sea. The country between Hanoi and Haiphong is one large, flat, marshy rice field, intersected everywhere by narrow, deep canals, the connecting lines for different points. The villages, embowered in the greenest and most graceful bamboos, stand around in profusion on every hand. The local temple serves as a nucleus and attraction. The bamboo walls and brown straw thatch of the miniature houses show in admirable harmony—at a distance — the same distance generally observed by the critical globe trotter, when he writes *con amore* of the poetic East.

Along this open highway—the Red River valley—lies a most needy field for missionary work. Tonquin has 60,000 square miles of territory, a population of about ten millions, a stable form of government under French rule, and is within easy communication both East and West. It is probable that, owing to international jealousies and ambitions, nowhere so acute as in the Orient, an Englishman would be lookt upon with suspicion here. Such a disadvantage would not be attacht to an American citizen, and it is to them the appeal comes. It is probable that none of the organized societies are prepared to take up such a work. Shrinkage in receipts, with advance imperatively needed on fields already occupied, quite exhaust all the means at hand. But among individual Christians, with deepening convictions as to their service for Christ, free from home responsibilities, and financially able to bear the cost of their own support, Tonquin offers an inviting and urgently needy field.

The hand of God is in the opening of Asia, and the expanding

rule of Western powers in these strongholds of conservatism and heathenism, is the opportunity, and therefore the obligation, for all who can respond.

France has recently added a new province or two to Tonquin, thus bringing her western frontier up to the eastern limit of British Burma. From the Burmese side the loyal and much-blest missionaries of the Baptist Missionary Union have been working since the days of Judson, and are extending their frontiers toward the sunrising.

It remains now for some to go in at the eastern seaboard and work their way westward, till the forces of the Presbyterian Church, advancing northward from Siam, the Baptist workers from the west, the Chinese missions from the north, shall meet the workers from the Tonquin coast, and so southeastern Asia be occupied by the forces of Evangelical Christendom for the glory of God and the salvation of the nations there.

THE ISLAND OF HAINAN.

BY ROBERT E. SPEER, NEW YORK,
Secretary of the Presbyterian Board of Foreign Missions.

The war with Japan involved the loss to China of the Korean peninsula and the island of Formosa, or Tai-wan. The island of Hainan also might have gone, had it not been too far to the south, where it lies within the tropics, between the eighteenth and twentieth degrees of north latitude. It constitutes a part of the province of Kwang-tung, or Canton. In Yü-lin-kang bay, on the south of the island, where there are traces of Mohammedanism in a mosque and school, the East India Company used to lay up and repair its ships a century ago. But the island had been little known and uncared for during the present century, until the French in Tonquin collided with the Chinese, and turned covetous eyes toward Hainan, which lies full across the Gulf of Tonquin, and until Protestant missionaries and trade workt their way in, within the last twenty years. The open port of the island, Hoihow, is now connected with Hongkong and Tonquin by a line of French steamers.

Hainan is the southernmost territory of China, and guards the entrance to the southern rivers. The empire understands the importance of the island, and in recent years had erected lighthouses and forts of modern construction, fitted with Krupp guns, instead of the harmless old structures, which, with exposed cannon and tumbling parapets, add greatly to the picturesqueness of Hoihow harbor.

The island is one of the largest prefectures of the Kwang-tung Province, about one hundred and fifty miles in length and one hundred miles in breadth. There are no roads, however, and the paths

and trails over the mountains, in the heart of the island, are circuitous, so that from Hoihow to Lak-loh is a twenty days' journey. The island is rich in many products, full of palm trees, and productive yearly of many thousands of pigs for the markets of Hongkong and Canton. There is no greater delicacy to the Chinese than pork. The pigs are encased in bamboo crates, each just holding one pig, and are handled like bags of grain and piled on top of each other, four and five deep, on the ships. The Chinese have solved the problem of handling pigs tractably.

There are three or four strata of population in Hainan. The total population of the island does not exceed 1,500,000. Of these one-third are said to be Lois, who are different from the Chinese and the aboriginal tribes in the central mountains. Hainanese is the Chinese dialect spoken by the Chinese people. The Lois speak their own dialect. Dr. Henry supposes them to be the descendants of the Mias-tsz, who were brought long ago from the mountains of Kwang-tung and Kwang-si to serve as mediators between the Chinese and the wild Le tribes of the interior. How many of these latter there are is not known, and their origin is hidden. Laos missionaries have maintained that there are sufficient resemblances of character and speech to justify the belief that there is some family relationship between these people and the Laos tribes which border on the south of Kwang-si. There is great suspicion and dislike toward the Chinese on the part of the Les, who cling to their mountain homes, and are a rude and primitive people. Near Nodoa there is a large Hakka population, aggregating about 20,000, who speak their Hakka dialect. The Hakkas on the mainland are immigrants from northern provinces, who have never assimilated with the Cantonese, and who constitute about one-third of the population of the province.

Protestant mission work was begun in Hainan by Mr. C. C. Jeremiassen, a Dane, who had been in the Chinese customs service, and who had withdrawn from it to give himself wholly to Christian work in the island in 1881. He became a missionary of the Presbyterian Board in 1885, and two years later three other missionaries with their wives joined him—the Rev. F. P. Gilman, Dr. H. M. McCandless, and the Rev. J. C. Melrose, who died last summer. The work at first was confined to Kiung-chow, the capital of the island, a few miles from Hoihow, and to itinerating. Mr. Jeremiassen, in 1882, made the circuit of the island on foot. Since then the field has been more fully opened up. Hoihow has been occupied and Nodoa, while Mr. Jeremiassen has resided and workt at Lak-loh, in the extreme south of the island. At Hoihow and Nodoa hospitals have been built, a ward for infectious cases at Hoihow having been provided by the small foreign community and Chinese friends, without the knowledge of the missionaries and with expressions of warm sympathy and commendation.

The first converts were baptized in 1885. The only church yet gathered is at Nodoa with thirty-five members. The mission numbers now fourteen, and looks forward to a thorough itineration over the whole island.

The Jesuit mission in Hainan is said to have been establisht in 1630. The work was wiped out, however, after a few generations, and was only revived in 1849. At present one Portuguese priest constitutes the mission. He is secretive and separate, but his predecessor met the other missionaries on kindly terms, and would even join with them in singing hymns. The road between Hoihow and Kiung-chow is one vast graveyard, containing more dead than the living population of the island. In this graveyard are the graves of two Portuguese, who died in 1681, and of one German, who died in 1686, who probably were among the earlier missionaries.



AT THE TEMPLE GATE, HOIHOW, HAINAN.

Hoihow is the commercial center of the prefecture. The trade flows to it and through it, but Kiung-chow is the political capital, and so the city where the Confucian examinations are held. The corrupting influences of progress and western learning have not toucht the scholars of Hainan as yet, and they flock to the tests as in olden days. In the district examinations 3,000 students gather. In the second year about 15,000 came from ten districts. Each third year from all of the thirteen districts, 25,000 gather. They fill the dead old city, thronging the temples and ancestral halls, and crowd into the mission chapels and dispensaries to hear the strange doctrines of the barbarians. It is not any desire for light or learning that brings them to the missionaries' preaching. The ways of old are too dear. What we call conservatism in America is red radicalism compared with the adamantine, blindfolded, invincible satisfaction with the past which reigns in Hainan. Even an educated, English-speaking Chinese in the customs service at Hainan said to me: "We would like to be undisturbed, but our country is being cut up now just like meat.

The Russians are taking the North, and the French are as bad here, making great trouble out of each little pretext. We do not want to fight. We do not want to change. We would like to live as our fathers did." This spirit of conservatism has led the officials to throw many obstacles in the way of the peaceful prosecution of missionary work, but these have been more or less overcome.

The people of Hainan are an unresponsive people, and the confusion of dialects and population increases this reserve and suspiciousness. They fear and distrust the French also, and different classes of the population hold aloof from one another. It is not a favorable atmosphere for mission work. The Portuguese priest is greatly discouraged. The Protestant missionaries, however, remember days when Hainan was awake and producing useful men, and they work patiently on in the hope that the Gospel will develop even better men than that Hai-Sui, whose memorial gateway declares that he was, "In prosperous times an upright minister," and "The purest influence of Canton." In the friendliness of the people which they have won, their readiness to listen, the popularity of the medical work, and the openness of the whole island they find encouragement and good hope.

A STRATEGIC POINT IN CHINA.

BY REV. ARTHUR E. CLAXTON, CHUNGKING, CHINA,
Missionary of the London Missionary Society.

Szchuan is important among the provinces of China for its possibilities and promise, both as a commercial and a missionary center. The official estimate of the population is no less than seventy millions, or more than that of any other province.*

Szchuan (meaning "four streams") is watered by four very large tributary rivers, as well as by the great Yang-tze-kiang. These tributaries—all too large for the confines of Great Britain—are themselves fed by a multiplicity of smaller rivers and streams, so that the waterways, highly ramified and very numerous, afford the best communication possible with the ubiquitous and dense population, both for the missionary and the trader.

Chungking, the metropolis and most important city of the province, had a British resident to watch for trade openings as early as 1880, and the Foreign Customs Service has been represented here since 1890. Tho this city is some fifteen hundred miles from the coast, and the nearest steamer service is four hundred miles distant, there is now

* The London Missionary Society's annual report gives the population of the province as 62,000,000.

an American, a Japanese, and a French, in addition to a British consul and his assistant; and special trade commissions from France, from Great Britain, and from Germany are reporting to their respective conationals the result of their investigations as experts into the prospects of trade extension in Szchuan.

But it is probably not generally known that Christian missions entered the province first; the work has been steadily growing, and has now reacht such results in converts, organizations, and other evidences of well-founded solidity, that mandarins, as well as "the people" are convinced that

CHRISTIANITY HAS COME TO STAY.

Missions came first. This means not only the Roman Catholic propagandists, who have been in West China for two or more centuries, but it means modern Protestant missions, the most fruitful and the most frequent pioneers of the advancing hosts of civilization. Chungking was first entered by the China Inland Mission in 1877. The American Methodist Episcopal Church followed in 1881, the London Missionary Society in 1888, and the Friends' Foreign Mission Association in 1890. There are also resident in Chungking agents of the National Bible Society of Scotland, and of the American Bible Society.

Chungking, while not the provincial capital of Szchuan, is the commercial center, and is likely to continue so. It is also the distributing center, and the propelling, throbbing heart which vitalizes the four great western provinces. Hence the reason for founding of missions at Chungking prior to founding them at Chentu, the provincial capital, which is 300 miles further inland. The China Inland Mission, the Canadian Methodist Mission, and the American Methodist Episcopal Church have establisht stations there, and, after being driven out temporarily by the riots of 1895, are now enjoying greater success than ever before.

Missionary work is not confined to the two chief cities of the province. In the north and northeast are many stations of the Church Missionary Society and the China Inland Mission. In the west, at important centers like Yachou, Kiating, Sueifu, and Luchou, are missionaries of the American Baptist Missionary Union, of the China Inland, and of the Canadian Missions. The China Inland Mission is extending in the direction of the south. And this year (1897) the London Mission has begun a forward movement eastward from Chungking.

When missionaries first came to Chungking they had no choice but to rent native houses, and make the best of the risks which such abodes multiplied. This year the last of the dungeon-dark and damp native dwellings occupied by missionaries has been pulled down and

replaced by the eleventh foreign-built house within the city walls. This in itself impresses our neighbors that Christianity has come to stay. We have also chapel and school and hospital buildings, which are by no means "monuments to still life" of missionary vitality, but are daily thronged by multitudes, who, if not appreciative in a high degree of new doctrine and the spiritual character of the work, now show a great readiness to receive the more tangible benefits which are also introduced with the Gospel. In Chungking itself, the converts, among whom are some capable voluntary workers, number about two hundred, besides inquirers—perhaps one-third of that number. Many others attend services, and are still weighing the pros and cons between their idols and New Testament teaching. Once a month the converts and adherents of the four Protestant missions in the city unite on a weekday for worship. It is then very delightful to see the numbers that come and the keen interest taken in the service, and most of all to hear the voices of our native brethren as they come forward one after another and offer a few words of exhortation or prayer.

As an instance of the reality of

THE FAITH OF THE NATIVE CHRISTIANS

it might be mentioned that, in order to begin our forward movement, the native members of the London Mission Church contributed from their poverty enough to rent a house for a year at a place thirty miles distant. Two of the most promising of the members accepted appointments as evangelists, and were solemnly set apart to begin systematic work there last February. They have already done well. Opposition and hostility have been quietly lived down. Preaching, book-selling, and conversation have been the chief methods used. But, in addition, medicines have been dispenst occasionally, a day-school of seventeen pupils has been started and carried on, several cures of the opium habit have been effected, and an inquirer's class of candidates seeking baptism and church membership begun. This is only an example of the manner in which new stations may be multiplied, until the whole mass of this vast population is honeycombed with them. First there may be prejudice and hostility, which must be patiently overcome, but there will follow a sure, if slow, recognition that we have a "better way," and in course of time the "new station" will become a new center of propagation. The first requisite is a foreign missionary who will select and equip, and then inspire and direct native workers. There is need of native Church members who do not enter the Church simply to insure their souls for the next world, but who will be strenuous workers in this. But most of all, there must be such an outpouring of the Spirit as shall fill all the channels of Christian effort and enterprise.

II.—MISSIONARY DIGEST DEPARTMENT.

HENRY M. STANLEY ON MISSIONS IN AFRICA.

The following extracts from Mr. Stanley's valuable article in *The Atlantic Monthly* for October, give some idea of his opinion of missionaries and their share in helping forward the progress of civilization in Africa. Mr. Stanley first visited the Dark Continent as a newspaper correspondent, and was so imprest with the awful condition, but latent possibilities of the country, that he urged the sending of Christian missionaries, and has frequently borne testimony to the noble work accomplisht by them there. He says in part:

The first body to move toward Africa in answer to appeals was the Church Missionary Society, which sent five missionaries to Uganda. The honor of first mention must, therefore, be accorded the *Uganda Mission*, not only because it preceded the army of missionaries now at work, but for the splendid perseverance shown by its members, and the marvelous success which has crowned their efforts. The story of the Uganda Missionary enterprise is an epic poem. I know of few secular enterprises, military or otherwise, deserving of greater praise. I am unable to view it with illusions, for I am familiar with the circumstances attending the long march to Uganda, the sordid pagans who harast it at every camp, the squalid details of African life, the sinister ambition of its rivals, the atmosphere of wickedness in which it labored; when I brush these thoughts aside, I picture to myself band after band of missionaries pressing on to the goal, where they are to be wofully tried with their motto of "COURAGE AND ALWAYS FORWARD," each face imbued with the faith that, tho near to destruction, "the gates of hell shall not prevail" against them. For fifteen years after they had landed at Uganda we heard frequently of their distress; of tragedy after tragedy, of deaths by fever, of horrible persecution, the murder of their bishop, the massacre of their followers, the martyrdom of their converts, and finally of their expulsion. Still a glorious few persevered and wrestled against misfortune, and at last, after twenty years' work, their achievements have been so great, that the effect must endure.

The letter which invited this mission was written by me April 14, 1875, and was publisht the following 15th of November in the London *Daily Telegraph*. The editor, in commenting upon it, was almost prophetic when he said: "It may turn out that the letters which bring this strange and earnest appeal to Christendom, saved from oblivion by a chance so extraordinary, had this as their most important burden; and that Mr. Stanley may have done far more than he knew." My letter had been committed to Col. Linant de Bellefonds, who, with his entire company of thirty-six Sudanese soldiers, was murdered by the Baris. Near the body of the colonel it was found by General Gordon, blood-stained and tattered. The care of the message from Uganda, as well as the wonderful results which followed its publication, was wholly due to another.

Eight days after the appearance of my appeal in *The Telegraph* the Church Missionary Society was stimulated by an offer of $25,000 to undertake the enterprise. A few days later the fund was increast to $75,000. In the following March the mission left England, and on the 30th day of June, 1877, while I was yet six weeks from the Atlantic

Ocean, the missionaries entered Uganda. For five years they labored with poor results. In the seventh year twenty-one converts partook of the Lord's Supper, and seventy-five had been baptized. In the eighth year the baptized numbered 108. After eleven years' work the missionaries were expelled from Uganda by the young Nero, the son of King Mtesa, who had received them. In 1890 they reoccupied it, and by January, 1891, the Christians here numbered 2,000. By January, 1897, Uganda contained twenty-three English Protestant clergymen, 699 native teachers, 6,905 baptized Christians, 2,591 communicants, 57,380 readers, 372 churches, and a cathedral which can hold 3,000 worshipers.

These figures do not represent the whole of what has been achieved by the missionaries, for the church of Uganda imitates the example of the parent church in England, and dispatches native missionaries to all the countries around it. Nasa in Usukuma, south of Lake Victoria, has become a center of missionary effort. In Usoga, east of the Nile, native teachers impart instruction at nine stations. Unyoro, to the north of Uganda, has been invaded by native propagandists. Toro, to the west, has been so moved that it promises to become as zealous as Uganda, and Koki witnesses the power of native eloquence and devotion to the cause. What is most noticeable among all these people around the lake is their avidity for instruction. Every scrap of old paper, the white margin of newspapers, the backs of envelopes, and parcel wrappers are eagerly secured for writing purposes. Books and stationery find ready purchasers everywhere. The number of converts has become so formidable that it would task the powers of a hundred white missionaries to organize, develop, and supervise them properly.

British Central Africa has a native population of 845,000, and covers an area of 285,900 square miles. It has sprung mainly from the reverence which Scotchmen bear the memory of Livingstone. In the year 1856 the British Government confided to Livingstone the task of opening the region about the Nyassa Lake to trade, and at the same time the universities sent out a mission under Bishop Mackenzie to avail itself of Livingstone's experience in missionary work, in which he had spent sixteen years in South Africa. The region at that time was very wild, owing to slave raids and internecine wars. Through overzeal the missionaries were soon drawn into strife with the natives, and what with native fevers and other accidents due to their ignorance of African habits, few survived long. Accordingly, Livingstone was withdrawn, and the universities' mission was transferred to Zanzibar. In 1881 Bishop Steere undertook a journey to Lake Nyassa, and being more practical than his two predecessors, saw enough to justify him in reestablishing the universities' missions in Nyassa Land. The Livingstonian Free Church Mission planted itself at Blantyre as early as 1875. The Church of Scotland Mission followed in 1876; then came the Dutch Reform Church in 1889, the Zambesi Industrial Mission in 1892, and the Baptist Industrial Mission the same year. Altogether there are now thirty-six white clergy and five white women teachers, who, with 129 native teachers, conduct fifty-five schools, in which 6,000 children are taught.

The following tabulary summary may enable the reader to realize more clearly the difference between the tropical Africa of 1872-77—in which Livingstone, Cameron, and myself were the only white visitors, and which had neither mission school, church, convert, nor any trade—and the Equatorial Africa of January, 1897, exhibiting the following results:

Name of State or Territory.	White Population.	Railway in Miles.	Missions, Schools, or Churches.	Christian Converts.	Value of Trade.	Revenue, Including Subsidies.
Uganda Protectorate	68	....	372	97,575	$ 142,000	$ 250,000
British East Africa	90	68	6	600	1,094,000	86,000
British Central Africa	289	....	55	5,000	611,480	100,000
Kongo Free State	1,500	165	67	10,000	6,226,302	1,873,860
Kongo Française	300	....	25	2,500	2,261,414	618,109
German East Africa	378	30	15	2,500	2,907,500	1,092,500
German Kamerun	236	....	5	900	2,419,220	176,705
Total	2,816	263	545	119,075	$15,661,916	$4,197,174

It was only about twenty-five years ago that Monteiro said he could see no hope of the negro ever attaining to any considerable degree of civilization, and it was impossible for the white race to people his country sufficiently to enforce his civilization. Burton wrote, a few weeks before, that the negro united the incapacity of infancy with the unpliancy of age, the futility of childhood with the skepticism of the adult and the stubbornness of the old. The old Athenians employed similar language regarding all white barbarians beyond Attica, and the Roman exquisites, in the time of Claudius, as contemptuously underrated our British ancestors. We know to-day how grossly mistaken they were.

When I think of the cathedral church of Blantyre, which, without any exaggeration, would be a credit to any provincial town of New England, and which has been built by native labor; or of the stone and brick mission buildings on the shores of Lake Tanganika; or of the extensive establishments in brick erected on the Upper Kongo by the Bangalas, who, so late as 1883, were mere ferocious cannibals; or of the civilized-looking town of Ujiji; or of Brazzaville's neat and picturesque aspect; or of the ship-building yards and foundries of Leopoldville, where natives have turned out forty-five steel steamers—when I contemplate such achievements, I submit that Burton and Monteiro must have been somewhat prejudiced in their views of Africa and her dark races.

Twenty-five years ago the outlook for Africa was dark indeed. Its climate was little understood, and inspired terror in the white pioneer. But to-day travelers go and return by fifties, and they have ceast to generalize in a bitter style. The white men retain kindly memories of the Africans among whom they have lived and labored, and their dearest wish is to return at the end of their furlough to the land once so dreaded. The postbags are weighted with the correspondence which they maintain with their dark friends. It is only the new and casual white who speaks of the African as a "nigger," and condemns the climate of the tropics. The whites have created valuable interests in the land; they understand the dialects of their workmen; and they know that the black who distinguishes himself in his village, by his self-taught art and industry, in fashioning his fetish god, his light canoe, his elegant assegai or sword, may be taught to turn a screw at the lathe, to rivet a boiler plate, to mold bricks, to build a stone-wall or an arch of bricks. No one now advocates, like Monteiro, the introduction of coolies, or Chinese or European "navvies," to show the native Africans how to work. There are 7,200 native navvies on the Kongo railway, and all the stone piers and long steel structures which bridge the ravines and rivers, and the gaps cleft in the rocky hills, have been made by them.

Twenty-five years ago the explorer might land on any part of east or

west Equatorial Africa, unquestioned by any official as to whither he was bound or what baggage he possest. To-day, at every port, there are commodious custom-houses, where he must declare the nature of his belongings, pay duties, and obtain permits for traveling. In 1872, the whole of Central Africa, from one ocean to the other, was a mere continental slave park, where the Arab slave raider and Portuguese half-caste roamed at will, and culled the choicest boys and girls, and youths of both sexes, to be driven in herds to the slave marts of Angola and Zanzibar. To-day the only Arabs in Africa, excepting some solitary traders, who observed the approach of civilization in time, are convicts, sentenced to hard labor for their cruel devastations.

Twenty-five years ago it took me eight months to reach Ujiji from the coast, whereas now it takes a caravan only three months. Up to four years ago it required five months to reach Uganda from the coast, but to-day loaded porters do the journey in less than ninety days, while bicyclists have performed the journey in twenty-one days. Fourteen years ago the voyage from Stanley Pool to Stanley Falls was made by me, in the first steamer that was floated in the Upper Kongo, in 379 hours. Now steamers accomplish the distance in 120 hours. In 1882–83 I was forty-six days going from Europe to Stanley Pool. The ordinary passenger in these times requires but twenty-five days; and two years hence the trip will take only twenty days.

Throughout the region now known as the Kongo State death raged in every form twenty-five years ago. Once a month, on an average, every village, of the hundred thousand estimated to be in the State, witnessed a fearful tragedy of one kind or another. In each case of alleged witchcraft, upon the death of a chief, a sudden fatality, the outbreak of a pest, the evil effects of debauch or gluttony, the birth of twins, a lightning stroke, a bad dream, the acquisition of property, a drought or flood, ill-luck or any mischance, native superstition demanded its victims according to savage custom. The mganda, or witch doctor, had but to proclaim his belief that expiation was necessary, and the victims were soon haled to the place of death. I should not be far wrong, if I placed these public murders at a million a year for the State, and two millions for the whole of Equatorial Africa. Added to these was the fearful waste of human life caused by intertribal war, the wholesale exterminations under such sanguinary chiefs as Mtesa, Kabba Rega, Mirambo, Nyungu, Msidi, the destructive raids of such famous slavers as Said bin Habib, Tagamoyo, Tippu-Tib, Abed bin Salim, Kilonga-Longa, and hundreds of others. In fact, every district was a battlefield, and every tribe was subject to decimation. I do not say that the awful slaughters resulting from native lawlessness and superstition have ceast altogether, but the 540 missions, churches, and schools, and as many little military forts that have been planted across the continent, with the aid of the steam flotillas of the Kongo and the swift cruisers which navigate the great lakes, have completely extirpated the native tyrants and the Arab freebooters; and wherever military power has establisht itself, or religion has lent a saving hand, the murderous witch-doctors can no longer practise the cruel rites of Paganism. But altho in parts of the far interior there yet remains many a habitation of cruelty awaiting the cleansing light of civilization, there is every reason for believing confidently that the time is not far distant when Africa, neglected for so long, shall as fully enjoy the blessings of freedom, peace, and prosperity as any of her sister continents.

JULIAN HAWTHORNE ON INDIA.—II.*

Mr. Hawthorne's description of the famine scenes in India is so graphic and sympathetic, his insight into the situation so clear, and his tribute to the missionaries so hearty and well deserved, that we give further extended extracts from his valuable and interesting reports. He continues:

At Allahabad I was nearly in the center of the famine district. I sent to its address a letter of introduction to a local American missionary,† and in the morning he made his appearance. He was clean, wholesome, and hearty from the core outward. His glance was direct and clear, and his talk succinct and vigorous. Would there were more Americans like him at home; yet I was glad, for the credit of our country, to find him abroad.

"You can't see the famine at the works, or even at the poorhouse," said he; "the place to go to is the native village. I'll take you there, and show you the inside of all my work. You'll have to rough it a little, but you'll see things. We've put in all we've got; we're here for life; we're hard at work; but," he added with a cheery smile, "we're happy." We made an appointment, and he went away.

I spent the afternoon in a visit to the fort. It was not imposing, but is one of the oldest sites and most sacred places in India. I descended some steps into a pitch-dark crypt, the holy of holies of Brahmanism. Three sly and sinister-faced priests met me with servile gestures; they lighted a lamp, and backt before me along a narrow and low passage underground, the smoke of the burning wick streaming in my face with a most villainous odor. The place had the appearance of a noisome dungeon; but every foot of it was oppressively sacred. At every few paces the Brahmans paused to let me do reverence to some grimy fragment of a statuette, lurking in its little niche. After a while we seemed to have reacht the consummation of holiness. I peept into an aperture and saw the piece of a tree about four feet in length, consisting of a trunk divided into two branches; the diameter was, perhaps, nine inches. It was fitted in between the rock above and the rock below, so as to give the appearance of growing out of the latter and into the former. Behind it, in the depths of the recess, was a square hole, a foot in height, entering the thickness of the rock. What were these things? Why, this was the famous undying banyan tree; and the square hole led direct to the holy city of Benares, distant about one hundred and fifty miles. Under this tree Brahma performed his sacrifices, and through that tunnel, I suppose, the entire Hindu pantheon was wont to march and countermarch ten thousand years ago. In front of the tree was a little dish-pan for offerings, containing withered flowers and small bits of silver. Here, if anywhere on earth, the grand, historic religion of countless millions of intelligent human beings found its most glorious manifestation. Towards this stifling, stinking rat-hole the eyes of all India turned with adoration; at the feet of these sorry potsherds they bowed themselves down in their hundreds of millions, and knew the awful rapture of worship, and this section of a ten-year-old fig-tree, revealed by the flaring oil-wick of

* Condenst from *The Cosmopolitan*.

† Rev. Rockwell Clancy, of Allahabad, is a true American and a true Christian; devoted heart and soul to his work, beloved by thousands of natives as well as by his own native converts, and able to account for any sums, placing every cent of it where it will do most good. Bury him up to the neck in gold, and see how he will turn it into life and happiness. J. H.

the jackal priests, might stand for the hub of the Brahmanical universe—a wooden lie, annually renewed, fitly commemorating the immemorial desecration of the name of the one true God. I came out of the pit with relief and joy, and there was the sky as pure and young as man's perversions of its teachings are false and subterranean. But I lookt abroad over the illuminable plain and saw in its helpless barrenness, peopled with skeletons, the fruits of idolatry. Visiting India makes one value Christianity.

The following day my life with the missionary at Allahabad began. We first drove to the poorhouse, which was not very different from the one at Jubbulpore. But there was no division between the sexes—the men's huts adjoined those of the women, and even skeletons retain their vicious instincts. But to imagine the squalid and forlorn carnivals that went on after night had fallen in these hovels, made one shudder.

The cry of "not enough to eat" was singularly prevalent; and in



MEN AT FAMINE RELIEF WORKS DRAWN UP TO RECEIVE THEIR PAY.
By courtesy of *The Cosmopolitan.*

proof thereof the men would gather up the handful of wrinkled skin over the place where their bellies used to be, and show us that there was nothing but skin there. Nevertheless there were other men, a noticeable minority, who lookt sleek and well-fed; and yet all alike, according to the imperturbable overseer, got their daily pound and a half of grain. When the empty ones heard the overseer make this statement, they would turn away with a sullen, hopeless gesture. But I saw a look of deadly hatred gleam in the wolfish eyes of one of them; could he have caught the overseer alone, he would have done his best to make carrion of him. The sturdy missionary stood in a reverie for a moment, and then roused himself with a sigh. "There's not much I can do here," he remarkt. "If we interfere, the overseer complains to the government that we are trying to convert the people; and the government fears trouble from that. But wait till I show you my converts to-morrow, and

then say whether you don't think Christianity is the best cure for this kind of trouble that's been found yet."

"Travelers in India," remarkt my friend with a cheery smile, as we drove up to his house, "report us missionaries as living in luxury, waited on by troops of servants, demoralizing native simplicity by an impracticable morality, stuffing them with theological dogmas which they can't understand, forcing them to wear unsuitable and unaccustomed clothes; and that the upshot of our work is to make them hypocritically profess a faith they don't believe in in order to curry favor, and to ruin them with the vices of civilization, instead of saving them with its virtues. Well, now you have a chance to see how it is for yourself."

The household consisted of the missionary and his wife and a young lady who was assisting them; three or four immaculate Mohammedan servants, at wages of from one to two dollars a month; a horse and a buggy, a chapel, and, within the wall of the compound, some ranges of neat buildings for the accommodation of the native children who were supported and instructed by the mission. The family sat down thrice a day to a wholesome but Spartan meal. The husband workt with all his might from dawn to dark, and after dark in his study, helping distress, averting evil, cheering sorrow, enlightening ignorance, and praying with heart and soul to the God and Christ, who was more real to him than any earthly thing. His lovely, artless, human, holy wife, with faith like a little child, and innocent as a child, yet wise and steadfast in all that toucht her work, labored as untiringly and selflessly as her husband; and so did the other angel in the house. There were, perhaps, a hundred native children, either orphaned or deserted, who had begun to get flesh on their bones, and were busy and happy in learning to read and write their native language, and in singing hymns of praise to the new living God who loves children, meeting morning and evening in the chapel for that purpose, and to listen to stories about this God's loving dealings with His creatures, told by native Christian teachers and by the missionary himself. They also learned, for the first time in their lives, what it was to live in clean, orderly rooms, and to be fed abundantly and regularly, and to be treated with steady, intelligent, and unselfish affection. These children would have died of the famine, had not the mission found and saved them. Many of them, in spite of their present good appearance, were liable to succumb at the first touch of any illness, for famine fatally saps children's constitutions; but they would be happy while they did live, and have an opportunity of discovering that there is a Divine Spirit outside of cobblestones and brass monkeys. But tho the surroundings and influences were of the loveliest Christian kind, there was no trace of that fanatic hunger for nominal converts—that blind eagerness to fasten the badge of the cross on the sleeve, whether or not it were in the heart—which has often been ascribed to missionary work. I confess that I had prepared myself to find something of the kind. But one must live with the missionaries in India in order to understand what they are doing and how they do it. From first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, "They are like the people of the Bible." Some wore European dress, others did not. Their aspect was simple, sincere, and modest.

In the torrid morning we went by rail to a village a few miles dis-

tant. At the station we were met by a smiling, clean, likable native, about five and thirty years of age, who at once entered into an earnest talk with the missionary. He was the local Christian preacher, having occupied that position for several years. As he talkt, I scrutinized him soundly for symptoms of humbug, but detected none. A number of villages, in a district covering a hundred or more square miles, are under the missionary's care, and he makes the round of them as often as possible, say, every fortnight. In this village the famine was sore. The order was that every person found starving should be brought to the native missionary's house, fed and ministered to, and told to come at least twice a day. Money or grain was supplied to native missionaries by the superior (my friend), and they made their accounting to him for it when he visited them. It was easy to see that the white man and the brown were on terms of complete mutual confidence and respect.

Ten minutes' walk brought us to the native's house—it was rather a somewhat extended hut. The porch, a structure of bamboo poles, covered with palm leaves, gave it a little breadth of shadow in front; within the rooms were dark, but clean. Cleanliness is one of the distinguishing marks of the homes of native Christians in India. There were some half-naked figures squatting on the hard, smooth earth of the yard in front of the porch. The missionary carried on conversations, first with one, then with another, translating to me as he went along what was said. The women were modestly silent, unless when questioned directly. They were very gentle and happy-looking women; the expression in their faces was quite different from that of the pagan women. Their eyes met my eyes with a soft, trustful, guileless look. They were drest in flowing garments of dull, harmonious Eastern hues, draped round the body and drawn over the head. A little apart squatted an old woman, one of the skeletons. She had been dismist from the hospital. But for the mission support she must have died. As long as she lived she could come here twice a day and be fed and gently treated. She did not know what Christianity was, but she knew that its effects upon her were good.

Before we left, the missionary, looking gravely and kindly upon his audience, said a few words to them, telling them who Christ was and what he had done, and then he prayed. It was very primitive and simple —the elements of what good a Christian may do to others. The native Christians joined devoutly and affectionately—I can not find a better word —in the prayers. Then we returned to the railway station and took the train again.

The only salvation of India, even from the economic point of view, in the opinion of those who have longest and most deeply studied it, is its Christianization. Hindu idolatry and Islam are the blights that are destroying the country. The paralysis of caste on the one side, and the fetters of bigotry on the other, delay civilization and obscure enlightenment. England has not fulfilled her duty to the souls of her Indian dependents; and, therefore, her administration has measurably failed to rehabilitate their minds and bodies. Let England inspire India with a veritable Christian faith, and nine-tenths of the present difficulties would spontaneously cease. But in order to inspire such faith, one must possess it; and England, conscientious, energetic, just, and proud of her religious history, is not a Christian nation, and, therefore, forfeits the measureless power for good which might otherwise be hers.

THIS GENERATION OF THE CHINESE.

BY REV. J. HUDSON TAYLOR.

Twenty years ago the missionaries of China, assembled in general conference in Shanghai, appealed to the churches of Europe and America for more workers, in order that an effort might be made to give China the Gospel in this generation. They said, "We earnestly appeal to the whole Christian world for help to do this. It is possible: . . . the Church of God can do it, if she be only faithful to her great commission." But alas, since this appeal was made, two hundred millions of Chinese have died without the Gospel!

Fourteen years ago Mr. George King wrote another appeal, based upon that of the conference, entitled, "Shall the Gospel Be Preacht to this Generation of the Chinese?" At that time Mr. King was living in the city of Si-gan-fu, a solitary witness for Christ amidst half a million of heathen; and not only so; he and his fellow-worker, Mr. Easton, who resided in Han-chung-fu, sixteen days distant, were the only witnesses for Christ among all the millions of Shen-si province. Thank God! there has been great advance since that day; now the two workers have become seventy-seven, and there are over twenty stations in the province, while about five hundred have been baptized, not a few of whom are now in the presence of the Lord.

It is impossible to estimate how many in Shen-si have heard the Gospel, for there has been great evangelistic activity; but this we know, that there still remain vast numbers who have never been reacht. In this province, were the missionaries equally distributed, there would only be about one worker to each county, and a missionary and his wife would find they had two counties to work. As every county has numberless towns and villages, the impossibility of reaching all without further and special reinforcement is apparent. What is true in Shen-si is a sample of the need in the other eighteen provinces.

As we wrote at the time of Mr. King's first appeal, "Whether all his plans will prove equally practicable, experience alone can decide; much will depend on the extent to which the help and cooperation of missionaries already in the field can be secured. Unquestionably it would be better, where there is the needful zeal and fitness, for the whole time of a worker to be devoted to the work; and besides those whose own incomes would suffice for their support, thousands of Christian men, without much self-denial, could have the joy of sustaining a laborer as their own representative in China."

The following extracts from Mr. King's appeal are interesting in this connection, and are as forcible to-day as when first penned:

Shall the Gospel be preacht to *this* generation? That suggests the thought of other generations, for whom our preaching is too late. Oh, merciful Lord, our God, rebuke us not in Thine anger, neither chasten us in Thine hot displeasure, that we have suffered generation after generation to drift unwarned, unheeded, to destruction!

The Gospel preacht to *this* generation? Then there is not much time to lose if *that* is to be done. *I* can't reach them, neither can all our missionary brethren, even with the aid of our dear Chinese fellow-workers.

Seeing that to accomplish so great a work some 1,500 missionary

preachers would be all too few,* we encounter at the very outset the objection that such a thought is "Utopian," "impracticable," "unreasonable," and all the other big words by which many a God-inspired thought has been crusht as soon as born. Surely, when God is taken into account, it is no impracticable, unreasonable matter we come to discuss, when we ask, "How may the Gospel be preacht to this generation of the Chinese?"

Now the first step is a thorough and general stirring up of believers, so that the great duty of the Church to disciple all nations may be recognized as *the* burning question of the day. We may be sure God never intended that a mere sprinkling of earnest souls—a few here and a few there—should be the only ones possest by an intense longing for the salvation of the heathen. Many Christians who might do so, still lack *willingness* to give themselves first, and then their substance, to the Lord for this mighty work. There are probably not a few of God's children in England, etc., who have a private income. If so, why not live on it among the heathen?†

Then in the case of those anxious to go forth, but possessing no private income, might not the plan be more generally tried of each church sending forth one or more of its members, and looking upon him as its own missionary, tho he might wisely work in connection with the missionary organization preferred by the church sending him forth? A little less—and less ornate—furniture, dwellings not quite so spacious, dress not too scrupulously following the fashion, might wonderfully simplify the question of sending forth more missionaries.

Sometimes a desire has been exprest that (only) men of superior educational and other attainments should be sent to this great mission-field. Ah me! What would be said if the infantry were not allowed to go to war because they were not life-guards? Nelson's renowned signal was, "England expects *every* man"—seamen and marines, as well as officers and captains—"to do his duty." Does not God expect *every* Christian to do his duty? And while Satan still usurps the rule over such immense parts of our Redeemer's dominions, is there much doubt where our duty lies? Does it need a great amount of learning to tell a poor sinner that an Almighty Savior waits to save him? What is needed is, *first heart*, then head—"*heart* to *heart*." As a matter of fact, we find in China, as elsewhere, that it is "the poor" who hear the Gospel gladly; not many wise, not many noble, are called. God still chooses "the weak," "the base," "the despised," "yea, and things which are not;" and to reach and influence these it is not so much learning as the constraining love of Christ and the mighty power of the Holy Ghost, that are essential.

The "Appeal of the Shanghai Conference of 1877," says:

"We want China emancipated from the thraldom of sin *in this generation*. It is possible. Our Lord has said, 'According to your faith be it unto you.' The Church of God *can do it*, if she be only faithful to her great commission. When will young men press into the mission-field as they struggle for positions of worldly honor and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honor? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the Gospel among the heathen?"—Condensed from *China's Millions*.

* As there were then 1,500 *counties* still without resident missionaries: perhaps 1,000 might suffice now.

† Mr. King suggested $250 as a sufficient amount for the support of a single missionary. This is only true by rigid self-denial and in some parts of China.

VARIED VIEWS OF THE SULTAN.

The November number of *The Century* contains an interesting and apparently candidly written article in defense of Abdul Hamid II., by the late Minister of the United States to the Sublime Porte, Hon. A. W. Terrell. In regard to this "interview," one of our editorial correspondents writes, in part, as follows:

While we are perfectly willing that the Sultan and his government should have full credit for every *fact* that will tend to minimize the verdict of public opinion on the terrible events that have transpired in different parts of the Turkish empire within the last two years, yet we would not forget two things that should be considered in accepting the high official of a foreign government as our intermediary.

First.—To all such as the representatives of foreign governments the best possible side is turned to view in all matters where such are brought into connection with the officials of the government to which one is accredited; and especially is this the case if the question is one where difference of opinion is likely to exist or result. Our diplomatic representatives seldom remain long enough in such a country as Turkey to learn the language. If they do not see, to a considerable extent, through an interpreter's eyes, they hear very largely through his ears.

Second.—A diplomatic officer does not generally remain long enough in one place to become thoroughly acquainted with the people. Ex-Minister Terrell tells us, on the strength of the Sultan's assertion, that the Koran forbids cruelty and does not permit that Christians be put to death on account of their religion. It is true that the Koran contains such precepts, but Ex-Minister Terrell may not know or has failed to mention another fact, namely, that in Mohammedan mosques, on Fridays, the day of public prayer, the congregation being assembled, there is a portion of the service called "*El-Khutbet eth-Thanieh*," or "Khutbet en-Naat." This "Khutbet" is a prayer in which the following expressions occur:

"In the name of God, the compassionate, the merciful. O God, aid El-Islam, and exalt the word of truth and the faith by the preservation of thy servant, and the son of thy servant, the Sultan of the two continents and khakan of the two seas, the sultan, son of the sultan, the Sultan Abdul Hamid. O God, assist him, and assist his armies, and all the forces of the Moslems: O Lord of the beings of the whole world! O God, destroy the infidels and polytheists, thine enemies, the enemies of religion. O God, make their children orphans, and defile their abodes, and cause their feet to slip, and give them and their families and their households and their women and their children and their possessions and their wealth and their lands as booty to the Moslems: O Lord of the beings of the whole world."

How edifying it would have been if he of the "voice low and musical" had given utterance to the above sentiments while assuring ex-Minister Terrell of the tolerant spirit of Mohammedans toward Christians! Surely "the kindly and sympathetic expression" of that face, "the habitual expression" of which "is one of extreme sadness," would have been "a puzzle" when considered in connection with the previous statements concerning religious toleration as taught by Mohammedanism. In this prayer, which is repeated in thousands of Mohammedan mosques every Friday, we find a much truer explanation of the events that have been transpiring in the Turkish empire, than can be found in the best possible exposition of the dogmas of the Koran respecting religious toleration.

That prayer becomes practice whenever the prejudices of Mohammedans are stirred up against Christians, provided there is no power strong enough to intervene and prevent persecution and massacre. Why should men hesitate to go forward when a way is opened before them for the answer of their prayers? Why should infidels not be destroyed, and their wives and property be given as booty to Moslems? Death in battle is victory, too—sure victory. So there is nothing to lose. The Mohammedan, a fatalist pure and simple, is all his life taught to believe that paradise is the sure and immediate reward of all who die in war against the infidel. "Through the smoke of battle" heaven is seen.

Dr. Cyrus Hamlin, the honored veteran missionary to Turkey and a high authority on this subject, further writes in *The Independent* concerning "Minister Terrell and the Sultan":

In this article by our worthy ex-Minister, Abdul Hamid is made to defend himself before the American people. One argument is from the distinguisht kindness with which the Armenians have been treated by his ancestors. What his ancestors have done is rather to his condemnation. Before his day Armenians were in every branch of the public service—in the custom-houses, in every department of the revenue, in the offices and industries of the army and navy, and in the foreign service. Thousands were thus employed. One of the first and sacred duties of this Sultan, as he conceived, was to weed out all the Armenians and substitute Moslems. He already had Pan-Islamism on the brain; it is there still. He is going to crush the Christian element or convert it to Islam; that is the key to his character and course. His message to his poor terrified Armenian subjects is: "You are all rebels! Now Islam or Gehenna is your choice!"

But the Koran was in his way; and certain treaties with England and with other countries. He felt his way, as to the treaties, with great adroitness; and set one power against the other, so as to disregard them all. Russia furnisht him with the justification against the Koran. She now sent into Turkey some Armenian revolutionists, with Russian passports, which would shield them from Turkish law and justice.

Some weak-headed Armenian youth were doubtless induced to form a society of revolution. These revolutionists, "Hunchagists," were desperate men. If a rich Armenian would not give what they demanded, they assassinated him. The Sultan knew perfectly well that the wealthy Armenians gave at the point of the dagger. The revolutionists did just what he wanted. He could now destroy them all as rebels. The accusation of rebellion is so absurd that the Sultan must have laught at the simplicity of the world in being deceived by it! Who are the rebels? Two and a half million of loyal, unarmed people. The Sultan has an army of 250,000 trained soldiers. Yet he has been so frightened by the threats of these poor peasants, mechanics, and traders, that he has slaughtered 100,000, often with the most horrible torture!*

But "there was no religious persecution." Oh no, that is impossible! No Moslem ever does any such thing. And yet, from the beginning of this outbreak, rescue, safety, shelter, pardon, office, have been offered to all who would abandon their faith and accept Islam. They have almost invariably chosen death. Is such a people worthy of no commiseration?

It is painful to Americans that, in all this tragedy of suffering brought upon an innocent and friendless people, our country's voice, through its minister, was never heard in their defense; but only in defense of the "Great Assassin," and in frantic efforts to keep him from assassinating Americans.

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* There have been 328 Christian churches, Gregorian and Protestant, changed to mosques; 568 destroyed; and 77 monasteries destroyed, the priests and monks being converted or killed; and 100,000 men, women, and children killed; 2,493 villages have been destroyed, and 500,000 driven from their homes and all their property confiscated. What the plunderers could not carry off they destroyed. More than 100,000 more perisht from starvation, cold and typhoid fever.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

China's Claim Upon the Church in America.

REV. HUNTER CORBETT, D.D., CHINA.

Without controversy, the attempt to evangelize four hundred million of the Chinese by expelling manifold superstitions and planting in every heart the ennobling and saving influences of the Christian religion, is an enterprise which stands high among the glories of the century. A moment's glance at the gigantic work to be done, and the difficulties to be overcome, will show that heroic faith, unswerving courage, and enduring perseverance on the part of God's people are of vital importance. That men who do not see God's hand in history, and have no faith in the supernatural power of the Gospel, should regard the missionary enterprise as an absurd undertaking, and worthy of the most scathing criticism, is no special wonder. That any who claim Jesus Christ as their personal Savior should look with indifference upon the non-Christian world, and make no worthy effort to reach the unsaved, is, indeed, the *wonder of wonders*.

After years spent in walking through the streets of the great and crowded cities, and traveling thousands upon thousands of miles over vast plains teeming with innumerable towns and villages, one begins to understand something of what "China's millions" mean. The greatness of population is, perhaps, the least difficult factor in China's evangelization, however.

"In China is found a homogeneous mass of people bound compactly together by bonds of superstition, idolatry, and by tribal and family relations, such as are not found in any other land." Chinese character has been so molded by many centuries of study in ancient history, and an unchanging system of religion, science, and government, that they are a people unique among the nations of the earth. As in Europe, there are many languages, or dialects, in central and southern China. The Mandarin, however, is not only the spoken language of two-thirds of the empire, but is also the language in which the plays and novels are written. The Wen li, or the classic language, is understood by every educated man in the empire. It is a wonderfully expressive and terse language, and so flowery as to give China the name of the "Flowery Kingdom." In every school and college is found a tablet to the memory of Confucius, who is worshipt by teachers and pupils. In 1,700 temples, erected and supported by the government, probably 70,000 victims of various kinds are yearly offered in sacrifice. When these offerings, with rolls of silk and other valuables, are presented, the mandarins and literary graduates meet twice annually in the Confucian temple, prostrate themselves, and offer the most profound worship.

Undoubtedly the Chinese know more of truth than any other non-Christian nation. This truth has been polisht in the finest minds of many generations, and set in the most attractive forms. There are truly many gems, of which all are justly proud and never weary in quoting. In spite of the rays of light that flash through here and there, *heathenism is hopeless night*, powerless to change the heart and

reform this life. To the honor of China, neither lust nor vice of any kind has ever been deified. So pure are the moral teachings of their sacred writings that they might be read in any Christian family. The Chinese officials are selected from a vast multitude of graduates by competitive examinations.

Men holding literary or military degrees and undergraduates, who are numbered by hundreds of thousands, are found in every city, village, and neighborhood. They possess tremendous influence. Hitherto this class has united with the officials in opposing or counteracting, as far as possible, the preaching and influence of the missionary. The widespread riots and persecution of native converts are, as a rule, traceable to the open or secret efforts of these classes. They write the placards and books defaming Christianity, and which have again and again led to riot and murder. They correspond closely to the proud Scribes and Pharisees who constantly met and opposed our Savior when on earth. The Chinese, like the Jews, are found in almost every part of the earth. They are able to speak all languages. They remain unchanging in their peculiar nationality and customs. They are industrious, energetic, persevering, and economical. They are able to compete so successfully with all others, that in many places legislation has been secured to restrict or push them out.

They are the leading merchants, bankers, and artisans in many of the countries and islands of the East, where they have gone as colonists. In their own land they are proving more than a match for merchants and officials from Western lands.

It is stated that Messrs. Russell & Co., a prominent American business firm, during the fifty years of its existence in China, employed thousands of Chinese, and never one betrayed his trust or became a defaulter. Loans amounting to many millions were paid by the Chinese without the loss of a dollar.

An American business man in China testified that during twenty-five years he never knew a Chinaman to break his word in a business transaction.

The Chinese are preeminently a home-loving, law-abiding, industrious, and patient people, with brains capable of mastering any task set before them.

For centuries the Chinese have been educated in the firm belief that the golden age existed more than twenty centuries ago, in the time of Confucius and still more ancient sages. The nearer the people could keep to the customs and civilization of that age, the more prosperous and happy all would be. Moreover, firmly believing that all people out of China were barbarians, or, at best, semi-civilized, with no lessons to teach China, their pride and self-satisfied spirit ran riot.

Under such circumstances, what did they care for Western arts and Western civilization, or for the Christian religion, ignorant as they were of its power to bring life, hope, and salvation to all who believe?

It will thus be understood why China has been so fearfully handicapt, and for centuries remained almost stationary. To-day temples filled with idols of clay, wood, and stone, and altars to innumerable objects of worship, are found not only in cities and towns, but in every valley and upon the highest hills and mountain peaks. The sun, moon, and stars are all objects of worship. There are gods of wind, rain, thunder, mountains, rivers; the god of war, of literature, the queen of heaven, the god

of cereals, of disease, etc., all worshipt. Long and weary pilgrimages are yearly made to famous mountains and sacred places. Millions of money are spent yearly in the support of religion. The Emperor is still as much the chief priest of the nation as in the remotest ages. Annually he has at least forty-three different sacrifices to offer. He must fast sixty-four days in the year. The worship of ancestors is held to be the most sacred of duties. The giving up of ancestral worship is often the chief stumbling-stone in accepting of Christianity. The popular notion is that deceast ancestors know nothing but want, which must be relieved by the living descendants. This system sanctions, or at least does not discourage, polygamy, so common among the official class, both civil and military, and also the rich. Polygamy, wherever practised, degrades women, and gives a death-blow to happy and peaceful homes. Whatever degrades women also degrades men. The cruel system of foot-binding brings sorrow and suffering to every girl, and adds to life's heavy burdens. Denying women the privileges of education, and keeping their minds dwarft and undevelopt, intensifles the burdens which ever press heavily upon the millions who are living without the Bible, without prayer, without hope, and without God. Think of what sickness, want, and helpless old age mean in a land where there are no asylums for orphans, the blind, the feeble-minded, the widow, the leper, and the insane! Think of neither hospitals nor dispensaries where those in need can receive skilful treatment and care, of the hopelessness when death draws near; the wail of despair, everywhere heard, when a life ends, for all believe courts, prisons, tortures, and executions are in the unseen world as well as here.

These facts unite in testifying to the desperate needs of the people, and of the Christian obligation to give the Gospel, which is still the power of God unto salvation, to every one who believes. The Gospel is the God-given power to save China's seething, surging tide of woes, arouse the conscience to know and forsake sin, and accept of the salvation which only can give hope and joy when suffering comes and passes in the hour of death.

So much for the past. What about the present and future? China is a land of great possibilities. China has nearly 3,000 miles of coast-line, and numerous rivers and lakes abounding in fish. Mines of gold, silver, iron, coal, and mineral wealth of almost every kind abound, but as yet practically untoucht.

China possesses almost every variety of climate, from almost perpetual summer and tropical vegetation in the south, to the coldest weather in the north, where not only plains and mountains, but the sea along the shores are held, at times, in the icy grasp of winter. Every variety of fruit, flowers, and grain can be cultivated in some part or other of the empire.

The beneficial results of the late war with Japan are daily becoming more apparent. Instead of prejudicing the people against the missionary, it has awakened a desire as never before to receive instruction from him. During the war, the newspapers and magazines publisht by missionaries, were eagerly sought by all classes, as there they expected to find reliable information not to be obtained from Chinese sources. One Chinese firm printed the editorials from a missionary magazine in book form, to supply the demand for such information. The scholarship and intellectual power of western men is now recognized. Many non-Chris-

tian parents are pleading to have their children educated in the mission schools, tho they know that the Bible is a daily text-book, and that those who make it a constant study will probably become Christians.

Non-Christians have said that none are so blind as not to see that mission schools teach reverence for parents, a love for honesty and virtue, and equip for any special calling, as native schools do not. In the minds of the people education is beyond price, and Christianity and education are aiming to be regarded as inseparable, so that when parents become Christians their sons and daughters are trained and educated in such a way as to give them special advantages.

It is said when Mr. C. D. Tenney started to secure the most promising students for the newly-establisht college at Tientsin, with the view of educating men for government service, the late viceroy, Li Hung Chang, told him to secure all he could from the Christian schools, as there he would find the best material.

The evangelistic, educational, and medical work carried on by missionaries are effecting changes, moral, social, and intellectual, truly wonderful. During the past year there has been a growing demand, as never before, for all the books missionaries have written or translated—such as histories, works on science, political economy, natural and moral philosophy, and all textbooks for schools and colleges, as well as religious books and the Bible. 100 copies of *Review of the Times* now go to Hunan, paid for by the literati. There has been an intense desire awakened to learn the English language, and wherever it is taught the schools and colleges are overcrowded. Many are offering to pay well for such instruction. All concede that our physicians and urgeons are possest of sk ill unknown to native doctors. Physicians are now frequently called to treat men holding the highest official positions. Lady physicians are sent to enter the homes of the wealthy and aristocratic, and treated with the deepest respect and kindness. Mission hospitals and dispensaries are crowded by suffering people, who often show the truest gratitude for help received. In Chow-fu, last year, 19,000 patients were treated. The Emperor of China has conferred the "Imperial Order of the Double Dragon" upon B. C. Atterbury, M.D., of the Presbyterian mission. This honor was in recognition of service in connection with the Red Cross Society during the late war. Not a few of the hospitals, lately erected, have received liberal subscriptions from Christian converts, and from officials and merchants not yet Christians.

Wherever the Gospel has been persistently preacht, there are not only communicants, but many secret believers, who have not yet the grace and courage to meet the persecution which an open profession often brings.

The conviction is gaining in the minds of many that Christianity is a power which will help solve the many perplexing problems the people are compelled to face. Many are asking what is the secret of the power, wealth, and influence of western nations. What can the reception of Christianity do for China? It is the remedy for official corruption and incompetency, regarded by many as the chief factor in the humiliating defeat China sustained in the late war.

Beyond doubt China, like a great and sleeping giant, is slowly but surely awakening, and will, in no distant day, astonish the world by radical and manifold changes. The gates, closed for centuries by seclusion, selfishness, pride, and igno-

rance, are now swinging wide open, and a highway is being prepared for the coming of the King of kings.

The organization of a complete postal system has been entrusted to Sir Robert Hart, who, during the past one-third of a century, has been at the head of the Chinese customs, and brought the service to an efficiency and purity unexcelled in any land. Railroads are being built, mines opened and operated by foreign machinery, under foreign direction. Presses and dies have already been shipt from Bridgeton, N. Y., so that hereafter China will have a silver as well as a copper coin.

Ninety years ago Robert Morrison, a man of heroic faith and courage, had the honor and the privilege of being the first Protestant missionary to China. He struggled against hatred, opposition, and persecution, as few men have ever done, for twenty-seven years. During all that time he was only permitted to see, as the direct results of his labors, *two* converts won for Christ. He died, however, strong in the faith that China would yet become a Christian nation.

It was not until the signing of the Treaty at Nanking in August, 1842, five ports for the residence of merchants from western lands were opened, and still two years later before the toleration of Christianity was granted. Previous to that time a profession of Christianity was regarded as a crime worthy of death. The Chinese, acting on the principle that, as the treaty was forced upon them, they were under no obligation to keep it, except so far as pressure was brought to bear from the foreign governments, have made the work of planting the Church one of continual struggle and unceasing opposition, difficult to understand by any but those who have been called to meet it face to face. Natives who have dared to sell their property, or even assist the missionary in securing houses for residences, schools, etc., have, as a rule, been arrested, thrown into prison, beaten, and shamefully treated, and no redress. When the minds of men have become distorted by prejudice and hatred, no native Christian can hope for justice.

In 1843 there were twelve missionaries, and, so far as known, only six converts to the Christian faith in China.

To-day there are upwards of 70,000 communicants in connection with the different Protestant missions in China, and perhaps 300,000 secret believers, who have not yet the courage and grace to make an open profession, and endure the persecution so often met. The number of communicants has almost doubled the past five years. At the same rate of increase, another fifty years will give China more than 60,000,000 of Christians.

But God does not work by man's arithmetic. If all God's people in America and in other Christian lands were to consecrate themselves, their children, and their possessions wholly and unreservedly to the Lord, and have their hearts filled with love for Christ and for perishing souls, so that each would feel constrained to do the utmost to obey the last command our Savior gave when on earth—a command which has never been repealed—"Go into all the world and preach the Gospel to every creature," before another fifty years might not only the whole of China, but all the unsaved world be brought to know and love the Lord Jesus Christ? Is there anything too hard for the Lord? Has not God long been waiting for His people to awaken and *take hold upon God's strength*, claim His promises, and take possession of the *world* for Christ? Has not God said, "Ask of me and I

shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"?

In conclusion, let us neither, on the one hand, underestimate the task which God has given us to do, or exaggerate the victories already given, nor, on the other hand, despond on account of the slow progress we seem to be making. Let us, in the spirit of humble obedience and quiet confidence, attempt our whole duty to the unsaved, and persevere in the assured conviction that in due season we shall reap if we faint not. Let us, day and night, keep fresh in our memories the vital truth, "Ye know the grace of our Lord Jesus Christ, that, tho He was rich, yet for your sakes, He became poor, that ye through His poverty might be rich."

Annual Meetings of the Boards.

The annual meetings of the several missionary societies in this country are held at different periods during the calendar year, and not, as in Great Britain, in the single month of May. The proceedings of these vary, not all being merely anniversary occasions. The Methodist Episcopal Missionary Society observes no anniversary, save those of a hundred or more auxiliary societies organized in the annual conferences. The General Committee meets annually strictly for business purposes, receiving the reports of the officers of the Board and making the appropriations in detail for the work of the ensuing year, at home and abroad. Its constituency, including all the bishops, representatives of the Board, and other representatives from fifteen districts into which the church in the entire country is divided, makes it a very widely representative denominational body. Its proceedings are open to the public, and the discussions are often of the ablest character. There are no prepared papers, nor any formally provided-for public meetings, tho generally one or more such occur during the annual session of the body. Even the annual report of the society is not issued in conjunction with this meeting, so that this body has nothing which answers to the anniversaries of the Baptist Missionary Union, nor of the annual meeting of the American Board; but the information elicited in official statements and in discussion is widely disseminated through the secular and denominational press, according as the enterprise of their editors leads them to secure and use it. Being a strongly connectional body, the General Missionary Society is but one of many of the denominational ligaments.

The Baptist Missionary Union holds its anniversary in May. Dr. Colby, President of the Union, in his address last May said that missions showed our loyalty to Christ, our sympathy with his world—embracing love, our confidence in Christ's Gospel and the only power of God unto salvation, and are a test of our trust in the Lord's living providence. This Missionary Union claims 280,000 souls converted to God as the result of its efforts.

A significant paper was presented on the attention paid to missions in Baptist institutions of learning. Rochester Theological Seminary has one course of lectures on missionary history; Colgate one on missions and one on comparative religion; Newton has seven courses on the subject, and seven collateral courses, fourteen in all, and Chicago has twenty courses, and counting the treatment of missions in the New Testament department and in Church History, three or

four courses are credited to each of the seminaries. This paper suggests what further might be attempted, included in which would be a department of the colleges of Applied and Aggressive Christianity, including sociology, so far as applicable to missionary work. This paper also suggests that the Missionary Concert of Prayer, as it originated as a meeting for *prayer* in 1784, be restored to its original purpose, from which it seems to have declined into a "concert of instruction and not prayer."

The admirable discussions which preface the reports of each mission are of unusual worth and suggestiveness. The American Board is the preeminent connexial center of the body of strong Congregational churches who contribute to its support, and their Annual Meeting has long stood out as a unique occasion; perhaps the most markt annual meeting of any of the missionary organizations of this country. An annual survey of the work of the Board is presented by the foreign secretaries, and carefully prepared papers are read on this occasion, which may or may not be of a general character. Two such papers, presented at the last annual meeting of the American Board, deserve wide reading throughout all the churches. Dr. Judson Smith's paper on "The Success of Christian Missions" gives a survey of missionary questions in a candid and catholic discussion, with special reference to current criticisms, such as the assertion that as India, China, and Japan have thriven for centuries under their own religions, they may still thrive without Christianity. Dr. Smith declares that Hinduism, Buddhism, and Confucianism have been on trial for centuries, and have been found wanting; that their national fruit has been superstition and stagnation, and that, as the classic paganism of Rome vanisht before the superior Christian faith, so these religions must give place to the more spiritual and energizing religion of Christ. To the sneer about the lack of capacity of missionaries, he answers that within two years the events which have taken place in the Turkish Empire have set the missionary body in that land above all charges of incapacity or lack of character. Against the charge of imperfection of missionary methods, he challenges any one to point to any spot on the habitable globe, where, by different methods, better results have been accomplisht. As to the foreign missionary movement being a failure, the tremendous revolution which turned the civilization of the Roman Empire from pagan to Christian, was the result of Christian missions, and they are repeating the process steadily and successfully among all the great non-Christian civilizations of the world to-day.

A "Special Business Paper" came from the Prudential Committee through the Hon. J. M. W. Hall, which contains matter of wide interest to all concerned in the issues involved in the missionary work of the world. Two facts are declared to stand out prominently; that the several missions of this Board never before promist such large and satisfactory results, while the apathy and uncertain support of too many of the churches of the denomination, so seriously affects the revenue as to make it difficult to sustain the work, even on the reduced appropriations which were made in the face of the large debt of two years ago. Out of 5,554 Congregational churches, 2,046 gave nothing to foreign missions last year. This is attributed largely to a lack of missionary intelligence and a decadence of missionary spirit. This

paper looks, without blinking, at the serious problem of how far they shall continue to support the well-establisht and long-continued missions, some of which missions have been maintained for over seventy-five years. In twenty-seven years not a mission has been graduated. This paper recommends that more time be given at the annual meeting for frank discussion of these and other great problems, and that no program should be presented by the business committee that precludes this, or restricts freedom of inquiry. The very methods which have prevailed at the annual meeting are courageously called in question, as not affording sufficient and fair opportunity for the fuller discussion of the great crises which changed conditions are constantly imposing on missionary boards. Yet this paper declares that the time has come for an advance in foreign missionary work. It calls a clear halt to the retreating forces and narrows the issue to "abandonment or advance."

The deficit of the year was forty-five thousand dollars, twenty-one thousand of which was pledged in a few moments in an unpremeditated, spontaneous subscription. The opinion was freely exprest that the outlook for the Board is most auspicious, and there was general cheer in the markt harmony of the constituency of the Board, and the renewed confidence in the wisdom and efficiency of the administration.

We can not follow this review further at this time in regard to this Board, nor make suitable mention of the similar annual assemblies of the other denominations. The Baptists at their anniversary were borne down with their financial embarrassments, but they have cancelled the debt of both their Home and Foreign Missionary Societies and are greatly rejoiced. The Missionary Society of the Methodist Episcopal Church South, at its anniversary, also struggled with its financial incumbrance, but it has received pledges for the extinguishing of its debt, tho we believe these subscriptions extend over a term of five years. The Moravian Missionary Society at its anniversary had a considerable debt, and a single member of the community offered to pay it all, with the sole condition that the society should not retrench at any point of its work. J. T. G.

The Indians of Brazil.

BY HORACE M. LANE, M.D.,
President of the Protestant College at S. Paulo, Brazil.

The whole subject of South American Indians, in all of its various aspects, ought to be intensely interesting to Americans, but the scientific study of the indigenous people of America seems to have gone out of fashion in the mad rush for the North Pole and the hunt for the buried cities of the old world, while Christian people, captivated by the glamour of missions in central Africa, far India, and shut-up China, all most worthy objects, seem to have lost sight of the *native American Pagans* at their very door, who are easily accessible, and some of whom are actually asking for light.

During the past year it was our privilege to entertain Joaquin Sepe, a *baptized Pagan*, head chief of the Cherentes, a grave, dignified, and intelligent man, who reminded us strongly of Chief Joseph, of the Nez-Percés, whom it was our privilege to know. This Chief Sepe brought a group of his people overland from the head waters of the Tocantins to Rio, a journey of many months, and presented them to the president, asking for a teacher and agricultural implements, that his people might become civilized. He was on his way back, having failed in the object of his visit, when he made us a visit of several weeks in S. Paulo.

These Cherentes, numbering 4,000 adult men (in giving their numbers the Indians refer to adult males only), and living in fourteen villages on the upper Tocantins and its tributaries, are one of the eight great families into which Von Martius divided the Indians of South America. Along the lower

course of the Mortes, at its junction with the Araguaya, is found the powerful tribe of the Chavantes, an offshoot of the Cherentes, and said to be physically the finest race of men in America. To the south of them are the Cavapos, and on the north the Canoeiros. All of these tribes belong to the Ges or Crans (the great people), and are distinguisht from the Tupys, or Guaranys (the warrior people), and the Crens or Guerengs (the ancient people) by their intelligence, habits of industry, and high character.

Many large tribes of two of these great families, the Ges and the Crens, are still to be found in a quasi primitive condition, uncorrupted by close contact with whites, while the Tupys or Guaranys (warrior tribe) received the shock of the Portuguese invaders and are scattered; by taking the names of small chiefs, their identity even is lost. The same is true, in a lesser degree, of the Crens, tho they may still be found in large bodies in parts of Matto-Grosso, S. Paulo, and Parana.

About fifty years ago a Capuchin monk, Rafael Taggia, went among the Cherentes and *catechized* them from a state of wild savagery to the condition of *tame*, without, however, Christianizing them.

Several weeks of close intercourse with this intelligent Pagan brother showed that, while he had some knowledge of Christian ceremonies and the names of some of the saints, he was totally ignorant of the central truth of Christianity, and still retained his Pagan beliefs, tho holding in affectionate remembrance Frei Rafael. He gave many interesting facts concerning the language, folk-lore, customs, traditions, and beliefs of his people, of which careful note was taken by an intelligent Brazilian scholar. These notes will be translated and publisht at some future time.

Mr. George R. Witte is now on his way to the Cherentes. He was touched by the story of Sepe's fruitless search for a teacher, left his studies in the medical school, and started for the Tocantins without any stated support, relying entirely upon the spontaneous contributions of Christian friends. He is now in Portugal studying the language. He will leave for Para in time to catch the first nutting steamer up the river to the rapids, where it is expected the chief will have men waiting to accompany him on the long journey up the unnavigable part of the stream to Piabanha, the principal village of the Cherentes and residence of Sepe. The way is open through the Cherentes for reaching the great tribes on the Araguaya, Mortes, and the vast region beyond. Letters addrest to care of American Consul, Lisbon, Portugal, will reach him for the next two months.

The small society, under whose auspices Mr. Witte is going to central Brazil, seems to have adopted the plan of not soliciting funds, but to depend upon spontaneous offerings. This may work well in the long run, when people know more about the work, but it is sure to work hardship to the early missionaries who go out under it. I understand that Mr. Witte's passage is paid to Para, but that he is almost without funds for an outfit and even for current expenses.

The China Mission Hand-Book.

Persons who are familiar with the records of the Missionary Conference held at Shanghai, in 1877, and that at the same place in 1890, will need no description of the splendid mission hand-book for China, which has been issued under the auspices of all the societies doing missionary work in that land, with a view to furnishing a similar volume "midway between their great Decennial Conferences." This handsome repertoire includes a sketch of the leading features in the spread of the great religions of the world, also a sketch of the leading features in the history of Christian missions in the world, especially in China; also the strength and weakness of the various non-Christian religions in China, other matters of general interest to missionaries, and sketch reports of various missions, covering such phases as mission work among the masses, among native Christians, among the children, among young men, among women, among the sick; mission work by Christian literature, present problems and outlook, with statistical tables, evangelistic, educational, medical, and literary; and a series of maps, illustrating the distribution of mission forces, and a very comprehensive bibliography, English and Chinese. The special

papers, among which are one on Confucianism, by Dr. Faber; two on Buddhism, by Dr. Edkins and Timothy Richards; on Taoism, by Drs. Faber and Martin; on Mohammedanism, by Drs. Washburne and Noyes, will be recognized as productions by masters in these several departments; while Dr. A. H. Smith's paper on "The Need of China," and that on "The Foreign Languages Spoken in China and the Classification of the Chinese Dialects," by P. G. Von Mollendorff, and one on "The Riots in China," by Rev. T. Richards, will be found of exceptional interest. It seems as tho persons who have to do with foreign missions in China, whether they be there or here, could scarcely get along without this volume. It may be procured by addressing the American Presbyterian Mission Press at Shanghai, or from the Presbyterian F. M. Library, 156 Fifth Ave., New York, price, $1.50.

Dr. Pierson's "Seven Years in Sierra Leone," the revised life of William A. B. Johnson, receives special mention in the *Church Missionary Intelligencer*. The editor says that Dr. Pierson's emphatic utterance that, "after a score of years of research into missionary history and biography," he regards the story of Johnson's labors as "the most remarkable story of seven years of missionary labor that he has ever read," seemed to him the language of hyperbole. He was astonisht to find Dr. Pierson repeating this on a later page, where some of the most eminent missionary victories were instanced as possible parallels. The editor declares that "he read these words at first with a certain feeling of incredulity" . . . "but on laying Dr. Pierson's book down," he was "indisposed to challenge them."

Canada Baptist Telugu Mission, India.

BY REV. H. F. LAFLAMME, COCANADA.

The Telugu Mission of the Baptist Foreign Mission Board, of Ontario and Quebec, Canada, was establisht by the Rev. John McLaurin, D.D., with the first station at Cocanada, in the year 1874. He took over some 150 adult converts and the work which had, for several years, been prosecuted by the Rev. Thomas Gabriel. There were then but one ordained minister, Rev. Thomas Gabriel, who died a short time after; two unordained preachers, and three school-teachers. The annual income of the home society for that year amounted to $1,882, a portion of which went to the support of a family then working with the A. B. M. U. Telugu mission to the south. The baptisms of believers for the first year numbered 57.

Through the 22 years of the mission's history, 18 men, with their wives, and 11 single ladies have been sent out from Canada. Of these, three men and one married woman died, and one single lady and four families have been forced to retire, owing to ill health, including the founder of the mission, who is now under the A. B. M. U. on one of their hill stations.

There are at present 11 families and 11 single ladies on the staff. There are ten stations, of which three are in Vizagapatam, one in the Kistna, and six in the Godaveri districts of the Madras presidency. There are now 11 ordained native ministers, 58 unordained preachers, 2 colporteurs, 28 Bible women, 50 male and 20 female teachers, and 1 medical assistant, or a total native staff of 170, amongst whom are included 2 very competent Eurasian Bible women.

The churches number 27, one being English, and the entire membership totals 2,949. Of these, 472 received believers' baptism last year. The native Christians contributed, alone, some Rs. 25,337 in 1896; 2,951 scholars are gathered in 931 Sunday-schools. The day schools number 60, with an average attendance of 838. There are 7 boarding-schools, with 192 boys and 125 girls, or a total of 317 pupils. The mission property is worth about $47,000, or at Rs. 3 to a dollar, some Rs. 141,000. The converts are mostly from the outcaste classes.

There are two medical missionaries, one of them being the wife of a missionary.

The work amongst the English and Eurasians in Cocanada includes a day and boarding-school for boys and girls, known as The Timpany Memorial School. Only girls are admitted as boarders. Boys up to 15 years of age may attend the day classes. The attendance last year reacht 64.

IV.—FIELD OF MONTHLY SURVEY.

China,* Tibet,† Formosa,‡ Confucianism and Taoism, The Opium Traffic.

BY DELAVAN L. PIERSON.

The Crisis in China.

The partition of China is the topic of present interest in international circles, but to what extent this is to be carried out is as yet uncertain. The murder of German missionaries in Shan-tung, and the tardiness of China in punishing the offenders and paying an indemnity, was the immediate cause or pretext for Germany's seizure of Kiao-chau. Russia has since then occupied Port Arthur under pretext of seeking a place for wintering her fleet, and France has raised her flag on the island of Hainan (see p. 109). England and Japan seem to be undecided as to whether they will participate in the general "grab" or oppose the acquisition of Chinese territory by other powers.

Meanwhile the Emperor of China is in terror because of the approaching eclipse of the sun (Jan. 22, 1898), which he thinks portends evil to his Empire. He has issued a decree which reads in part as follows:

"According to the Chun Chiu (spring and autumn annals) it has been stated that an eclipse of the sun on the first day of the year betokens an impending calamity. . . . According to the Board of Astronomy, on the first day of the twenty-fourth year of our reign (January 22, 1898), there will be yet another eclipse of the sun. We are filled with forebodings at this news and hasten to seek within ourselves for sins which may have thus brought the wrath of High Heaven upon the land.

We further command that the ceremonies of congratulation usually held on New Year's Day in the Tai Ho throne hall be curtailed, and only ordinary obeisances be made, the place being changed to the Chien Tsing throne hall instead of the Tai Ho throne hall. The banquet usually given to the imperial clansmen on New Year's Day must also be stopt, and when the eclipse occurs let all members of the court wear somber garments, and assemble in the inner palace before the altar set up to Heaven to pray for forbearance and mercy to the country at large."

In case European protectorates or dependencies are establisht, missionaries in such districts will be relieved of much trouble from local misgovernment, but in any case the effect on the natives will probably, for a time, be antagonistic to the progress of Christianity. In the meantime markt progress is reported from many parts of the Flowery Kingdom, especially from Hunan, which for so long a time violently resisted all attempts to establish Christian missions there. The change is largely the result of the efforts of one of the converts, Mr. Peng. The opposition has now ceast, and the prefects of Heng-chow, of Heng-yong, and of Tsing-chuan have all issued proclamations calling upon the people to respect the rights and privileges of the missionaries. More significant still, however, is a long "Proclamation Concerning Foreigners Traveling in the Siang Valley, Hunan." This document recounts the services of the missionaries, the way representatives of China have been received in Western lands, and calls upon all to observe the laws, and to extend courtesy to the missionaries, and warns them that violence will be followed by penalty of death.

This list of references is not intended to be complete, but is simply to call attention to some of the principal books and articles of the year which have come under our notice. We note those which have appeared since our last list was given on these subjects, *i. e.*, February, 1897.

* See in the MISSIONARY REVIEW, pp. 263 (April, '97); 349 (May, '97); 764 (October, '97); 15, 49, 52, 78, (January); 89, 106, 109, 112, 123, 127, (present issue).

NEW BOOKS: "China Mission Handbook" (see p. 135); "A History of China," S. Wells Williams; "Twenty-six Years of Mission Work in China," Grace Stott; "China and Formosa," Rev. James Johnston; "Sister Martyrs of Kucheng," D. M. Berry; "Eyegate," Wm. Wilson; "The Young Mandarin," Rev. J. A. Davis.

RECENT ARTICLES: "China, Present and Future," *Fortnightly Review* (March, '97); "Chinese Censor," *Blackwood's* (October, '97).

† See also p. 102 (present issue).

NEW BOOKS: "Pioneering in Tibet," Annie R. Taylor; "On the Threshold of Three Closed Lands," Graham.

‡ NEW BOOKS: "China and Formosa," Rev. James Johnston.

Mr. Timothy Richard speaks, in part, as follows in an address before the "Secretaries' Association" in London, Feb. 17, 1897:—

I.—THE CRISIS IN CHINA (due to its defeat by Japan) has brought with it the possibility of the speedy conversion of the yellow race to Christianity. Since the Japanese war, there has been a profound impression produced compelling reconsideration of their past attitude toward Christianity.

There are now four competitors for the yellow race: (1) The modern Materialists and *Agnostics*, without God or religion. These are forming syndicates of scores of millions of pounds sterling to exploit China for their own benefit. (2) The *Romanist*, who (in China) are Romanist first, French or German second, and Christian last. They have a million followers, led by Jesuits, (3) The *Russians*, with a mixture of modern materialism and with devout but dark and loveless mediæval Christianity. (4) *Reformed Christianity*, which recognizes the Divine wherever found, and seeks to bring the pure life, light, and love of God to the Chinese. Protestants have 200,000 followers.

II.—THE METHODS OF PROTESTANT MISSION WORK are in the main four, and they are all indispensable.

(1) The *Evangelistic* method involves traveling far and wide to secure personal contact with as many Chinese as possible. Nine-tenths of the converts are brought in by the natives themselves. The missionary's work, then, is chiefly inspiring, organizing, superintending, and training native evangelists.

(2) The *Educational* method involves the opening of primary or day schools, secondary or boarding schools, and advanced or theological institutions.

(3) The *Medical* method deals with men in an abnormal state. Christianity must commend itself to men in health also before prevailing generally.

(4) The *Literary* method deals with all the classes that the other methods reach, and some that they do not reach. The method of distributing books to guide the mind of China is to scatter books among all the civil officers of the government of the rank of mayor and upward throughout the empire, and among all the students (they average about 5,000 students for each center) gathered annually at the 200 centers for examiation. The future rulers of China are chosen from among these. Prizes are offered to the students for essays on subjects dealt with in the books. The results of the *Literary* method prove it to be rapid, widespread, and profound, and yet it has been sadly neglected.

The Past and Future of Formosa.

The Island of Formosa, now part of the Japanese Empire, lies about one hundred miles from the Western coast of China. Its area is about 15,000 square miles, or one-half the size of Scotland. The climate is mild, the natural resources rich, and the soil fertile.

The first effort to Christianize the inhabitants was made in the seventeenth century by the Dutch, who sent 37 ordained pastors to engage in missionary work. These were finally driven out, and Christianity declined. The present Christian missions are carried on by the English Presbyterians (1865) in the south of the island, and the Canadian Presbyterians (Dr. Mackay) in the north. The Japanese Christians have also formed the plan of sending preachers to their new possessions. One has only to read Dr. Mackay's remarkable and thrilling story of his work ("From Far Formosa") to be convinced of the transforming power of Christianity among these peoples. Under the influence of the Japanese, the Chinese mandarins and literati have left the island or sunk into obscurity, thus removing disturbing anti-foreign elements. The Japanese authorities have forbidden the importation of opium, and have, in other ways, made improvements which are calculated to better the material condition of the people, and to promote civilization, if not Christianity. *Now* is the critical time in the history of the island.

V.—EDITORIAL DEPARTMENT.

The third convention of the Students' Volunteer Movement will be held in Cleveland, O., Feb. 23-27, 1898, where the first convention was held in 1891, the second being in Detroit, Mich., in 1894. Each of these was, at the time, the most representative gathering of students which had ever met. At present there is a branch of the movement in almost every nation, the intercollegiate Christian work being affiliated with the World's Student Christian Federation. The Volunteer Movement of Great Britain held a great convention at Liverpool in January, 1895, as a result of which the British churches have been wonderfully quickened to greater missionary zeal. The movement in this country has progrest; the largest force of secretaries which has ever been employed in the cultivation of the American field is at work, one of these being Robert P. Wilder, who was used of God so largely in the first organization of the movement in America. Large plans are being made for this coming convention, which promises to be perhaps the largest and most representative missionary convention ever held.

Will not all the readers of this REVIEW remember in daily prayer this great convention? Pray especially that a large and representative number of earnest students may be gathered together in a spirit of prayer and expectation; also that the speakers may be given clear and powerful messages from God, and that all the plans and conduct of the convention may be under the guidance of the Holy Spirit.

December 12th was observed as a National Day of Prayer for the awakening of India. A series of articles had appeared in the religious press of that country, throughcut which ran one thread of appeal for believing and united prayer, and this was but the expression of a profound conviction felt by hundreds of workers, not only throughout the Indian Empire, but through Ceylon, Burmah, and other neighboring fields of missions. The appeal was definite; and, as we expect a great awakening as the Divine response to such united supplication, we give the substance of the appeal a permanent record:

"*We appeal to all Christians, whether Europeans or Indians, whether workers or not, to set apart this day for the special and sacred ministry of intercession, that the Holy Spirit may be manifested in great power, both among Christians and non-Christians.* If the Christians in this land can be led to see how much God can do and wishes to do through them, the whole of India will feel the throbbing of this more abundant life.

"The following objects of prayer are suggested. Opportunity should be given at the meetings for united prayer for any of these objects to be emphasized and others presented:

1. The Christian Church in India; Consistency, Faithfulness, Fruitfulness.
2. The Missionary Agencies at work; Wisdom, Unity, Power.
3. The Christian Workers; Faith, Prayerfulness, The Holy Spirit.
4. The Children of India and the Agencies at work for them.
5. The Young Men of India, especially the Student Classes.
6. The Women of India.
7. The Mohammedans.
8. The Europeans in India, especially the 80,000 soldiers.
9. The Unreacht Multitudes.
10. THE AWAKENING OF INDIA. The spirit of prayer; the spirit of expectancy; the spirit of revival; the spirit of self-sacrifice; the spirit of victory; above all, and as a means to all, THE SPIRIT OF GOD.

"Considering the possible results of a day of united, believing prayer

throughout the whole Christian Church of the land, WILL YOU NOT SET APART THIS DAY, SUNDAY, DECEMBER 12, FOR WAITING UPON GOD FOR THE AWAKENING OF INDIA?

(Signed,)

THE BISHOP OF LUCKNOW, *Allahabad.*
(BISHOP) J. M. THOBURN, *Bombay.*
T. WALKER, *Palamcottah.*
S. SATTHIANADHAN, *Madras.*
ROBERT HUME, *Ahmednagar.*
K. S. MACDONALD, *Calcutta.*
K. C. BANURJI, *Calcutta.*
JACOB CHAMBERLAIN, *Madnapalle.*
D. L. BRAYTON, *Rangoon.*
J. FERGUSON, *Colombo.*"

The ordination of Mrs. Maud B. Booth, wife of Commander Ballington Booth, of the Volunteers of America, at Carnegie Hall, New York City, in December last, was an event that may be more significant than we now comprehend. It seems to us to make a new departure, especially as it was recognized, if not actively participated in, by clergymen of various denominations, for example, Rev. Dr. MacArthur, Baptist; Rev. Dr. Amory H. Bradford, Congregationalist; Dr. David Gregg, Presbyterian, and Dr. Josiah Strong, of the Evangelical Alliance. Mrs. Booth is, so far as we know, the first woman to be thus recognized as "minister of the Church of God in general," with authority to perform ministerial functions, including the administration of the sacraments and the marriage ceremony. Chauncey Depew presided at the meeting, and spoke of the work of the Volunteers from a philanthropic standpoint. Commander Booth made his report for the year, and Mrs. Booth told of her work among convicts.

It is a great sorrow to all who love unselfish work to know that this noble woman, as we write, lies dangerously ill at the hospital. May God give her recovery.

A new and important movement has been recently inaugurated by the Evangelical Alliance for the United States. One of the greatest needs of the times is the education of public opinion and of the popular conscience. The Alliance now proposes to the pastors of every community to district the same, to enlist their young people as messengers, and to assign one to each district for the monthly distribution of leaflets. If one in ten of these young people should distribute a dozen leaflets a month, they could scatter 60,000,000 in a year, at least one-half of which would reach families who never attend church, who take no religious paper, and who presumably see no reform literature.

The Alliance is now preparing excellent leaflets under the general heading of "Truths for the Times." There will be a series for foreign Americans on such topics as The Meaning and Value of Naturalization, The Rights of the Naturalized Citizen, The Duties of the Naturalized Citizen, The Value of a Vote, Fundamental Principles of American Institutions, etc. These will be translated into as many languages as may be necessary. There will be another good citizenship series for native Americans, and still others in the interests of Sabbath reform, temperance reform, social purity, etc.*

These are prepared by such men as Bishop Huntington, Pres. Andrews, Dr. Washington Gladden, and Dr. Josiah Strong.

Others may be expected from Prof. Woodrow Wilson, Richard Watson Gilder, Dr. Albert Shaw, Prof. E. J. James, Charles Dudley Warner, and Dr. Charles H. Parkhurst.

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* For information and literature address the General Secretary of the Evangelical Alliance, United Charities Building, New York.

Rev. Hunter Corbett, after spending one-third of a century in missionary work in China, says:

When I arrived in the province of Shantung in 1863 there were not ten converts in the province. Now there are more than 10,000 communicants in the province. Then the missionaries were not well received; now they are. Of the communicants 4,500 are enrolled in the Presbyterian church. There are thirty-six regularly organized churches. Two hundred preachers are preaching Christ. Thousands of children are being instructed in our schools, which are popular among the natives, because they see we teach what improves the children in all respects. With all this prosperity the Board has been compelled to *cut our estimates for the present year by $7,665*. Last year they cut us $5,000, and it lookt as if the work would have to be curtailed, but our preachers and teachers kept much work open by contributing from their meager salaries, some giving $25 out of a salary of $100. We are willing to make the sacrifices we are called upon to make, but we are not willing to abandon our work.

And this is but one cry of remonstrance and appeal, in this new crisis of missions, when, with doors open as never before, and men and women offering in unprecedented numbers, the whole work of missions is in danger of disastrous *contraction* at the very hour when *expansion* is most urgently demanded.

Rev. D. M. Stearns has returned from his tour in the mission fields, and gives his numerous friends a brief epitome of his experiences abroad:

Ten days traveling by rail, covering 6,470 miles, and sixty days at sea, covering 17,830 miles; also about 300 miles by rail in Japan, and over 1,000 miles by steamer on the Yang-tse from Shanghai to Hankow and return, and scores of miles by jinrikisha, chair, kano, and houseboat.

Two hundred and thirty services on land and sea: 177 in English and 53 in five different languages, through interpreters; commentaries written on 48 Sunday-school lessons, and over 200 letters to friends at home and abroad. Permitted to pass on for God over $700, thus gladdening many sad hearts and sending forth more laborers. Of this amount, $128 used to help the famine sufferers; $205 to send forth six new workers, and provide for two children for a year; and $396 to help forty missionaries either to do work that might otherwise be undone, or for some personal need that might be otherwise unmet.

During his absence there have been received and remitted over $3,000 to missions. The money received this year to date, to help give the Gospel to every creature, is over $16,500; of which $2,300 has come from his own congregation, $3,100 from the Bible classes, and the rest from friends in many places.

Jewish fanaticism has had a strange outbreak of late. The rabbis took offense at an inscription on a new hospital built in the suburbs of Jerusalem by the London Society for the Spread of the Gospel Among the Jews, and issued, and posted on public buildings, a violent edict against the institution, threatening with the ban any Israelite who enters it as patient or attendant. The innocent inscription, which has provoked such a storm of hostility and indignation, was simply this:

"Hospital of the Society for Spread of Christianity Among the Jews."

The hospital was opened in the city some years ago, but has been so largely patronized by the Jews, that this larger structure has been found necessary. Since the opening of this crusade against the institution by the hierarchy, the Jewish patients and attendants have left it, so that its existence is imperilled, as well as that of the school connected with it. The opposition has also extended to other Jewish schools of the city controlled by Christians. The uprising, instigated by the embittered rabbis, is a serious setback to the good work of the London Society, and is greatly to be regretted. The proclamation issued by the rabbis

has been justly characterized as "a remarkable illustration of Oriental religious intensity and a singular survival of mediævalism in the modern religious world."

Rev. James Legge, D.D., LL.D., Professor of Chinese in the University of Oxford, has recently fallen asleep in his home in England at the ripe age of eighty-two years. Dr. Legge was born in Scotland and received the degree of Doctor of Laws from the Universities of Aberdeen and of Edinburgh. In 1839 he was appointed a missionary of the London Missionary Society to China, and afterward took charge of the Anglo-Chinese College at Malacca. For thirty years he labored in Hongkong, until, in 1875, he accepted the newly-founded chair of the Chinese language and literature at Oxford. Probably no living man was better informed concerning the languages and religions of China than Prof. Legge, and he has written many valuable works upon these subjects. He was always interested in all that concerned the advancement of the kingdom of God, both at home and abroad, and tho his active life ended some years ago his influence continues to be felt. He was a man who compelled respect.

Rev. David A. Day, D.D., the honored missionary of the Lutheran Church, who has zealously labored for the past twenty-five years at Muhlenberg, West Africa, died on his way home to America. The funeral services were held in Baltimore on Dec. 21, 1897, and the body was buried at Selin's Grove, Pa. We hope to have an extended account of Dr. Day's life and work in a subsequent issue.

Another of the deaths which are conspicuous in the necrology of 1897, is that of ANN WILKINSON, who departed on August 28. She was the wife and true yokefellow of Rev. John Wilkinson, so well known as head of the Mildmay Mission Among the Jews, London, England.

Mrs. Wilkinson was converted at thirteen, and early exhibited that passion for souls which moved her whole life, and made all labor for the unsaved so sweet. Before her marriage she became deeply interested in work among the Jews, and was wont to gather funds in their behalf. She was, therefore, prepared to join her husband *con amore*, in his work for Israel. For nearly twenty years of their wedded life he was at home but one-third of the year, the other eight months being absorbed in pleading for the Jews all over the United Kingdom.

Two aspects of her character demand notice even in this brief sketch.

First her *personality* was beautiful. Her one text-book was the Word of God. She believed it fully from cover to cover. She studied it for herself and translated it into holy living. She studied it for others, and translated it into holy serving. The Holy Spirit was in her the spirit of power and of love and of a sound mind. No one who knew her will forget her serene spirit, her unselfish affection, her well-governed tongue, and her wise judgment. It was her habit of mind to give thanks, and her attitude was one of confidence and dependence toward God.

Second, her *influence* was far-reaching and consecrated. She had a mind by no means common, and it was improved by culture. Her trained voice and gifted pen were with all else put at her Master's disposal. She was invaluable as a correspondent, and even through years of suffering she gave untold help in letter-writing, that most

delicate and difficult department of personal and mission work.

Nowhere did Mrs. Wilkinson *shine* more than in the dark days when she and her husband were called to walk by faith without dependence on man. The time came when it became plain to John Wilkinson that he was to sever a connection with a society, which had lasted a quarter of a century, and cast himself upon God for all supplies, both for himself and his mission work. Any man who has ever faced a similar crisis, knows that it is well nigh impossible to take that step without the cordial sympathy and cooperation of the wife and mother of a family. But her simple faith reinforced his own, and in many respects led the way rather than followed. When the story of John Wilkinson's work is written, it must be permeated and penetrated by the golden thread that has so long bound these lives together.

All the friends of Rev. James A. O'Connor, of Christ's Mission, 142 West 21st Street, New York, will be grieved to learn of the death of his youngest son, Luther B., a very noble and clever lad of eleven years, who was fatally injured by a heavily-laden truck, Nov. 30th, 1897. He died about four hours afterward, but in the triumph of faith that was singularly mature for a little fellow of his years. His father writes:

"Death is always a shock, but our Luther's was so pathetic, in his heroic fortitude and clear confession of faith and trust in Christ, that every thought of him as he lay dying, looking into our faces, moves the heart to its very depths.

"I had spoken to him of the Great Physician, and he said, 'I know my Savior, Jesus Christ, I believe in Him, I trust Him, I love Him with all my heart. I always did, papa.'

"To his mother he said, as she knelt at the foot of his couch, 'Why won't you let me die, mamma? If Jesus wants me to live, I will live; if He wants me to die, I'll die. It's all right, mamma'—and he threw her a kiss with his fingers. These were the last words we heard."

Father O'Connor has been of untold service to those who, like him, have been reared in Catholicism, and this sorrow may be God's furnace-fire purifying him, and perfecting him for further work of soul-saving. Let him be made the subject of most earnest and believing prayer, that this great sorrow may, in God's wonderful way, open a new door to service.

One of the most notable men who past away in 1897 was George M. Pullman, of Chicago. The town of Pullman, founded by him, is his sufficient monument. It was a daring undertaking to plant a town on the dreary prairie outside of Chicago, and a liberality that is seldom equaled that was willing to expend upon such a settlement about eight millions of dollars. "This unique city," says an exchange, "has now twelve thousand inhabitants, churches, shaded avenues, a public library and hall, attractive houses, and many other attractions. To its credit, be it added, that it is without a single saloon, jail, or hospital, and has yet to meet its first tramp or pauper. Financially, the enterprise has been a remarkable success. Some of those who would cheaply criticize such results should try to do better. Mr. Pullman himself, like many pluto-millionaires of the American self-grown type, was very unassuming and sympathetic in his personal manners. He would often eat his lunch from off a standing counter, and chat with any one who happened to be next to him. Such familiarity in his case bred not contempt, but cordial regard."

"Campbellism" in Carolina.

We are in receipt of several communications, private and printed, which take exception to statements made in our November (1897) issue in regard to the "Campbell-

ites," as they are sometimes called, but who are properly known as Christians or Disciples of Christ.

We can see that the statements as to "the benumbing influence of Campbellism," and that "the Campbellites have discredited belief in the Trinity, in regeneration, in the Holy Spirit, and in personal salvation," are open to serious misunderstanding. They are decidedly not true of the Disciples as a whole, and have no foundation in their teachings as set forth by their accredited theologians,* among whom are such men as Dr. B. B. Tyler, of New York; Alexander McLean, of Cincinnati, and F. D. Power, of Washington.

The article had, however, especial reference to Madison County, N. C., and the information in regard to the points in question was gathered from personal conversation with those who had labored long in that district. One who is a devout and charitable Christian worker there writes:

"I have heard one of the ministers of this denomination say in his pulpit: 'You read Christ's words and you get Christ's spirit, just as you read the "Tempest," or "Hamlet," and get Shakespeare's spirit. Read "Paradise Lost," and you get John Milton's spirit, read God's Word, and you get God's spirit.' If there is any personality in that kind of a spirit, I fail to understand it.

"With regard to regeneration, it is commonly reported, and I believe it, that some of their preachers tell their audiences that if they will hold up their hands and say: 'I believe Jesus Christ to be the Son of God,' and receive baptism, they are saved. . . . .

"Again, I have heard one well read in their doctrines, say: 'There is no such thing as heartfelt religion.' If these things are not 'benumbing,' I do not know what coldness is."

Doubtless similar errors could be pointed out in certain adherents of other denominations, especially those who, like the Disciples, have the *congregational* form of government. No comparison was intended, however, and reference was only made to "the Bluff Mountain District." If the references were "slanderous," we shall be most happy to make full apology; if they are true, we hope this exposure will lead to their correction.

As to the offensive terms, "Campbellites" and "Campbellism," no more offense was intended than if Wesleyan had been applied to Methodists or Calvinism to Presbyterianism. The titles are those universally used in Madison County.

* See article in "Schaff-Hertzog Encyclopædia."

The article on *Malaysia*, which appeared in our November (1897) issue, unfortunately contained several typographical errors in the spelling of names:

Pp. 836 for Macsassar read Macassar.
" " " Pulopenanz read Pulopenang.
" 837 " Ermels read Ermelo.
" " " doopsgezinde read doopsgezinde.
" 838 " takes read taking.
" 839 " Gerrike read Gerike.
" " " Savo read Savu.
" " " Talant read Talaut.
" 840 " " " "
" " " Hellendoom read Hellendoorn.
" " " Grapsland read Grafland.
" " " Dajabo read Dajaks.
" 841 " Brooks read Brooke.
" " " Marassar read Macassar.
" " " Berginese read Buginese.
" " " Sangiresa read Sangirese.

Books Received.

THE WARNER CLASSICS. Selections from the Charles Dudley Warner Library. Four volumes, 16mo. $1.00. Harper's Weekly Club, 91 Fifth Avenue, N. Y.

SITES AND SCENES: a Description of Missions to Jews in Eastern Lands—Part I. By Rev. W. T. Gidney, M.A. 12mo, 200 pp. The London Society for Promoting Christianity Among the Jews.

CHRISTIAN MARTYRDOM IN RUSSIA. Edited by Vladimir Tchertkoff. 12mo (paper). One shilling. The Brotherhood Publishing Co., London, England.

A LIFE FOR AFRICA (Dr. A. C. Good). By Miss E. M. Parsons. 12mo. $1.00. Fleming H. Revell Co., N. Y.

PRIMER OF MODERN BRITISH MISSIONS. By Rev. R. Lovett, M.A. 12mo, 158 pp. 40c. The same.

THE ZENANA; or, Woman's Work in India. Volume IV. S. W. Partridge, London.

A CENTURY OF MISSIONARY MARTYRS. Rev. F. S. Harris. Jos. Nisbet & Co., London.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

MISCELLANEOUS.

—We learn from *Der Christliche Apologete*, the M. E. journal of Cincinnati, that the municipal council of Paris has forbidden the Scriptures to be read to the Protestant patients in the public hospitals, and has directed all copies of the Scriptures to be removed from the Protestant libraries attacht to the hospitals. As we know, the council had previously expelled from the hospitals all priests and sisters of charity. It is evidently resolved that the patients, Reformed or Roman Catholic, shall have no comfort or advantage of their own religion, during their time of weakness, if it can prevent. It has not yet, that we know, forbidden religious conversation with visiting friends, but that will doubtless come next.

Yet, says the *Apologete*, when M. Berthelot, the present Minister of Foreign Affairs, who had been foremost in expelling the Sisters of Charity, had a daughter sick, he placed her in a private hospital controlled by the Sisters of Charity. He could entrust his daughter to the kindness and care of Christian women, but he could not entrust her to the heartlessness of atheistic physicians and nurses.

In Italy they are improving on France. Voices are already heard there calling for the entire abolition of the hospitals, that the weak may perish the sooner.

—Papa Sophsonios, says the *Apologete*, the Greek Patriarch of Alexandria, is the oldest prelate of the world. Born at Constantinople in February, 1792, he now numbers 106 years. He has been in some clerical position for 95 years, and has now attained to the supreme rank of Patriarch. The Alexandrian Patriarch ranks second in the Greek Church, altho he has but a handful of adherents, most of the small number of Christians still left in Egypt being Coptic Monophysites. The venerable man is even yet fresh and sound in body and mind.

—It is deeply to be regretted that Protestant controversy against Catholicism should be so ignorant and so absolutely unscrupulous, as it very commonly is. This lamentable fact has been remarkt by Dr. Schaff, Dean Stanley, Adolf Harnack, and many others. Dr. Schaff declares, and with good reason, that in this respect it has little to boast of over Catholic controversy. Adolf Harnack, himself an extreme Protestant, raises the question whether Protestants really believe the Ninth Commandment to be binding on them when dealing with Roman Catholicism. The forged and interpolated and mutilated documents which are circulated through the Protestant world, are innumerable. Thus a certain book is sold everywhere, accusing the saintly Innocent XI., the friend of Port Royal and enemy of the Jesuits, of sanctioning perjury, the fact being that this Pope recites a certain detestable proposition in order to forbid the faithful ever to maintain it. So we have lately seen a hideous form of cursing heretics, declared to be found in the Roman Pontifical, as something imposed on priests to recite. Now the Pontifical, first, contains no formulas for common priests to recite; it is

intended only for bishops, and, in part, for mitred abbots. Next, having carefully examined every page of the three great volumes, we are able to testify that no such formula is there from first to last. The form of the greater excommunication, of which it is a hideous amplification and distortion, briefly declares, using essentially the words of the Savior and of St. Paul, that M. M., having continued refractory to all admonition, is declared excommunicated, and an anathema is pronounced that he be excluded from the threshold of Holy Church in heaven and on earth, and, if he continue impenitent, be doomed to suffer with the damned in hell. The bishop, therefore, gives him over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

This is the sum total. Not a word of the horrid details ascribed to the Pontifical. Not a word of imprecation on the offender's posterity. Not a word of his burial with dogs and asses. Not a wish that his candle may be put out in the day of judgment, but a wish and hope exprest that he may be saved in the day of judgment. Whoever has invented this hideous fiction is a son of Belial. Whoever has been misled by it, is bound to a solemn retraction.

Undoubtedly there have been barbarous priests that have belcht forth even such cursings as this. But Rome has never admitted them into her Pontifical, has never prescribed or authorized them. Even the violent imprecations poured out upon Louis the Bavarian by an Avignon pope, are far removed from such foulness.

How can we ask a blessing on our efforts to extend Protestantism, if we show it forth as a spirit of falsehood, malice, and all uncharitableness?

CHINA.

—The Rev. Arnold Foster, of Hankow, writing in the *Chronicle* of a Japanese convert who spent some time in America, and whose faith was for a while severely tried by the gross defects and inconsistencies of our current Christianity, remarks: "In due time our convert returned to his native land, and toward the end of his book he sums up the general impression made upon him by his three years' sojourn in America. The longer he stayed there, the more he perceived the bright side of Christian life and civilization in America. Not that he came to think he had exaggerated the evil side of it; but two considerations imprest him during the later days of his life in Christendom, to which he felt he had not given due weight at the beginning. The first was the difference between the Western and the Oriental natures, the second the difference between the good men of Christendom and the good men of heathendom. Speaking of the first of these two points, he says: 'Two elements, belief and believers, determine the practical morality of any nation. Fierce Saxons, piratical Scandinavians, pleasure-loving Frenchmen, trying to manage themselves in this world by the Divine Man of Nazareth—that is what we witness in Christendom. Lay no blame, then, upon Christianity for their untowardness, but rather praise it for its subduing power over tigers such as they. What if these people had no Christianity?' And then he goes on to point out how utterly feeble and useless Confucianism or Buddhism would be to tame and subdue the strong, vehement passions and natures of Western people. Weak and impotent in controlling even the milder, gentler, less intense natures of the Chinese and Japanese, these religions would be infinitely weaker in dealing with

Saxons, Teutons, and other races of the West. 'It is only by the Church militant arrayed against the huge monstrosities of Mormonism, rum traffic, Louisiana lottery, and other enormities that Christendom is kept from precipitating into immediate ruin and death.'

"Our convert's remarks upon the good of Christendom and the good of heathendom are very striking and forcible, and his illustrations of what he means are very apt and impressive. 'But if Christendom's bad is so bad, how good is its good!' he exclaims. 'Seek through the length and breadth of heathendom and see whether you can find one John Howard to ornament its history of humanity. We have heard of our magnates (Japanese) hoarding millions and spending them upon temples, or feeding the poor, for their own future's sake; but a George Peabody or a Stephen Girard, who hoarded for the sake of giving, and took delight in giving, is not a phenomenon observable among the heathen. And not these select few only, but widely distributed throughout Christendom, tho necessarily hidden from view, are to be found what may be specially named *good* men—souls who love goodness for its own sake, and are *bent* toward doing good, as mankind in general is bent toward doing evil. How these souls, keeping themselves from the view of the public, are striving to make this world better by their efforts and prayers; how they often shed tears for the wretchedness of the state of the people of whom they read only in the newspapers; how they lay upon their hearts the welfare of all mankind; and how willing they are to take part in the work of ameliorating human misery and ignorance—these things I saw with my own eyes, and I can testify to the genuine spirit that underlies them all. Those silent men are they who in their country's peril are the first to lay down their lives in its service; who, when told of a new mission enterprise in a heathen land, will give their own railway fares to the missionary who is undertaking it, and return home, tramping on their own feet, and praising God for their having done so; who, in their big, tearful hearts, understand all the mysteries of Divine mercy, and hence are merciful to all around them. No fierceness and blind zeal with those men, but gentleness and cool calculation in doing good. Indeed, I can say with all truthfulness that I have seen *good* men only in Christendom. Brave men, honest men, righteous men are not wanting in heathendom, but I doubt whether *good men* are possible without the knowledge of Jesus Christ.'"

This belongs rather under Japan, but we give it here because Mr. Foster writes from China.

Dr. Hering, in the *Zeitschrift für Missionskunde*, draws a very interesting parallel between the Chinese and Japanese. In it he says: "How different are the two people in point of character. The Japanese mobile, of eminently sanguine temperament; the Chinese slow to take up what is new, however evident its advantages, but clinging tenaciously to it when once taken up; the Japanese, gifted with astonishingly practical sense, taking up novelties with great address, altho often only superficially, and, therefore, often with unfortunate results. Yet toward them from whom they receive these novelties they remain full of mistrust, bent on scrutinizing everything for themselves, from a new invention to the Gospel.

"The Chinese are inclined to philosophical speculation. This is shown by the systems of a Confucius, a Lao-tsze, a Mencius, as well as by the immense Chinese litera-

ture, concerning especially geography and history, and hiding yet unappropriated treasures. The Japanese have remained unproductive in the sphere of philosophy, and, indeed, their literature generally will sustain no comparison with that of China. Only in the field of myth and legend has it been eminent.

"The Chinese can hardly be called warlike. Her vast territories China has acquired less by conquest than by colonization. The Japanese, on the contrary, are distinguisht by a great predilection for weapons and the trade of arms. They are born soldiers, pliable, capable of self-devotion, wonted from of old to discipline, absolutely intoxicated with warlike renown.

"The Chinese inclines rather to the works of peace. In these he is industrious, saving, sober, and thoroughly trustworthy. The Chinese artisan, over and above his skilfulness, has the virtue of absolute punctuality. You can not say that of the Japanese mechanic, tho he is just as skilful. As a servant of the European the Chinaman is matchless, working with no noise and with the regularity of a timepiece, faithful and honest, altho the consciousness of his heaven-wide superiority to the foreign barbarian never forsakes him. Inquire of the European merchants of East Asia as to their Chinese and Japanese business correspondents, and you will find them unanimous in their praise of the Chinese merchant and clerk, and quite as unanimous in their complaints of the Japanese. The fact is, that in all the European banking-houses in China and Japan there are Chinese installed, and that defalcations are as good as unknown. Mr. Chamberlain, for years manager of the Hongkong and Shanghai Bank at Shanghai, has declared that he knows no one in the whole world that he would sooner trust than a Chinese merchant or banker. . . . In the last five-and-twenty years, he remarks, the bank has had transactions with Chinese in Shanghai amounting to hundreds of millions, but 'we have never fallen in with a dishonest Chinese.'

"In view of the great extent of the Chinese Empire, the difference of the tribes and dialects, and the great independence of the several provinces, one in China can hardly speak of patriotism, but at most of a consciousness of race, while the Japanese are inspired with a glowing patriotism. Should a foreign power ever attempt to conquer Japanese soil, and to take possession of it, it would meet with a resistance compared with which the obstinacy of the Poles, the stubborn conflicts in the Caucasus, or the Indian mutiny would be as nothing."

Madagascar.

—Mr. Jonson, of the Norwegian mission, writing to M. Boegner, of the French Society, remarks: "It must be owned that it is by no means easy to govern the Malagasy; they are such liars, and so servily that they lie with the greatest possible address to gain the favor of their superiors; and when this bad habit of character enters into the service of the Jesuits, the result can only be a regular persecution, against which we have no help but in the help of our Lord."

—We see from the August *Journal des Missions* that the French Catholic persecution in Madagascar is making rapid progress. The agents of the Jesuits have, for months, been threatening the Protestants that if they did not turn Catholic, they should be shot, but hitherto this has been little more than a threat. Now, however, we learn from the *Journal* the French

are carrying out the threat in murderous earnest In various districts of Imerina and Betsileo, the two central provinces, a number of persons have been shot, most commonly on mere discrimination, without any form of law. Of course, they are accused of disloyalty, but everything, communicated alike in the *Journal* and the *Chronicle*, makes it certain that their disloyalty consists simply in adherence to Protestantism in connection with the London Missionary Society.

The Devil, the Jesuits, and the French Republic seem thoroughly agreed to break up the chief Christian work in the great island, contemptuously reserving the lesser Protestant societies, especially the Norwegian, to be devoured at leisure. These men have been just as truly murdered by France for their Protestantism as the victims of St. Bartholomew's. Catharine de Medici was an atheist, flattering the bloodthirstiness of Catholic fanatics, and her Republican successors are just the same thing.

That mischievous assumption that religion must make itself a servant of nationality, which has done so much evil in almost every Christian country, seems to be now raging in its fullest virulence in France.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

London Missionary Society.—In connection with Christ Church, Westminster, of which the Rev. F. B. Meyer is pastor, a valedictory service was held on Thursday, November 3d, when Mr. Wilson H. Geller, a student of Harley House, Bow, and a member of Mr. Meyer's church, was formally designated to his work in Hian-kan, China. Mr. Geller has proved a valued coadjutor of Mr. Meyer in his endeavor to reach the outlying masses in the populous neighborhood around Christ Church, and has not only commended himself to his pastor, but to the large class of workers that meet there. The valedictory service, which was largely attended, was characterized by great depth of feeling and sympathetic interest. All seemed to know Mr. Geller, and to hold him in honor as a brother beloved. Nor is this to be wondered at, for, tho still a comparatively young man, his zeal for years has been conspicuous; and both as superintendent of the Lodging-house Mission, and as an open-air preacher, his work has been attended with signal blessing.

Outward Bound.—In addition to Mr. Geller, nine other recruits are outward bound, four for China and five for India. Of these Mr. Bitton, who is appointed for Shanghai, is a distinguisht Hackney student, being in the honors list of the Theological Senate and "First Homes Jubilee prizeman." Mr. Edward F. Mills is a fully qualified doctor, the son of a Madagascar missionary, was born in the Hova capital, and his destination is King-shan, Central China. Miss Alice W. Esam has already served four years in the China Inland Mission, and now, with restored health, is returning to a much-beloved land. Miss Mabel Neal is designated for Canton, and has been trained at Dr. Guinness's Institute, in Poplar.

The appointments to India are Mr. Nathaniel C. Daniell, a Cornishman, whose labors as an evangelist have been greatly blest; Mr. Sydney Nicholson, a native of Yorkshire, and student of Hackney College; Miss Annie Budd, of Homerton Training College; Miss Maud Pepper, of Doric Lodge, Bow, and Miss Annie R. Lloyd, who, after ten years' training at Nottingham University College, became a certificated mistress, and is now enrolled among the teaching staff of the girls' school in Calcutta.

[These statistics are designed to include only Missions among either non-Christian or non-reduced. Accuracy has been sought, but also completeness, and hence conservative estimates within the space afforded by two pages of this Magazine, a large number of the smaller and

Names of Missionary Societies in Great Britain and upon the Continent, and Summaries for Asia, Africa, Australia, etc.	Date of Organization.	Income.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Total Missionary Force.	Ordained Natives.	Total Native Helpers.
Baptist (England)	1792	$420,890	118	34	118	5	275	40	895
London Society (L. M. S.)	1795	762,215	160	28	152	70	410	398	2,417
Church Society (C. M. S.)	1799	1,706,975	372	110	293	238	1,013	361	5,680
Propagation Society (S. P. G.)	1701	667,580	583	70	340	170	1,163	183	3,304
Universities' Mission	1859	121,620	30	23	1	30	84	10	117
Society of Friends	1867	59,675	0	28	20	19	67	0	429
Wesleyan Society	1816	653,779	60	90	120	40	310	150	3,922
Methodist New Connection	1859	22,500	6	2	6	0	14	25	80
United Methodist Free Churches	1857	49,865	25	7	10	1	43	4	10
Welsh Calvinistic	1841	53,982	15	1	13	6	35	5	314
Presbyterian Church of England	1847	118,310	18	16	24	22	80	15	148
Presbyterian Church of Ireland	1840	114,010	22	8	17	16	63	8	261
China Inland Mission	1865	192,000	60	173	270	190	693	14	462
Established Church of Scotland	1829	181,470	22	7	21	53	112	10	708
Free Church of Scotland	1843	425,280	65	51	67	73	256	23	1,343
Reformed Presbyterian	1842	3,735	2	0	1	0	3	0	9
United Presbyterian	1847	275,470	77	13	66	39	195	20	385
Other British Societies	....	718,000	35	306	178	431	947	35	3,069
Paris Society	1822	125,384	37	4	34	0	75	7	310
Basle Society	1815	285,847	153	56	100	7	323	31	1,013
Berlin Society	1824	150,998	76	13	75	3	167	0	184
Gossner's Society	1836	45,000	18	14	20	3	55	19	440
Hermannsburg Society	1854	61,594	56	0	53	0	109	0	402
Leipsic Society	1836	107,620	37	3	27	4	71	22	619
Moravian Church	1732	180,570	95	76	156	21	348	19	1,985
North German Society	1836	33,000	17	3	10	8	38	1	50
Rhenish Society (Barmen)	1829	144,480	105	4	86	13	208	23	298
Eleven other German Societies	....	127,000	15	54	38	100	207	5	157
Fifteen Netherlands Societies	....	158,156	57	33	80	2	172	12	601
Nineteen Scandinavian Societies	....	303,380	123	38	84	72	317	68	1,465
Societies in Asia, Africa, Australia, etc.	....	573,670	470	531	500	93	1,594	368	12,720
Totals for Europe, Asia, etc	....	$8,793,655	2,929	1,796	2,980	1,729	9,447	1,876	43,729
Totals for America	....	$5,255,006	1,372	592	1,521	1,269	4,754	1,767	16,194
Totals for Christendom	....	$14,048,661	4,301	2,388	4,501	2,998	14,201	3,643	59,923

Protestant peoples, and hence the figures of certain societies doing colonial work have been have been made concerning certain items omitted from some reports. Mainly in order to keep special organizations have been grouped together.]

Total Force in the Field.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
1,100	1,084	53,284	3,365	200,000	650	38,458	India, China, Palestine, Africa, West Indies.
2,827	867	34,473	1,500	133,342	1,278	50,390	China, India, Africa, Madagascar, Polynesia.
6,698	1,483	62,785	4,221	233,110	2,171	92,804	Persia, China, Japan, India, Africa, North America, etc.
4,467	2,500	38,000	3,200	208,000	850	41,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
201	30	1,722	163	6,705	67	3,084	Africa (Lake Nyassa and Zanzibar).
496	70	2,743	280	10,000	400	16,800	Palestine, India, China, Madagascar.
4,232	2,652	44,573	2,221	130,000	480	22,653	India, China, Africa (West and South), West Indies.
94	54	1,818	200	8,000	33	464	China (Shantung, Tien-tsin).
53	25	8,419	254	18,000	20	1,203	China, Africa, Australia.
349	292	2,948	358	13,245	241	6,542	N. E. India, France (Brittany).
228	116	4,946	576	17,000	52	3,320	India, China, Formosa, Malaysia.
324	61	1,283	208	5,000	120	5,018	China, India (Kathiawar), Syria.
1,155	277	6,113	1,262	25,000	84	1,077	China (Fifteen Provinces).
800	105	2,077	206	10,000	225	18,811	India, East Africa, Palestine.
1,596	318	9,912	881	30,000	529	25,344	India, Africa (South and East), Arabia, Palestine, New Hebrides.
12	2	43	3	150	3	248	Syria (Antioch, etc.).
580	294	21,028	1,079	50,000	304	18,100	India, China, Japan, Africa (West and South), West Indies.
4,016	750	12,158	2,200	35,000	530	65,000	
385	207	13,368	250	35,000	350	10,000	Africa, South and West, Tahiti.
1,336	520	17,174	1,870	33,740	406	15,049	South India, China, West Africa.
351	202	14,700	858	30,000	200	5,571	Africa, East and South, China.
495	150	13,020	970	28,000	120	3,140	India (Ganges, Chota, Nagpore).
511	147	23,989	1,760	35,250	89	5,579	India, South Africa, New Zealand.
690	205	7,349	355	16,070	216	6,323	South India, Burma, British and German East Africa.
2,333	171	33,301	1,300	94,812	350	24,759	South Africa, Australia, South America, West Indies, Eskimo, etc.
88	31	1,032	143	2,500	34	873	West Africa, New Zealand.
506	246	27,464	781	64,317	220	10,982	Africa, East Indies, New Guinea, China.
364	45	900	140	3,000	50	1,583	
773	507	44,918	1,330	150,000	55	1,500	
1,782	670	32,156	3,700	90,000	800	33,854	
14,314	1,600	235,304	8,500	700,000	1,200	155,538	
53,151	15,681	772,950	44,084	2,415,241	12,137	685,017	
20,946	6,091	356,880	26,288	1,143,275	6,672	241,180	
74,097	21,772	1,129,830	70,372	3,558,516	18,809	926,197	

THE KINGDOM.

—Our lives would be singularly incomplete if there were in them no chance for giving as worship. I am of the opinion, and very strongly, that we ought to hail every opportunity to give something for the advancement of religion, for charity, for the missionary effort of the Church, as a means of grace, a way of increasing our generosity and of reproving our natural selfishness. Instead of suffering in ourselves any impatience with the collection box, we ought to hail it with love and joy, remembering the blessing of the Lord bestowed upon her who crept meekly to the treasury and dropt in her two mites.—*Margaret E. Sangster.*

—Christianity can not be, must not be, watered down to suit the palate of Hindu, Parsee, Confucianist, Buddhist, or Mohammedan; and whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by the help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith; the living Christ will spread His everlasting arms beneath him, and land him safely on the eternal rock.—*Sir Monier Williams.*

—We hear much of various systems of prison discipline, as the separate, the silent, and the congregate systems, but unless the Christian system be brought to bear, with Divine power, on the understanding and consciences of criminals, every other system, professedly contemplating their reformation, must prove an utter failure. We willingly concede to various modes of prison discipline their just measure of importance, but to expect that human machinery, however perfect, can take the place of God's own prescribed method of reformation, involves not only ignorant presumption, but practical infidelity.—*Dr. Colin A. Browning, R.N.*

—General Brinckerhoff, president of the National Prison Congress, recently said: "I want to put it on record, with all the emphasis I can command, that if we are to make any large progress in the reformation of prisoners, or in the prevention of crime, or in the betterment of mankind, we must utilize more fully than we have heretofore the religious element which is inherent in the universal heart of man. You may call it a superstition, if you will, but yet the fact remains that man, altho he may be a mere animal, 'whose little life is rounded by a sleep' and ends with the grave, nevertheless is the only animal whose life is governed by what he believes, and who rises and falls in accordance with his mental ideas."

—Practical vivisection without anæsthetics—that is the apt phrase by which Dr. J. M. Buckley describes the cutting down of appropriations to mission fields in order to avoid debt.

—Quoth Bishop McCabe: "How to get the Church to consecrate its money to God is *the* question of the hour. We could go swiftly onward with the work of evangelizing the world, if we only had the money to send the messengers of salvation. The total income of the Methodist Episcopal Church alone can not be less than $600,000,000. One-tenth of that is $60,000,000. We give $24,000,000 now. We rob God of $36,000,000, or $3,000,000 a month, or $100,000 a day."

—*Church at Home and Abroad* puts it this way: "If all the communicants of the Presbyterian Church would only deny themselves the pleasure of eating one plate of ice-

cream less every year and give the saving to the Board of Ministerial Relief, money enough would be forthcoming to pay all the appropriations for aged and worn-out ministers of the denomination in all the world."

—Rev. Myron Eells, missionary at Skokomish Indian mission, Washington, puts himself on record thus: "On a recent Saturday I went by boat 10 miles, then walkt 12 more to Holly, preacht there Sunday morning, attended Sunday-school, preacht again at half-past two, after which I administered the Lord's Supper. Then I walkt back 6 miles to Harrison, where I preacht at eight o'clock, after which I again administered the communion. It was the first time it had ever been administered in the latter place, and some church members present had not partaken of it for fifteen years."

—The intelligence comes that Prince Oscar and Princess Ebba, of Sweden, contemplate leaving Fridhem, their beautiful home on Gothland Island in the Baltic, and sailing to Africa as missionaries, in response to the appeal from jungle and slave pen in that unhappy land where men, women, and little children are hunted as beasts, and, like beasts, sold for burden-bearing and to be slaughtered for food.

—An illustration of the variety of the difficulties which beset translators of the Word of God is given by a veteran missionary in India, who tells us that Hindi "offers special difficulty as a medium for the expression of Biblical truth. We have no word in Hindi for 'person,' none for 'matter,' as distinct from 'spirit.' The word for 'omnipresence' suggests rather universal pervasion than what we mean by presence. There is often difficulty in finding exact words even for moral ideas. Thus there is no one word to express the idea of chastity, which can be applied to a man; the word which denotes this can only be used of a woman! Neither is there any word which connotes the same thought as our word 'ought,' so that, naturally, Hindi has no word for 'conscience.'"

—And an English Wesleyan missionary, in Ceylon, writes in *Work and Workers* of the exceeding difficulty of securing a sufficiency of good Tamil hymns for worship. The people, in their entire intellectual and spiritual make, are so unlike Anglo-Saxons, and the two tongues are so radically different, that Watts, Wesley, *et al.*, in a Tamil dress are intolerably senseless and dull. South India waits with longing for a native hymnist.

—"Provost Vahl calculates that from 1845 to 1890 the number of male missionaries was multiplied 3 or 4 times, while that of women missionaries was multiplied about 26 times."

—When an Armenian comes to this country, and you find him not all that you had imagined, please remember that for centuries he has been ground down by oppression. The bad side of his nature has been developt, the good side sadly dwarft. Do not judge him by the Anglo-Saxon nineteenth century standard. He can not stand it. Be just, and you will have more charity. He thirsts for education, and he needs the gospel of love. Will you continue to supply his need? Sometimes the refugees called me an angel, and it was delightful that I could be a tangible angel, with plenty of English gold in my pocket.—*Miss Katherine Fraser.*

YOUNG PEOPLE.

—The International Committee of the Y. M. C. A. reports that in thirty-one years the number of associations has grown from 90 to

1,429, and the total membership from 15,498 to 248,734. Then there were no buildings, now there are 330, valued at over $17,000,000; then the expense of local work was $50,000, now it is nearly $2,500,000. The international work in this country, including all superintendence of the local organizations and the development of the departments, was $522; it is now a trifle over $73,000.

—In the latter part of October an All-India Epworth League Convention was held at Calcutta. There were addresses not merely from missionaries who are members of the Methodist Episcopal Church, but from representatives of the Christian Endeavor Society, and Christian workers in every department in India. The League of India and Malaysia is in close affiliation with the parent League in this country. It operates in 14 different languages in India.

—The following resolution was adopted by the General Missionary Committee (Methodist) at its meeting in Philadelphia: "We see in the million and a half of our young people organized into Epworth Leagues and other young people's societies, a most inviting field for the reception of missionary information and inspiration. The bravery and heroic adventure that have characterized the advancing Church from the earliest ages will be exceedingly fascinating to these young minds; therefore, Resolved, That we direct our secretaries to do their best to have these young people's societies devote one meeting each month to the study of the missionary fields and cause."

—Canada and Great Britain have past the two-hundred-thousand mark in the membership of their Christian Endeavor societies at about the same time.

—During two years in succession the "Sojourners' Society of Christian Endeavor" was organized at the mountain sanitarium, Ku-ling, near Foochow, China. This society is in existence during the temporary stay of missionaries in this healthful spot during the hottest part of the summer. Under their leadership about 50 Chinese are organized for Christian Endeavor work, which includes going out among the scattered villages of the mountains, talking to the people, and inviting them to the services.

—Schools in the United States cost last year $185,000,000. Pupils numbered 14,500,000. Of male teachers there were 130,000; female teachers, 270,000. Expended per pupil, $18.92. There are in private schools 1,250,000 pupils, in public high schools, 4,000,000, and in universities and colleges, 100,000. There were 1,500,000 colored children in the Southern schools. The value of school property amounts to $456,000,000.

UNITED STATES.

—In September last, upon the steamship Empress of China, no less than 42 missionaries took passage for their fields lying beyond the broad Pacific. Classified according to destination, there were, for China, 22; for Japan, 12, and for Korea, 8. There were represented seven societies—Presbyterian, 16, including 1 Southern Presbyterian, and 3 going out independently; 13 Methodists, including 1 from the Canadian Methodist Church, and 2 from the Methodist Episcopal Church, South; Church Missionary Society, 6; China Inland Mission, 2; Congregational, 3; 1 Baptist and the Society for the Propagation of the Gospel, 1. Classified according to homeland, England was represented by 6, Canada by 2, Scotland by 2, and the United States by 32.

—The report of *The Tribune* Fresh Air Fund shows that last summer 10,285 children were sent

into the country for a longer or shorter period at an expense of $26,703, an average of about $2.60 each. During the twenty-five years since the establishment of the fund it has benefited 161,609 children at a cost of $398,491. The first year's record (1877) was 60, the next year 1,077, from which there was a very steady increase until 1892, when the highest number was reacht—15,236.

—The Children's Aid Society has completed its fortieth year, and among many other good things is able to report that last year 20 day schools and 12 night schools were sustained, with 14,017 children taught and partly fed and clothed; meals to the number of 763,950 were furnisht; in 6 lodging-houses 5,848 different boys and girls found shelter, to whom 243,590 meals were supplied. During the hot weather a day's outing was given to 42,353. One of the "graduates" of this institution is now governor of Alaska.

—The churches are accomplishing great good by their work of education and by the planting of Christian churches in Utah. The Methodist Episcopal Church has 25 ministers in that field, 35 churches, 1,500 church members, 220 teachers and officers in Sabbath schools, and 2,165 pupils. The Presbyterian Church has 28 ministers, 23 churches, 1,116 members, 237 Sabbath-school teachers, with 2,302 pupils; 22 mission schools, with 2,300 pupils, 4 of these schools being academies, and 1 a college. The combined forces of all Protestant churches in Utah are 84 ministers, 98 churches, 5,101 members, 115 Sabbath-schools, with 7,653 pupils, and 42 Christian day schools, with 3,635 pupils.

—The work of the American Board last year is thus summarized: "In 1,227 centers 543 missionaries, men and women, assisted by a force of 2,956 native preachers, teachers, and other helpers, are preaching the Gospel in 27 languages, and directing a great evangelistic, educational, and medical enterprise. In 470 churches there is gathered a total membership of 44,606, of whom 3,919 have made confession of their faith this year. In 17 theological schools 179 students are in direct preparation for the work of the ministry. In 118 colleges and high schools 6,991 pickt youths of both sexes are in training, under the most favorable conditions, for a share in the work, and 43,221 pupils are under Christian instruction in 1,049 common schools."

—The American Missionary Association, which occupies a station at Cape Prince of Wales, the most westerly point of North America, and has there a herd of reindeer, is assisting the United States Government in efforts to relieve the whalers who are ice-bound in the Arctic Ocean north of Alaska. The missionary has been authorized to render every assistance. The station has the largest day school in Alaska, with an average attendance of more than 100. It has also an industrial department, and has aided in training the Eskimos to herd the reindeer introduced from Siberia.

—The Southern Baptist Convention has 7 missionaries in Africa and 7 native helpers. There are 6 churches, with a membership of 282, who gave last year $393.

EUROPE.

Great Britain.—Losses caused to charities by the special jubilee collections are reported in the *Quiver*. The diminution of income of the Society for the Prevention of Cruelty to Animals amounts to £10,000; that of the London City

Missions to over £5,000; Dr. Barnardo's Homes, £4,900; Church of England Home for Waifs and Strays, £2,600, and the Ragged School Union, £1,500. The British and Foreign Sailors' Society, British Home for Incurables, British and Foreign Bible Society, and others, also ascribe a falling off in receipts to the special efforts in other directions.

—*The Mission World* quotes several remarkable statements on good authority, among them: "There are in the Christian Church over 100,000 proselytes from Judaism, and in the Church of England alone 250 of the clergy are either Jews or the sons of Jews. As each Lord's day comes round the Gospel is proclaimed in more than 600 pulpits of Europe by Jewish lips. Over 350 of the ministers of Christ in Great Britain are stated to be Hebrew Christians."

—The Archbishop of Canterbury has dispenst with the use of wines at Lambeth Palace, where, during all Episcopal *regimés* since the Reformation, such refreshments have been habitually served.

—By the will of the late J. T. Morton, of Aberdeen, some £500,000 are left for missions, and seven-sixteenths of the residuary estate goes to the Moravian Church. Of this large sum, however, none is to be available for use in work already undertaken, but, being paid in ten annual instalments, is to go to open and sustain new work.

—The Church Missionary Society has 48 medical missionaries in its service.

—The London Religious Tract Society sends forth its publications at the annual rate of 59,000,000, and its total circulation to date has aggregated 3,215,000,000. Every Protestant Christian mission in the world has helpt to circulate these publications, and in 220 languages. Its work dates from 1797.

The Continent.—The Paris Missionary Society is straining every nerve to meet the present emergency in Madagascar, where the French government is manifesting such hostility to the London Missionary Society, and is insisting on the use of the French language among the natives. Already they have sent out 9 missionary parties, the last, which sailed on 10th November, consisting of M. and Mme. Rusillon, M. Robert, and Mlles. Pétrequin and Rousseau. In all 17 men and 13 women have gone. After deducting for deaths and returns, there are 26 French Protestant missionaries in the field, including missionaries' wives. The Norwegian Missionary Society sent out last year to Madagascar 12 Norwegian missionaries, 2 French missionaries, 2 French teachers, 1 printer, and 3 women teachers.

—The Netherland Missionary Society has just celebrated its centenary. In 1797, under the founder, Johann Vanderkemp, it commenced operations in friendly relations to the London Missionary Society. Early in the present century these two societies jointly sent missionaries to South Africa and to Java, but the work was soon given up. A little later they began work together among the Molucca Islands. The N. M. S. did noble work for many years, but discontent sprang up in 1858, and occasioned the formation of 4 societies, viz., the General Missionary Society of the Reformed Church, the Dutch Missionary Union, the Dutch Reformed Missionary Union, and the Utrecht Missionary Society. In 1894 the first and third of these societies were united. In 1882 the Dutch Lutheran Missionary Society was also founded.

—The Methodist Episcopal Church has property in Rome worth $200,000, consisting mainly of a large and commodious mission house, containing ample rooms for 2 chapels, 2 parsonages, a boys' college, a printing establishment, etc. Bishop Foss regards this large investment as supplying ample evidence that the Methodists are in Rome "to stay."

ASIA.

India.—The Rev. William Carey, a grandson of the eminent missionary of the same name, and now a missionary in Bengal, has issued a booklet entitled "Christian Endeavor in small Village Communities," in which he shows the value of the Endeavor movement in meeting the needs of such communities as exist in India. In multitudes of small villages where there are a few Christians, too few to maintain a preacher, or even a teacher, yet specially needing some organization in which they may have fellowship and mutual help, these Christian Endeavor societies just meet the need. Mr. Carey describes one section in which there are now 54 separate societies, with 621 members. These small societies are groupt together, and can be visited frequently by some wide-awake evangelist, or, perhaps, by a missionary.

—A Lutheran exchange states that Superintendent Bahnsen, of the Brecklum Missionary Society, attended a church service in Pandur, India, which lasted four hours, and during which 186 native converts were baptized, including 32 heads of families.

—More than 32,000 are on the books of the Ongole church (Baptist) as having been connected with it since it was organized in 1868. They lived in about 1,200 different villages. The original Ongole field has now been divided into 14 fields, each with its central station and independent churches. The members on the whole American Telugu field exceed 55,000 in number.

—The first Parsee convert to Christianity in India is still living. His name is Dhanjibhai, and he was baptized in the year 1839. He is a minister of the Free Church of Scotland, and is held in high honor even by non-Christians in India. He is now an old man still at work, tho of him it has been said, as Dr. Candlish is reported to have said of Dr. Robert Gordon, "It is far more important that he should live for several years more than that he should do any work." His presence is a benediction.

—A Telugu Baptist Home Mission Society was formed at the first meeting of the Telugu Baptist Convention, held at Ramapatam in August, at which 400 rupees were subscribed, and it was voted to send 2 native missionaries at once to the Chenchus, an aboriginal tribe of people numbering about 6,000, living in the hills of the Nellore and Kurnool districts. This is the first movement of the Telugu Baptist churches toward missionary work for others, and is a gratifying and encouraging exhibition of growth in self-dependence and strength of Christian purpose.

—Sixty-nine rescued famine girls who have been under Pandita Ramabai's care for some time, were baptized last month by the Rev. W. W. Bruere at Poona, on the public confession of their faith in Christ, together with 4 of the other inmates of her Home, and a Brahmin, who has been the Pandita's clerk for a number of years.

China.—The new railroad from Tientsin to Peking is said to be realizing more than $1,000 per day. Crowds of students have been flock-

ing to Peking for the triennial examination. Rather than come on the boats as of yore, they rode on open flat cars. It is supposed by the authorities that the road from Tientsin will be an advertisement that will do more for railroads in China than anything else. The students will return to their provinces prejudiced in favor of this more rapid and more comfortable method of travel.

—The city of Peking is so filthy that it is deserted by all people who can get away from it in the summer. Our missionary, Dr. Virginia Murdock, who remains there for medical work, wrote in July last: "The city is full of smells, dirt, and disease. I wish that while most are away, notice could be given the rest of us in time to get out, and that the place could be cleaned; then have a fire big enough to take in the city, have a flood to wash out streets and sewers, and an earthquake to turn in the whole! It would not be fair to mother earth not to have a cleansing before turning it under."—*Missionary Herald.*

—A placard against the binding of women's feet has been posted all over the city in the province of Honan. It was written by a non-Christian Chinese literate, and is an interesting evidence of a dawning consciousness that they have something to learn from the "barbarians" besides the making of cannons—in which they have, for many years, been willing to acknowledge our superiority. Its arguments are quaint: "The misfortune of binding feet makes not only women suffer, but men too. Before bandits arrive men could often escape, but they have wives and daughters whom they can not leave behind. Foreign women have natural feet. They are fierce and can fight. But Chinese women are too weak to bear even the weight of their clothes."—*The Presbyterian.*

—I was very much imprest in China—both there and everywhere—by the effect upon Chinese faces of receiving Christianity. I could almost pick from a mixt assemblage those who were Christians. There is so much brightness and cheerfulness about their faces. And there is another thing I would speak of, and that is, that in China (and I think that missionaries from China, from whom I have learnt most of what I know, would bear me out in saying so) the converts have a very great desire to preserve their churches pure. It is a remarkable thing how anxious they are for purity, and how strong they are against anything which is inconsistent. And I suppose there is no Chinese church in China in which the excesses and immoralities of the Church at Corinth, for instance, are in any way—even in the mildest form—repeated. And that says much for the training and teaching which the Chinese converts are having from the missionaries.—*Mrs. Bishop.*

—Rev. Jee Gam, of San Francisco, says of education in his native land: "School life is very dull for the boys. They go to school at daybreak, and are dismist at sunset. The schools are all private, except the universities. The pupils study out loud, and recite one by one, with their backs turned toward the teacher. If a boy makes four or five blunders, his ears are boxt, and if he makes more than that, the rattan is brought into use. Should he make a complete failure, black rings, giving the appearance of spectacles, are painted around his eyes, and these he must wear until school is dismist. Any boy would rather take a severe rattaning than wear those bogus spectacles. There

is no recess, for it is the belief there that if a boy goes out to play he will forget all he has learned. They are taught not to run, but to walk like gentlemen."

—A medical missionary tells of several operations which resulted in restoring sight to the blind, and of another operation—the amputation of a man's foot. This man, knowing of the successful eye operations, concluded that it would be a small matter for the physician to give him a new foot, and pleaded with him to do so. When the doctor confest his inability to furnish him with a new foot, he still insisted upon it, saying that he was not particular as to the kind of a foot; indeed, he would be *satisfied with a cow's foot* if he could get no other.

AFRICA.

—A conference of Kongo missionaries was held at Ikoko in August. Twelve members of the Baptist mission were present. The fact that this gathering was possible shows how the appliances of civilization are advancing into the interior of Africa. Rev. Joseph Clark, the missionary in charge at Ikoko, writes that these 12 missionaries represented an average service of 13 years on the Kongo, and 11 children in Europe or America that were born on the Kongo, and are now all doing well. This would seem to indicate that the Kongo is not such a deadly place for white people as it has sometimes been represented to be.

—The London Missionary Society is considering a scheme for the establishment of an industrial and educational institute for the civilization of the heathen Bechuanas. The new enterprise will be conducted on the lines of the famous Lovedale Institution in Cape Colony, and it will embrace within its scope not only the Bechuanas, but the whole of the tribes living in the center of the continent between the Vaal River and the Zambesi. The site of the institution will, of course, be in British territory, probably at Mafeking or Vryburg.

—Fifteen tons! 65,000,000 carats!! $500,000,000!!! of diamonds unearthed in South Africa in 30 years, and gold worth $40,000,000 a year, rolling down her sands.

—"German East Africa now reckons 3 Roman Catholic apostolic vicariats, viz.: Those of the White Fathers, the Bavarian Benedictines, and the Fathers of the Holy Ghost; 3 bishops, an apostolic provicar, 53 priests, 46 brothers, and 43 sisters, a total of 146 missionaries, not including a numerous body of native catechists."

—The Uganda Book Society is in a very flourishing condition. During the last eight months 13,200 Bibles and portions have been bought, and 20,000 natives can now read the Bible. The receipts for books during the past four years have amounted to £3,000, two-thirds of which have been received from Uganda. This represents an average of £500 a year paid by the Christians of Uganda for Bibles, prayer-books, etc., a truly wonderful fact to be said of a people whose civilization has not advanced beyond a currency of cowrie shells and cloth.—*Church Missionary Intelligencer.*

—A missionary in Livingstonia testifies to the importance of seeking in education the development of the spiritual nature. Intellectual awakening invariably follows the perception and reception of spiritual truth, and change of life results from this. Formerly we may have sought to interest the people, but a vacant stare or utter listlessness has been the only response, while of intellectual activity or ambition there seemed to

be none outside the daily round of village life. Especially, as might be expected, is this most markt in the women, who have so long been lookt upon as the slaves rather than the companions of their husbands. When, however, spiritual awakening has taken place, the intellectual faculties remain no longer dormant, but show themselves in the ambition of the natives to master the alphabet and to read the Word of God for themselves. Following this has come the desire for improved houses and for acquiring the arts of civilization—in fact, the desire for technical instruction.

ISLANDS OF THE SEA.

—One would not naturally look to the Island of Mauritius as a place which should yield a native Christian of high intellectual attainments, but the *Christian Patriot* of Madras states that one of the two scholarships awarded to the best students of the Royal College, Mauritius, has this year been won by an Indian Christian student. The scholarship entitles the holder to pursue any professional study he may choose at any institute in the United Kingdom. It is of the value of $1,000 per annum, tenable for a period of four years, with a passage allowance of $375, and a like sum for the return passage.

—The work of the W. C. T. U. among the native races of New Zealand has greatly helpt in bringing back to Christianity many who, according to their chiefs, were returning to their old superstitions. About 3,000 Testaments, hymn and prayer-books in the Maori language have been distributed, 600 pledges circulated, and a quantity of temperance and Gospel literature distributed. Six Maori branches of the W. C. T. U. are at work conducting 5 Sunday-schools and 6 Bible classes.

—It is very gratifying to learn that the revision of the Malay Scriptures, delayed for two years by disagreement in regard to the word by which to designate our Divine Lord when he was upon earth in the form of man, will be proceeded with immediately. The choice lay between *Tuan* and *Tuhan*. The *Malaysia Message* informs us that the revision committee were unanimously of the opinion that *Tuhan* would be historically incorrect, not to say untruthful, for it is applicable only to the Godhead, and it is obvious that even those who most firmly believed that He was the Messiah, would not have addrest Jesus as "God," which would be the exact equivalent of *Tuhan*. When it became known, however, that the revisers proposed to make the disciples address Jesus as *Tuan*, "Sir," a great deal of alarm was manifested among a number of the missionaries and agents of the Bible Society working in this field, and a petition was sent home to the British and Foreign Bible Society, in which the signatories declared that they would take no part in the distribution of a version in which Christ was addrest as *Tuan*. Owing to this disagreement the work of revision has been at a standstill for about two years. Happily, a compromise proposed by Dr. H. Luering, of the M. E. Mission, has commended itself to the revisers, and it is now believed that the end of the protracted controversy and unfortunate delay has been reacht. The proposal is that "Lord," as a form of address to Jesus, shall be translated by the Arabic word *Rabbi*, which is well understood by Malays. The word *Tuan* will be retained in a few instances as a translation of the pronoun, where a frequent repetition of *Rabbi* would be objectionable.—*Indian Witness.*

THE

MISSIONARY REVIEW OF THE WORLD.*

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SPIRITUAL MOVEMENTS OF THE LAST HALF CENTURY.—RESCUE MISSIONS.

BY THE EDITOR-IN-CHIEF.

This name, for lack of any better, has come to stand for the organized effort to reach and save those who are most desperately lost—lost not to God only but to man; who have sunk to the lowest level, and got beyond the ordinary touch of our Christian benevolence and beneficence. They do not go to church, and the church does not go to them. They are in a pit so deep that the common means of grace do not avail; a special "life-line" let down to their level, and fitted to grapple them fast—a special message and mission, with peculiar love for the lost and passion for souls, seem needful for this sort of work. The Church has often been charged with *indifference* where, perhaps, the real difficulty is *inadequacy*. We have known many a pastor and many an earnest Christian stand and look on the dying thousands of drunkards, harlots, criminals, paupers about them, and simply turn away, sick at heart, as helpless observers, standing on a sea-beach, behold others hopelessly carried beyond reach of any life-saving apparatus that is available, compelled to let them perish and drown.

This half century has witnessed rescue work on a scale of magnitude, both as to the effort and its results, probably beyond any other period of history. And there are a few forms of this noble philanthropy so conspicuous that they deserve a special mention, while it would be invidious even to hint that others which, for lack of space, have only a mention, are in any sense less deserving of sympathy and aid. The Salvation Army and American Volunteers,† The Mission to the Deep-Sea Fishermen, The Jerry McAuley Mission, The Florence-Crittenton Midnight Mission may stand as representative movements. The first two are directed toward the poor and outcast classes generally; the third, toward the fishermen off the British Isles; the fourth is planted amid the drunkards, thieves, and worthless scamps of Water Street, New York; and the last is sacredly limited to the

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **ed** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† We hope soon to give a full account of Mrs. Ballington Booth's work for the prisoners.

street-walkers and lost women who have sacrificed chastity on the altars of passion, poverty, or simple ignorance of the value of womanhood and virtue.



THE FLORENCE MIDNIGHT MISSION.
Establisht in 1883. 21 Bleecker St., New York.

Of the Salvation Army, accounts so ample have filled these pages that it is unnecessary to add much, for it would be mostly repetition. Yet it ought to be said that the one personality about whom this gigantic scheme revolved, and from whom it took its real character, was more Catherine Booth than even her husband. She will ever be remembered as "the mother of the Salvation Army." Her memorials, in two great volumes, octavo, of about 700 pages each, are before the public, written in sympathetic ink by her son-in-law, Mr. Booth-Tucker. They show how far-reaching and deep-reaching her influence was; and it would be a great service to humanity if someone would give us the substance of these two unwieldy books in a cheap, attractive form. This story is more fascinating than a novel, and it ought to be told so that people, who have neither the money nor the time for such lengthy memoirs, might get the inspiration of such a life in their own. Mrs. Booth was one of the greatest and best. women of her century. A daughter who was one of the rarest gifts God ever gave to a parent; a wife that stood by her husband at risk of everything, and stirred him up to as much good as Jezebel did Ahab to evil; and a mother who swore a solemn oath before high heaven that she never would have a godless child!



MRS. CATHERINE BOOTH.

Upon her heart lay like a nightmare the awful woe and wickedness of the "submerged" populations that are sunk out of ordinary reach, and almost out of sight, in their own

wantonness and wretchedness. And when little by little the plans grew whereby it was proposed to get a hold upon these neglected and neglecting millions, she became the cherishing mother of the whole movement. She nurst it from the full breasts of her consolations; she bore it in the tireless arms of her faith; she fostered it by her prayers; she bathed it in her tears; she wrapt it in the mantle of her love; she patiently forebore with its follies and wants; she as patiently counseled and cautioned, while she passionately pleaded and urged. When she died it seemed as tho this world-embracing scheme had lost its head and heart. "General" Booth himself felt that the whole movement was in a state of widowhood and orphanhood at once.



SALVATION ARMY HEADQUARTERS, No. 120-124 West 14th Street, New York.

Another thing ought to be said about the Salvation Army. With all its extravagances and serious defects—and they are serious—it has been on the whole a great success. Two great errors in our judgment mar its record thus far: it does not sufficiently *exalt the Word of God*, and it is virtually *a church without sacraments*. There is an undue emphasis upon a subjective experience and a personal testimony, while the objective truth and the inspired Book of Witness fall into the background. In no Salvation Army hall into which we have ever been, have we found a Bible lifted to prominence, as tho it were the center of all testimony and teaching; nor have we ever found Baptism and the Lord's Supper observed in connection with this organization. True, Mr. Booth disclaims the churchly character in the organization; it is not a church, but an army. Yet it remains true that he gathers in converts, and teaches them to make the army their church — for he says they can not serve in the army and at the same time be active members in any church — and yet he makes no provision for obedience to the only two *specific* ordinances ever enjoined by our Lord.

Nevertheless, the army has achieved great things. It has planted

everywhere its halls, its refuges, its homes, its hundred-fold methods,* and they have proved effective beyond anything of the sort we have ever known, in actually uplifting, saving, and transforming men and women. And, altho the head of this vast organization is one of the most autocratic of autocrats, he has handled immense sums of money and given a good account of his stewardship. Even his enemies and detractors have failed to find any fatal flaw in his business-like, economical, honest, and judicious use of money. He seems to us to live for the work he has undertaken, and to have laid himself on the altar of his service.

The work of Jerry McAuley, the apostle to the outcasts, has recently commanded public attention anew by the twenty-fifth anniversary, observed on November 21, in Carnegie Hall, New York, of which ample notice has been taken by the press.

In nothing does God's hand more strikingly appear than in the fitness of workers for their work. Times, places, forms of service, and adaptation of means to ends, all show intelligent design and a personal control. In the character and career of this founder of the "Water Street" and "Cremorne" missions for the reclamation of the worst and most dangerous classes, there may be seen a convergence of many markt providential lines of preparation.

Well known as are this man and his work by name, it is very doubtful whether one in ten, even of the church-goers in the great metropolis, knows much of the actual inception and growth of this enterprise, still less of the way in which it is carried on. Yet it is certain that no true disciple could doubt, after personal observation, that if anywhere in this vortex of crime our Divine Master is closely imitated it is in the Jerry McAuley work.

No. 316 Water Street, New York, is almost exactly underneath the western approach to the great suspension bridge which spans the East River. Any night of the year a good-sized room may there be found, full of men, who, for the most part, are obviously poor, given to drink and other vices; and many faces bear the marks of crime. A few seem to have the black brand of Cain. The tramp and pauper, the pick-pocket and river thief, the besotted sailor and highway robber, the procurer to lust and the blatant blasphemer—every class of the worst men and women find their way there, and I have often spoken to from two hundred to three hundred of these victims of want, woe, and vice. On Thursday nights these hundreds are freely fed with good bread and coffee, and then with the Bread of Life. The Gospel is sung with rousing effect, brief and simple Gospel talks intersperst, and an after-

* The latest enterprise in America is the Farm Colony establisht in California, and intended to provide homes for the poor of our great cities who are willing to work. This colony is not "cooperative," but has certain rules and restrictions calculated to contribute to the well-being of the community. Thirty-one houses have already been built in the first colony.

meeting always follows for prayer and testimony, and hand-to-hand touch with inquirers.

For a quarter of a century, night after night, in hot and cold weather, in wet and dry, with no dependence but faith in God, with no recompense but the wages of soul winners, this work has gone on, at times scarce surviving for want of funds and popular sympathy, yet always outliving any threatened danger of collapse, because God is behind it. It is not meant as a slight upon any other true work of God among the lowest classes when we write our calm conviction that, beyond any other one agency in the great metropolis, the Lord has used this Water Street Mission to reach, reclaim, and restore the very outcasts, and particularly *men*. Tho there has been no jealous care to count up converts and tabulate tangible results in statistics, during the quarter century, this mission and the Cremorne Mission in Thirty-second Street, which is its later outgrowth, have, without doubt, caused a million outcasts to hear the Gospel, and at least fifteen thousand men and women have found their way to a sober, honest, virtuous life by these means.



JERRY MCAULEY.

Such a work, going on quietly, on such a scale, demands attention and assistance from those who would help to save the lost. While we *talk* and write about the problem of reaching the outcasts, this mission is *doing* it, doing it so scripturally as to defy criticism, and so efficiently as to merit imitation. After frequent visits to both the Water Street and Cremorne missions, we bear witness that no feature of the work has left an unfavorable impression. Economy and simplicity of management, directness of appeal, evangelical tone, a prayerful spirit, dependence on God, hearty sympathy for man as man, and a divine passion for souls, seem to mark the whole history of the missions which Jerry McAuley founded, and which Mr. S. H. Hadley and others carry on in the same spirit. If any doubt whether any good thing can come out of Nazareth, the old remedy is still at hand, "Come and see."

As this mission of Jerry McAuley has now completed its first quarter century, it may be well to give a brief resumé of the rescue work.

Its beginning was unique. John Allen—"the wickedest man in New York"—kept a saloon and dance-house in Water Street, two doors from the site of this mission. In a dare-devil spirit he askt

some missionaries, as they past along one Sunday afternoon in 1868, to come in and hold a prayer-meeting in his saloon. They consented, if he would shut up his bar, which he did, and in this strange place for a Gospel service, praise and prayer and testimony for a little time displaced drunkenness, profanity, and lust. Allen's drunken fun led to serious business, for the invitation was soberly repeated, and the saloon was packt the next Sunday, and many could not get inside. New Yorkers will not forget the wild excitement which is forever linkt with John Allen's name, from this remarkable invasion of his premises by the Gospel of grace. Up to this time the Water Street neighborhood was a gateway of hell, nay, one long row of "dives" and "dance-halls," where almost every door led down to the devil's headquarters. Kit Burns' ratpit was but a block away, where "Jack, the rat," bit off rats' heads for the entertainment of sightseers!

This open door at Allen's saloon led to further attempts to enter this highway to perdition. A missionary, Mr. Little by name, while mounting the stairway at 17 Cherry Hill, confronted a gigantic amazon who barred his way. "Madam," said he, offering a tract, "do you know Jesus?" "Faith, and who is *He?*" was the answer. A few feet away, and within a door that stood ajar, lay Jerry McAuley—drunk. He had been converted at Sing Sing prison by hearing "Awful" (Orville) Gardner, the prizefighter, give his testimony in the prison chapel. Jerry had known him well before the grace of God toucht him, and he could not silence that witness to the power of God. It resulted in a change of life in himself, and Governor Dix pardoned him and set him free. But the ex-convict found even divine pardon was not social restoration, and for lack of a helping hand, he fell back into evil ways. The mention of that magic name, "Jesus," even in a drunkard's ear, proved mighty to recover the backslider, as it had saved the outcast sinner. Jerry leapt to his feet, and his whole attire and appearance helping to render him frightful, he ran after the fleeing missionary, asking: "What name was that you mentioned to that woman?" The missionary thought he was confronting another belligerent fellow worse than the amazon; but Jerry continued: "I used to love that name in prison long ago, but I lost Him. I wish I knew where to find Him again!"

Mr. Little got him to sign the pledge, but he soon broke it, and was again on the road to crime when he met the missionary. "Jerry, where are you going?" "I can't starve," was the sullen answer. "I will pawn my coat for you, Jerry, before I will see you steal." A glance at the coat, which would not have brought a half dollar at a pawn shop, gave Jerry McAuley a glimpse into the unselfishness of love, and he said, "If you love me that way, I'll die before I steal." Mr. Little gave him a promise of God to live by and live on—that has sustained many a sinking soul—"Seek first the Kingdom of God and His right-

eousness, and all these things shall be added unto you." He said, "I'll take it," and that very night he parted from his companion in thievery. Even yet, his backsliding was only in part arrested, until he sacrificed his last idol, tobacco, and after that he never fell again. Four years later, he began the Water Street work.

The Lord gave Jerry a grand helper in his faithful wife, who became at this time a convert to grace. The beginnings of their mission work were small and humble, but the work was of God. The methods were novel by their very simplicity. There was no rant or cant, or icy formality, or fashionable rigidity. It was a hand-to-hand contact for soul saving. Any and every man and woman who wanted salvation, or was willing to hear the good news, was welcome, but cranks, impostors, disturbers of the peace found the atmosphere uncongenial. Jerry, sometimes, had desperate fellows to deal with, who were the devil's own agents to break up his meetings, but in God's name he grappled with them, and seemed to have the strength of Samson and the courage of Joshua. Persecution bared its right arm. Coals of fire were literally flung on McAuley and his wife when they ventured into the street. They were arraigned in court as disturbers of the peace they were seeking to *make*, and but for friendly intervention would more than once have got—where Paul and Silas did at Philippi—into jail. The work went on. Human malice and Satanic might in vain united to crush it. The old building was torn down in 1876, and the present one took its place. Then, six years later, the Cremorne McAuley Mission, 104 W. 32d street, was begun, and there he finisht his course, leaving both missions to other hands, by whom they are carried on with the same spirit and power.



THE FIRST JERRY MCAULEY MISSION.

The full story these pages could not contain. But those who feel an interest must, for themselves, read those two marvelous books—more fascinating facts than the wildest fancies of fiction—which contain the outline of this very remarkable history of a quarter century rescue work.* Better still, let anyone who can, *visit* the mission,

* Read "Jerry McAuley, His Life and Work." Edited by Rev. R. M. Offord. Publisht by *The N. Y. Observer*, Fifth Avenue. Also, "Down in Water-Street for Twenty-five Years," by S. H. Hadley, Supt. Apply to Mr. Hadley, 316 Water Street, N. Y.

where a warm welcome will await all who come. There the convict is as much at home as the most respectable citizen, and as sure of a handshake, with Gospel love behind it. There he will find food, clothing, lodging if he needs them, and better still, hope for a new life. He will not be put through a catechism, nor bored with a homily, nor put under espionage. He will be *trusted*—a strange experience for one who has always been suspected. He will find a religious atmosphere, but not a pious hot-house, where religious life is forced upon him. Many a criminal and outcast has found there a home—and felt a brother's and sister's hand, an unvarying and indiscriminate kindness. Are not this kindness and confidence abused sometimes? Certainly, often. But love is not discouraged. It "beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." The poor thief steals, and then steals away—but he comes back—there is no other resting place. Perhaps hunger and want drive him back, but he meets no reproaches, or upbraidings. He may sin seventy times seven times, but the forgiveness that awaits him has no limit, because it is patterned after the model shown in the Mount. And so the same results follow as have ever followed where Calvary is reflected—Christ draws all unto Him. Hard hearts are broken, habits of vice and crime are abandoned, wreckt lives — and worse, wreckt characters — are not put in dry-dock for caulking and painting and remodeling, but forsaken like a sinking old hulk for a new life and character in Christ. In two weeks a man or woman is sometimes transformed beyond recognition, even in the *face*, and tempters and seducers and procurers become soul winners.

Water Street Mission early learned that methods commonly in use will not suffice there. The work of saving drunkards and thieves and harlots was undertaken, not as a bit of polite philanthropy, nor even of Christian duty, but under the divine impulse of *passion for souls*. No kid gloves there to act as non-conductors—but a bare hand with holy love to give a sympathetic grasp. Front seats and best seats reserved, not for the gold ring and goodly apparel, but for the vile raiment and sin-scarred face. The fundamental law of soul saving there is that you *must be in close touch with those whom you would reach*. And the history of these twenty-five years proves that some men and women, who were apparently not worth the effort to save, who were like the dog and the sow that return to their own vices and wallowings, have, by grace, become the most heroic and successful evangelists and missionaries and soul savers, because they *knew* and *felt* what it was to be hopelessly and helplessly lost and know and feel what it is to be both saved and kept.

The superintendent of the Water Street Mission is himself a man gloriously saved from the lowest hell of drunkenness. No wonder he can sympathize. He glories in a "Sinners' Club House," where the

doors are always open and the work never stops. The devil's castaways are welcome there. When a man is kicked out of all the dens of infamy and iniquity, because he is of no more use, and nothing more can be got out of him, he is received with open arms. The mission belongs to no church or denomination; its field is the world, especially the worst part of it, and its working force the whole Church of Christ, especially the best part of it. Go whenever you can, my reader, and see how the cross is still the hope for the dying thief and the seven-demoned Magdalen; and how the Pentecostal fire is the secret still of all holy witness and work with God. Would you like to speak to such men and women? No rhetoric or eloquence is demanded—it would be out of place. Go and tell what Jesus has done for you, and let there be a *grip* in your testimony. You will find men and women who will come and kneel down by those "tear-stained benches," and give themselves up to the sinner's Savior to be created anew in Christ Jesus. Every night in the year you may find some one over whom heaven is set ringing with new praises and songs of joy.



SAMUEL H. HADLEY.

And yet this mission closes its twenty-fifth year over one thousand dollars in debt! Who among the devoted children of God, whose eyes read these pages, will send us offerings of love to put this debt out of the way? Who can send a barrel of half-worn clothing to Mr. Hadley for the men who, in destitution, are seeking to be clothed in respectable garments, befitting the newly-clothed soul? * We shall be only too glad to help any consecrated gifts to reach their destination, and yield their sweet savor unto God on the altars of this self-denying and God-honoring work.

We add the cash account of 1896–7 as a specimen of the holy economy with which this work is conducted:

McAULEY MISSION IN ACCOUNT WITH R. FULTON CUTTING, TREASURER.

Debit.			*Credit.*		
Deficit, 1896		$634 44	Donations	$2,902 85	
Current Expenses	$4,380 31		Collections	1,503 06	
Coal	173 00		Interest on Government Bonds (Mrs. Jackson Trust Fund)	14 00	
Printing	128 65		Do. Interest	8 80	4,428 21
Ice	87 74				
Repairs	8 90				
Insurance	28 99				
Taxes	65 98	4,823 57	*Deficit* Oct. 1, 1897		1,029 80
		$5,458 01			$5,458 01

* Contributions sent to D. L. Pierson, 944 Marcy Ave., Brooklyn, N. Y., will be gladly forwarded to the treasurer and acknowledged in the REVIEW.

A JAPANESE SYMPOSIUM.*

BY ROBERT E. SPEER, NEW YORK,
Secretary of the Presbyterian Board of Foreign Missions.

The religious history of Japan during the last thirty years, not to speak of her political and commercial development, has been without exact historical precedent. The right perspective from which to write the story of these thirty years has not been reacht, and will not be reacht, probably, until we have a better understanding of the Japanese psychology and of the philosophy of Japanese history from the beginning. Meanwhile every thoughtful view of this eventful period advanced by the Japanese themselves is of value and interest. In proportion as we understand the period will we understand the people, as remarkable as the remarkable times they have created; and to understand even in part the Japanese is to broaden vastly one's sympathy with our multiform, heaving humanity, lifting and falling to-day like a swelling sea all over immutable Asia.

Desiring a thoughtful Japanese view of the situation, I met in Tokyo, at two long interviews, the leading men of the Church of Christ, which is now the strongest Christian body in Japan, and askt them these questions: What were the causes of the great impulse toward Christianity? What were the causes of the reaction? What is the present condition of the Church? What is the present spirit of the people of Japan? Practically all of the men knew English, and mixt the two languages in their replies. Even when they answered wholly in Japanese, English words would occur, not having, in some cases, such rich and full Japanese equivalents — words like "life," "progress," "power," "success," "cabinet," "count," "Christianity," "heresy," "stedfastness," "individual right," "education," "European literature," "wonder," "astonish," "public meeting," "patriotic spirit," "revolutionary." They handled the questions with keen and ready discernment.

CAUSES OF THE IMPULSE TOWARD CHRISTIANITY.

What were the causes of this great impulse lasting roughly from 1870 to 1890, and so misleading many that they expected the withdrawal of foreign missionary effort at the close of the century?

Mr. O.—"1. The anxiety of the people to get the Western civilization for Japan. They had the idea that Christianity and Western civilization were twins and must be taken together; so they took them. 2. The novelty of the Christian teaching. It brought a new doctrine of God, of sin, of atonement, which interested the Japanese. 3. The methods of Christianity were new and striking. Public meetings were held in theaters. One man would address a great multitude and

* Written in the Korean Archipelago, Aug. 3, 1897.

sway them. Confucian teachers had been accustomed to speak to a few. The idea of great movement and broad proclamation of truth caught the public mind in a remarkable manner. 4. The character of the missionaries. They were men of learning in the sciences, and greatly reverenced by the people as great men. When Dr. Knox went to Kochi the people thought he was possest of all knowledge, and consulted him on every subject, from the manufacture of paper to the science of government. The Japanese had met and measured the business man. The missionary seemed of a higher class. The influence of men like Dr. Verbeck reacht out into political and official life. He had influence over men like Okuma and Saigo. Students were panting for English, too, and coming to men like Drs. Verbeck and Hepburn and Thompson, had English opened to them in a way that filled them with awe and reverence. The student class almost worshipt the missionaries. 5. Christianity took a powerful hold upon the early converts. The change in the lives of Christians was so pronounced that men noticed it. Influential laymen contributed powerfully by speech and by example, when in great meetings the people threw stones and ashes, and even threatened life, and they quietly bore steady and unflinching testimony to the Gospel. 6. The desire for individualism. The democratic feeling was strong. This was Itagaki's motive. He was leader of the liberals, and wanted the voice of the people to be heard. He felt that Christianity would secure this. 7. The influence of the mission schools. These have done more than the government and all else to introduce Western civilization."

Mr. K.—"Men like Mr. Fukuzawa (the educator, and the most powerful unofficial man in Japan) insisted that if we were to have intercourse with foreign nations on equal terms we must have Christianity in Japan. We could not deal with Western nations without the ideas of Christianity. We must have English and education also, and we could get these most easily through mission-schools."

Mr. H.—"This impulse was unhealthy, arising from a political view of Christianity, the belief that the acceptance of Christianity was necessary to the Europeanizing process. The movement toward Westernization was general from the highest down to the lowest. It was a repetition of the era of Constantine. Itagaki patronized Christianity. Tho he did not accept it himself, his followers flockt in with only political and social aims. Young Japanese especially got the idea that Western nations lookt down on them as heathen, and without the rights of civilized people, and that the only way to counteract this was to become Christians. Prince Iwakura and his son, whom Sir Harry Parkes took through England in 1872, came home feeling the shame of idolatry deeply. Not yet having discovered agnosticism or modern scepticism, many of these men saw in

Christianity a rational religion, and turned to it as an escape from the shame of idolatry."

Dr. Imbrie and Dr. Alexander, who were present, made the final suggestion that the impulse began at a time when the parliament had not been opened; that that opening and the change of government absorbed the activity and life of the people, and the advantage which Christianity possest as an interesting phase of thought filling the whole stage was lost.

WHAT WERE THE CAUSES OF THE REACTION?

Mr. K.—"The reasons for the reaction, like the reasons for the impulse, were political. Leading men like Inouye and Ito, who had praised Christianity, changed their view, and even went so far as ostentatiously to visit Buddhist temples and go through the rites of worship. The people began to feel that the movement toward Christianity was extreme, that their hasty acceptance of Western ways and views was lowering the nation in Western eyes. A conservative feeling sprang up. A reaction against the West set in. Also the people began to think that Christianity was not adapted to Japan; it might do for Western nations. I think the desire of the people to have their own religion, and the feeling that Christianity is not suited, are real and sincere. It was supposed that the war would advance Christianity throughout the East. It operated otherwise. It was reported in Japan that Chinese Christians were not loyal, that they abetted the Japanese army and wanted it to win. On this ground the army and others feel that Christianity is bad for the land in which it is developt. It made the Chinese disloyal. It will make the Japanese so. Country or Christ? A man can not have two masters. The Japanese chose country. It is true that there were exceptional openings for Bible distribution and Christian work during the war, but these were only the final throbs of the old impulse, and have vanisht now."

Mr. O.—"This reaction is important and of wide influence. One reason for it is the nationalistic feeling. The conviction has grown up that progress should be evolutionary rather than revolutionary. The early movement toward Christianity and Western civilization was the latter. Intelligent Japanese have come to feel this, and are demanding that old history and traditions should not be torn up and thrown away. The Christians themselves are to blame for some of the reaction. They have misrepresented Christianity, leaving the impression that it is revolutionary in its character, and demands the uprooting of all the old traditions. Also the unbelieving common people look upon Christians as under the control of foreigners. Intelligent people even suspect that Christians have become Christians for temporal benefit, and so despise them. Again, missionaries have not studied sufficiently the character of the evangelists, preachers, and

native converts, and have not used them wisely. The missionaries have made mistakes in their methods, too. The people have gained the idea that Christianity was only a foreign thing, and in their reaction against foreign things which can not be made ours have swung away from it. Many things strengthen this idea. For example, when girls come out of mission schools their manners are displeasing to Japanese, and the way they put down their feet is barbarous. Once again, the influence of Buddhism has increast, even in high places. All through society the relations of the people to Buddhism are close. The whole social and family life rest on it."

Mr. H.—"The people who came into the Church through political motives soon found out what it was spiritually, and the demands it made, and dropt out. But above all else the money love has come in. Materialism and commercialism are engulfing the people. The passion of business is stronger than the spiritual desire. Also the rationalistic wave that swept over the country threw the Church on the defensive, and introduced an atmosphere of apologetics that slew the aggressive, life-molding movement of the Christians. The Church began to apologize and defend where it had demanded and besought. A good deal of this rationalism was due, and is due, to the government educational system and the literature sent out from government institutions attacking Christianity. The whole influence of the Imperial University is thrown against Christianity as a religion unsuited to Japan."

Mr. U.—"I do not think that there has been a real reaction against Christianity. Only the political and spurious forces operating in its favor have subsided. The chaff has blown away. Those who accepted Christianity on intellectual grounds, or with moral and spiritual faith, have stood firm. I do not think rationalism has had much influence. It was here to start with, and did not increase much. It arose from the defects of the old religions, and was the temper of the Japanese mind before we knew of Spencer and Mill. I think this influence has been overestimated. Indeed, Spencer did good here in demolishing our old materialistic rationalism, and teaching us social equality. He went so far that his Social Statics and Education were under the ban of the educational authorities. The real foe of Christianity was the old Confucian rationalism, and whatever real reaction there has been has been due to the revival of the old national religious ideals. On the whole, Christianity has steadily gained ground all the time. The people generally understand Christianity better now, and esteem it more highly. The original growth was unnatural. The Church is stronger and the present type of Christian is better. Tho numbers were larger then, Christianity is stronger now."

I suggested that it was the general testimony of pastors and evangelists that ten years ago the people were more zealous and earnest

workers than now in spreading Christianity. Did this not indicate a real reaction within the Church? Mr. U. replied: "That was not a real and true zeal. It was due to the attractive novelty of the new ideas: one God, the wrong and folly of idolatry, the Christian idea of marriage, etc. It was this fascination of novelty, not spiritual perception or love of souls, that drew us on. This was my own experience. That early zeal was excited, like the zeal of the stump-speaker in the campaign. We have a better quality now."

Mr. H. added: "That early zeal was mechanical and thoughtless. The people obeyed and imitated the missionaries. They went out and preacht word for word what they had heard. When they found that the words exprest more than they possest in their own experience, they dropt off, business threw its spell over them, and swallowed up their religious zeal." "Yes," continued Mr. W., a godly and universally respected pastor, "at first the people accepted obediently and without scrutiny the doctrinal teachings of the missionaries, but when German ideas came in, and the people found themselves in a conflict where they were unable to maintain or vindicate what they had so unhesitatingly accepted and taught, the wave of rationalistic influence swept into the Church."

"Well," concluded Mr. Y., "there has been a reaction. That reaction has been due to the revival of the old religions. And that revival has been the product of the nationalistic spirit which has revolted against the slavish imitation of the West, and has used the old religions as barriers against excessive Western importations."

"I almost think," said Mr. I., "that Christianity is too good for the common people. There is too wide an interval between its high spiritual truths and their minds and lives." Perhaps some of the reaction was due to this feeling.

THE PRESENT CONDITION OF THE CHURCH.

What is the present condition of the Church? as to spiritual life? as to Christian activity? as to doctrinal view?

1. As to spiritual life. Mr. H.—"There has been genuine progress. It is true that many are falling away, and that apparent zeal is decreasing. Materialism has weakened the hold of spiritual things. Many Christians have ceast to work, and their spiritual life has dwindled in proportion; but I believe there has been improvement."

Mr. K.—"I think so. Real Christians have deteriorated only a little. The great change is in those who were weak from the beginning."

Mr. I.—"When Christianity first came there was nothing to distract. There is much now."

Mr. U.—"I think that just now Bible study is reviving. A more true and just view of the Bible prevails. At first we took it whole on

the faith of others, without reason of our own or examination. I should be sorry to have Christians go back to that view. We are coming now to rest our views of the Bible on more reasonable grounds. I don't like the allegorizing method of Bible study. I wish we had in Japanese helps like the Expositor's Bible series. Our preaching is growing more Scriptural. It has been apologetic and defensive, about Christianity, the ethics of the Bible. Now it is more positive, and we preach the Bible truths direct. We have erred in the past in this matter."

"Do you think," I askt, "that there is any wide chasm between the relation of the Spirit of God to the prophet Isaiah and His relation to Shakespeare?"

"Yes," he answered. "Shakespeare is not religious, and has no respect for saint-like characters. Isaiah was quite different. His was a God-intoxicated influence. The difference between them is not one of degree only. It is a difference of kind."

"Is there much family prayer and Bible study?" I inquired.

Mr. W. answered: "Few families have family prayers—fewer than there were. This is a failing. There is less study in little groups. This also is a lack. Still the Scripture Union has 12,000 members who promise to read the Bible daily, and I think the people keep this pledge."

Mr. H. continued: "There has been improvement in Bible study. At the same time many laborers have come into the Church who have to go to work early and return late, and so neglect family worship. The Sunday-schools were for a time more successful than now. This was due to spurious motives."

Mr. U. added: "Our version of the Bible is poor compared with yours. The mere reading of it does not give us delight as the English Bible does you. Also we can't sing well, and have poor music. We can not make a joyful noise or melody in our hearts with Japanese music. So a 'Cotter's Saturday Night' is impossible with us. Christianity is developing Christian homes. Christian homes are recognized as superior. But we can not have Scotch family prayer life, because we have no such family life as the Scotch have. As to spiritual life, we have neither the words nor the idea save as Christianity has brought them. To speak of 'spiritual life' to the people without is wholly unintelligible to them."

"When Unitarianism came," said Mr. W., "faith was shaken by it all over Japan, and spiritual life accordingly became shallow; but by experience people learnt that there was no power or force in the Unitarian view, and they have come back to their old faith, desiring more spiritual life. In the recent meeting of our Evangelical Alliance there was much talk about coming back to the Holy Spirit and to evangelical teaching. Such talk has helpt us toward the Spirit."

2. As to Christian activity. "Does the average pastor in the Church of Christ regard his church as his field of work or his force for work?" I askt.

"My church is the former," said Mr. H., the pastor of the largest church in the country; "but it ought to be the latter, and I ought to regard it so." To this each one agreed for himself.

"I think we give as well as Christians in America," said Mr. U. "The average income of each man is about ten yen ($5 gold) a month. The average income of a family is double this. Last year the average gift per member was two yen. My church averaged fifty sen (twenty-five cents gold) a month per member. There are twenty men in my church who can conduct the prayer-meeting."

"I have ten who can do so, and who do personal work," rejoined Mr. I. "And I have twenty," added Mr. H.

"Is the idea of lecturing to Christians, or of leading them as a company in service, dominant among you as the idea of your ministry?" I askt. All agreed that the former was, but that the latter ought to be.

"Our converts come in through a network of influences," said Mr. U.: "family ties, friendship, relations, etc. We ought to work along these lines, using the people."

"It is better," continued Mr. Y., "to have volunteer workers than paid Bible women. Unbelievers trust them and their message more."

"Some of my people," concluded Mr. W., "invite friends to their homes during the week and some preacher, or I, will go and talk to them. These meetings are good for the growth of my church."

3. As to doctrinal view. Mr. H.—"The theological discussion has about died out. My church is satisfied with Bible talk. People honor more now the Bible and the Spirit and Christ."

Mr. U.—"For a long time the tendency, caught from America, was strong here to depreciate theology, or sound doctrinal thinking, and to exaggerate the emphasis on life dissociated from opinion. The influence of Bushnell and Abbott operated in this direction. Now the evangelical tendency is leading to an appreciation of doctrinal teaching and of the Bible."

"Yes," added another, "the people are tired of this, and want bread. We have talkt of all things under the sun, and are coming back now to the life which is meat and drink."

WHAT IS THE PRESENT SPIRIT OF THE JAPANESE?

Here all broke in together. "Industrialism," they said, "is the predominant trait of the day. The aristocracy of money is the new and highest aristocracy. The trader was once despised. He was rankt below the artisan and the farmer. The Samurai taught their sons to loath the touch of money as a low and defiling thing. Now

the merchant is rankt above the official, the great merchant above the noble. The spirit of money-worship is our most formidable foe. We want money to spend for better food, richer clothes, more pleasure. We are becoming a grasping nation. To what is it due? To the introduction of Western civilization, the opening of means of transportation, the desire for power. Money, wealth—this is the secret of national power." To this one or two demurred, declaring that it was only for material comforts that money was desired, which is true as regards the individual, but not the national movement.

"And national pride," they continued; "a false sense of honor as individuals and as a nation. This has been greatly enlarged by the war with China, but its real source was in Confucianism, and it was fostered under the feudal system for centuries. And national pride issuing in loyalty to the emperor and the country, has swallowed up democracy. There is a great deal of popular right and liberty talkt, but democracy is dead. Indeed, at the best it was mainly only a weapon used for attacks upon the government by the opposition. The weapon does not work well now. National pride also has issued in a revival of Buddhism and Shintoism. Christianity has stirred the old religions to new life by turning into them the spirit of patriotic defense and national loyalty. Also when the first intoxication of Western learning had past off, the people saw that learning was not enough, and nationalism turned them to the old religions. Besides, Christianity taught Buddhism how to work, with preaching, schools, summer conferences, Bible women, and all. Buddhism has adopted the whole machinery of missions. Commercialism and secularism on one hand, nationalism and patriotism on the other. These are the springs of Japan's present life."

"What do you think of us?" they suddenly askt. "You can judge us better. We want some one from without to judge us justly and severely. Tell us your opinion."

"Well," said I, "I think—" but what I think is another chapter. This chapter was to deal with what some Japanese—intelligent, honest, and clear minded, and differing somewhat among themselves—think of themselves. Besides, they may have changed. Japan has her face toward those Western nations over which she sees the sun rise. Those who would see her future with her must look toward a brightening and not a fading light. And who can see certainly facing the sun? And yet may she not wheel back toward the dimming light again? God forfend! But who knows, and who, meanwhile, cares to describe as fixt a swift-swinging pendulum? "What would you like to have a friend of Japan say in America," askt I, "when the charge is made that Japan is changeable?"

"You can say nothing," they replied; "the charge is true. Our hope lies in it."

A LIGHT IN DARKEST LONDON.

THE STORY OF THE GEORGE YARD MISSION.

BY "PEARL FISHER."

The "Nestor of Home Missions," as Mr. George Holland is commonly regarded, is almost as well known in the United States as in England. Hosts of American visitors find their way to this famous evangelical center to interview the grand old veteran, and to study for themselves the remarkable cluster of Christian and philanthropic agencies which have grown up behind him.

The locality in which Mr. Holland labors is one of the poorest and most dense in London. It is not now, however, the Whitechapel of olden times, nor even of forty-three years ago, when, in response to the marvelous leadings of the Lord, these institutions were first begun in humbleness and obscurity. From time immemorial, Whitechapel has been the dumping-place of the crime of the country round about, a place of refuge for the worst desperadoes, criminals, and the viciously inclined. Even forty years ago when the work was first started, the district was infested by multitudes of the most depraved and dangerous classes. Almost every house was a den of thieves and harlots, while most of the public houses were common resorts of gangs of sharpers and criminals of all kinds. Part of the present mission buildings actually stand on the spot occupied for nearly two centuries by a tavern called the "Black Horse," one of the most notorious of such dens. It is said to have been labyrinthed by secret exits and cunning contrivances to facilitate the escape of fugitives from the law. For many decades these baffled the ingenuity of the detectives, but at length strong measures were adopted; the license of the tavern was canceled, and this nest of crime was finally swept away.

"Thus," as has been said, "the headquarters of the George Yard Missions are pitcht on an extinct volcano; the main block being built on the site of an ancient distillery, and the shelter on the ground formerly occupied by the infamous 'Black Horse,'—that rendezvous of highwaymen, robbers, and murderers." Traces of these evil days lingered long on the premises. A large drain-pipe gave much trouble by repeated stoppages. It was found to be choked with empty purses, which had evidently been snatcht from passers-by, rifled of their contents, and thrown on the roof. In the early days of the mission the women of the courts around would suddenly all blossom out in new print dresses, "all of a pattern," as the result of a raid upon some dry goods store. The second day on which Mr. Holland first visited the scene of his future labors, a policeman, with kindly intent, tapt him on the shoulder, and said, "Do you know where you are going, Sir?" "Yes, I do," was the reply. "Very well, all that I can say is that

many gentlemen have gone down there, who have never appeared again, and I thought I must warn you."

Happily this state of things has now past away. Poor as the district is, visitors of to-day may venture into it with safety. Criminals are far from extinct, but law and order have the upper hand. At one time the cry of "Stop thief," might resound fifty times a day in High Street, now it is of rare occurrence. It might not, however, be advisable, even yet, for a visitor to flaunt a gold chain or sparkling jewel in the hungry eyes of the hanger-on of Whitechapel or Mile End Waste. But the change from former days is marvelous, a change which has undoubtedly been largely brought about by the beneficent operations of the George Yard Ragged School Mission, and similar institutions. During the great dock strike which shook London to its center, the strikers—gaunt, grim and desperate—were marching *en masse* past the mission premises, when a socialistic leader, who stood watching, turned to Mr. Holland, and said, "Do you know what keeps these men from sacking London?" "What do you mean?" was the reply. "Only this, it is the influence of such missions of mercy as yours." All thoughtful, observant men know that this witness is true.

It may be interesting and instructive to recall the origin of this noble and useful work. God still selects and trains men of His own choosing for His service in special spheres. It was so in this case. Into this region of crime and shame and misery there came, forty-three years ago, a young man wholly without thought of any special labor among the poor. His purpose was to "read" with the incumbent of an adjoining church, and so prepare himself for ordination to the ministry of the Church of England. But God had other plans for George Holland. Introduced into Whitechapel, seemingly by chance, he saw things of which he had never dreamed as possible in London. His heart was deeply moved at the sight of youthful depravity, neglect, and suffering which he saw on every side. The burden prest upon his soul, and without thought of any future vocation, he was led — toucht in some degree by that compassion which welled forth from the heart of our Lord when he wept over rebellious Jerusalem— to gather around him a few ragged boys that he might instruct them intellectually and morally. Unpromising material they undeniably were. Board schools and Sunday-schools were alike unknown to them. Discipline they scouted; lessons they abhorred. Suspicion and distrust were deeply rooted by daily contact with lawless and cruel men. With such boys force was of no avail to improve their condition. If anything was to be done for them, it must be by the constraint of love. To mission-workers of to-day this is a truism, but the young pioneer of forty years ago had to learn it by experience. Toilsome and tedious was the task, but love and patience prevailed. Rude, rough, and reckless as his first boys seemed, heartbreaking and

hopeless as their condition appeared to be, the youthful but earnest worker was enabled by God's help to persevere until he gained their affection and confidence. So completely did he win them that they walkt to North London twice a day to escort him to and from Whitechapel. Nor did this clamorous body-guard escape public notice. The dwellers in that quiet neighborhood in North London were at first alarmed at the invasion of these fifty Whitechapel urchins, but soon found that they had no evil intent. These early and unorganized efforts were far from fruitless. God gave His young servant much encouragement, so that to-day in many parts of the world there may be found godly and prosperous men, who owe their well-being to these early endeavors in Whitechapel.

Mr. Holland soon found that his whole time must be given to this work, and he settled down to labor permanently among the outcast and neglected, the ragged and wretched boys and girls of East London. The highways, courts, and alleys of Whitechapel were scoured, bringing together the most motley and grotesque assemblies it is possible to imagine. Crowds of ill-fed, ill-clad children were collected, of whom scarcely one in five boasted shoes and stockings. This "raw material" had a kind of magnetic attraction for George Holland, to mold and shape it for God, to gain and polish these rough diamonds for his Master became the aim of his life. He made many and great personal sacrifices in order to devote himself to the rescue of these neglected children, and to point them to that Savior of whom they knew as little as the "untutored Hottentot." But from that time his days have been devoted with singular assiduity and simplicity of purpose to the service whereunto he so manifestly was called.

Work of this kind must grow—it is the law of life. A little dismal room was secured in George Yard for the first class of rough boys; but the children thronged in, and ere long provision had to be made for them. This necessitated a new departure. More workers were needed, for one man could not do it all. More funds were required to furnish suitable accommodations and appliances. Both of these needs were left with God, and both workers and funds were provided as they were required. Mr. Holland says:

"Nothing has been more remarkable in the whole history of the mission than the way in which every lack has been met——often it has seemed nothing less than miraculous. Funds have come, we know not how; workers have been raised up, and we can only look on them as sent of God. We have been wonderfully favored with devoted workers, belonging to all ranks of society. Peeresses have been amongst our most energetic teachers. Men of high rank have taught in the classes, side by side with humble costers and work girls. Some who in later years have done noble service for God, first caught the enthusiasm in our East End Mission rooms. We can never forget the service rendered by the Misses Beauchamp and their devoted brother, now an honored

missionary in China. Nor is this singular in our experience. We have had help from those moving in Royal circles, while ladies of exalted rank have regularly conducted Bible classes, traveling in some cases from distant country seats on purpose to meet their class, and returning home again in the evening."

Mr. Holland tells the following incident showing God's care for those who trust Him:

One very cold February morning, when the snow lay thick on the pavement, about 350 hungry and half-clad children stood outside the George Yard Mission school. The newspapers that morning had publisht the sad news about the distress that existed in East London, and stated that some had perisht from want and exposure, and that many more were starving.

I left home earlier than usual, so that the children should be admitted into the lodge room, and be able to warm themselves by the fire. The door was opened and the children were admitted, but most of them were crying from hunger and cold. I was without money. To whom could I turn but to the Lord. We knelt in prayer, and told God about our distress. We waited, but no food came. 12 o'clock, 1 o'clock came, and still no food. At 2 o'clock a poor girl (carrying a baby in her arms, its little head drooping) said: "Please, may I go and ask my heavenly Father for food?" She retired, and on returning said: "I think He has heard me." But 3 o'clock came, and still no food. At 4 a loud knocking was heard at the door. Outside was a large wagon in charge of a gentleman, who askt:

"Do you want any food?"

"Yes."

It took four men to lift down the large can of good hot soup from the wagon, and carry it inside the mission room. The gentleman left without telling his name or how he came to bring the soup, or where he came from, and bade me ask no questions. He would send for the can. "You will find that it is coarsely made," he said; "we had no time to cut up the vegetables; you will find whole onions, carrots, heads of celery, plenty of meat."

The children were sent home for basins, and returned with divers kinds of utensils; flower-pots, with the hole stopt by a cork, broken cups, jars, saucepans, tin cans—anything. While we were in the midst of serving out this welcome meal, the gentleman returned, and said, "You can not do without bread." He handed me a card, on which was written a large order on a bakery near at hand. When askt how he knew that we were in need of food, he replied:

"At 9 o'clock this morning I was reading about the distress in the papers. We had some broken food in the house, meat and vegetables were purchast, roughly prepared, and made into soup. After having put it into the can I started for Whitechapel and called at the baker's shop, where I purchast the bread, and askt if they knew of any one who would like to have the soup. They sent me on to you."

The "Children's Earl," the great and good Lord Shaftesbury, identified himself in a special manner with George Yard, spending hours there in a most simple and homely way, making himself perfectly free and happy with the poor children, and speaking constantly of Mr.

Holland as a personal friend. "I had rather," he said, "be George than ninty-nine hundredths of the great dead and living." The Earl's diary has many such references to George Yard Mission, and "that inestimable man, George Holland." Many tokens of his regard may be seen at the mission, where also are loyally cherisht two precious volumes sent by her Majesty, Queen Victoria, and inscribed with her own hand. There are other gifts inscribed from H. R. H. the Duchess of Teck, and from her daughter, Princess May, now the Duchess of York. These facts are referred to, simply to show the way in which God has acknowledged and supported this work. To omit them would be to miss one characteristic feature of the institution, in which rich and poor have very happily been brought together in a way helpful to both. It may also be recorded that in this East End Mission to the poor and outcast, some of the rich and noble have been converted to God.

The work which began with the children soon included their elders. In early days these were hard to reach. For a long time they refused even to come into the mission rooms. But Mr. Holland would not be discouraged. He hired a little room in a blind alley, and there began to hold meetings for them. All the light they had was from two candles stuck in the necks of bottles. These meetings went on very well, until one evening the floor caved in with the unaccustomed weight. The landlord, a Jew, then built a small hall, into which were gathered many of the most wretched and degraded.

Meanwhile the work at the central mission was growing as the children flockt in and workers were raised up by God. Day-schools were started for the illiterate children, and are yet maintained with great efficiency. Only a short time ago, in paying a visit to these schools, I found every seat occupied by children of the most neglected and destitute class, who, while learning the rudiments of arithmetic and letters, were also being educated in Christian love, cleanliness, and obedience. The same type of children throng the Sunday-schools, morning, afternoon, and evening, each Lord's day. More than sixty thousand children have past through these schools, and the number of the redeemed who have been gathered there, no man can name. Innumerable testimonials might be given of those who have past in to see the King, and of others who are still serving Him as pastors, missionaries, evangelists, teachers, and Christian men of business.

Dwelling among his loved children, daily observant of their needs and temptations, Mr. Holland added a host of useful agencies, each with its definite aim. These include industrial and sewing classes for boys who have never learnt to use their hands; sewing classes for girls and women; boys' clubs, to keep them from the evils of the streets; Bible classes for old and young; games and recreation classes for the little ones; free meals and other well-devised plans for feeding

the hungry and clothing the naked. It is the boast at George Yard that no really destitute child is ever sent away hungry. Moreover, homeless and friendless waifs frequently turn up, and these are sheltered, taught, and cared for, until friends are found, or they are ready to earn their own living. There is also a crèche (or day nursery), and never does the veteran superintendent seem more happy than when among his babies, who throng the airy nursery, as merry with their toys and nurses as the day is long.

The work among the young people—particularly in behalf of young working-girls—has assumed large dimensions, and has been the means of saving hundreds from treading the path of sin and shame. Classes, clubs, and reading-rooms are provided, and the crown was put on this branch of the work not long ago by the opening of the beautiful Kinnaird Room as an evening resort for working-girls.

The evangelistic services at the mission are deeply interesting by reason of the poverty of those who attend. In few places in London can such an audience be found. Five or six hundred of the poorest of the poor may be seen gathered here any Sunday evening. They listen quietly to the Gospel, plainly and faithfully spoken, and the services have been much owned of God. But in addition to this, the Gospel is also carried to those who will not come to hear; workers go even into the common lodging houses, the last miserable resort of the fallen, the sinful, the self-destroyed. Great difficulty was found at first in entering these places, but now a welcome is given to the workers who are brave enough to face such unutterable abominations of a common kitchen that they may have an opportunity to tell of the love of Christ to those weak and wandering sheep. Open-air preaching is now regularly carried on without interruption or difficulty; but in the pioneer days the open-air preachers—often Mr. Holland by himself—had to endure much fierce opposition, and to stand fire in the shape of old boots and bottles, decayed vegetables, and many viler missiles. The people now listen respectfully and willingly.

The master-vice of Whitechapel being intemperance, the mission has all along put Gospel temperance well to the front, and for many years a special woman missionary has been at work, going from house to house among inebriate women. Many, formerly slaves to strong drink, have, by patient endeavor and tireless watchfulness, been freed from slavery to this accurst and soul-destroying habit. A weekly meeting is held for the reclaimed drunkards, and their testimonies and fervent prayers for others still enslaved, are singularly inspiring, tho often decidedly unconventional. There are also bands of hope and total abstinence societies vigorously and effectively at work.

Far away from dingy Whitechapel, but connected with this work, a beautiful colony has been establisht by the generosity of Lady Ashburton on her estate at Addiscombe. This colony includes the "Mary

Baring Nest," for ailing children; the "Louisa Lady Ashburton Rest," for worn out and convalescent parents; and the "George Holland Dovecot Home," for mothers and infants. To these has lately been added an iron room for evangelistic and other services. All these were erected and are maintained by her ladyship on behalf of Mr. Holland's poor. Moreover, H. R. H. the late Duchess of Teck regularly received, two by two, poor women, for three weeks at a time, at her cottage near the White Lodge, in Coombe Wood, her usual residence. Another branch is the Training Home for Motherless Girls, now situated at Addiscombe, but originally opened by Miss Marsh and her sister, Mrs. Chalmers, at Beckenham. Large numbers of friendless and endangered girls have past through this home, and are now in service or in homes of their own. Still another beautiful holiday home for poor children from George Yard was erected by Mr. H. Barclay at Great Bookham, in memory of a dear friend, and in place of an expensive monument. But, indeed, the story of such love gifts is well nigh endless. At the mission center itself block after block has been added, as need arose, by stewards of God, who have been content to remain unknown. To attempt to chronicle all the tokens of a Father's loving hand, which have signalized the history of George Yard, would be a hopeless undertaking. From first to last it has been evident to all beholders that working in the line of the Divine purpose, the blessing of the Lord has rested upon it. Trials of faith, failures, and disappointments have not been lacking, but out of them all God gave deliverance. Like that other veteran of faith, George Müller, George Holland has proved afresh in the eyes of men that he who trusteth in Jehovah shall not be put to shame.

THE CENTRAL AMERICAN MISSION FIELD.

BY REV. C. I. SCOFIELD, EAST NORTHFIELD, MASS.,
Secretary of the Central American Mission.

Central America is a mission field with which even the Christians of America are little acquainted, altho it is so near, so needy, and so white to the harvest.

1. Look first at THE FIELD.—The beautiful and fertile region, extending from the southern border of Mexico to the Isthmus of Panama, is divided politically into the five republics of Honduras, Guatemala, Salvador, Nicaragua, and Costa Rica. Altho they differ in extent of territory and in population, these republics are very similar in climate, products, religion, customs, and language. In all these respects the whole region may, for the sake of brevity, be considered in this article as one. The climate varies, according to alti-

tude, from extreme heat along the low-lying coasts to a delightful mildness upon the high table-land which, rising here and there into mountains (mostly of volcanic origin), extends throughout the greater part of the interior. As might be supposed, the coasts are malarial and unhealthy, while the central plateaux are salubrious, and, tho somewhat enervating because of the absence of frost, are free from epidemic fevers. Fortunately, by far the greater part of the population is gathered upon the highlands. Here the capitals of the republics are situated, and here the industries of the country are carried on. Few, if any, mission fields offer less climatic resistance to evangelization than the five republics of Central America.

The means of transport are for the most part very primitive. Of the capitals, only those of Costa Rica and Guatemala are reacht by rail. Merchandise is transported by ox-carts, pack-trains, and, to a limited extent, by boats on the rivers. This condition is evidently upon the eve of a great change. The enormous resources of the region, in fertile lands, rich mines, quarries, and forests, and the contiguity of this undevelopt wealth to the United States, will insure the penetration of the country by railroads at no distant date. Doubtless the construction of the Nicaragua Canal will enormously stimulate the construction of railways. It should be needless to point out that the very imminence of such development, with its sure influx of irreligious wealth-seekers, is a most imperative call to the immediate evangelization of the country. The missionary should for once go before the trader.

The areas and populations of these republics are, as nearly as can be ascertained (for census returns are most imperfect), as follows:

	Area.	*Population.*
Guatemala	63,400 square miles	1,500,000
Nicaragua	49,200 " "	420,000
Honduras	43,000 " "	431,000
Salvador	7,225 " "	800,000
Costa Rica	23,000 " "	280,000
Totals	185,825	3,431,000

This population is made up of a few whites, mestizos (mixt white and Indian), some West Indian negroes, and the aboriginal Indians, who form at least one half of the entire population.

When the Central American Mission entered this field, but little authentic information regarding the aborigines was attainable. From the first the Central American Mission felt a peculiar responsibility toward this portion of the population, but it soon became evident that plans for their evangelization could not be intelligently formed without more accurate and detailed information than was available. Living for the most part in the forests and mountains, far from the towns, and often accessible only by obscure footpaths, it was seen that the desired knowledge concerning these tribes could be

acquired only through laborious, costly, and dangerous explorations. At this juncture Robert Arthington, of Leeds, England, came forward with a proposal to bear the entire expense of the needed explorations. The late Rev. H. C. Dillon, of blessed memory, who, exhausted by exposure and unceasing toil, now sleeps at El Paraiso, Honduras, was detailed for this formidable task, which his life was spared to complete.* As a result of the Arthington explorations, the mission is in possession of accurate and detailed information regarding these Indians, their approximate numbers, tribal or other organizations, the degree in which (if at all) they have been degraded from their



A GROUP OF GUOTOSO INDIANS. CENTRAL AMERICA.

simple, primitive religious ideas by contact with the profligate superstition which in Spanish America passes for Roman Catholicism, their habits, locality, and many other particulars necessary to the planting of missions among them.

The explorations develop a most interesting and wholly untoucht mission field, and enough has already been done among these aborigines to demonstrate their eagerness for the Gospel. Some of the tribes are extremely degraded, and, except in respect of cruelty, which is not a characteristic of any of them, it may be said that Africa itself holds no more absolute heathen than these at our very threshold.

* The results of his toil and of the Christian liberality of Mr. Arthington, were in part publisht in THE REVIEW for March, 1896, in the article entitled, "The Indians of Central America."



THE MAIN HALL OF WATER STREET MISSION.



THE WATER STREET MISSION (EXTERIOR).

As regards the other two classes—whites and mestizos—it may be said that the whites of education and intelligence have, in large measure, practically ceast to have any faith in Romanism. The shameless profligacy of so many of the priests, and the childish superstitions taught by them to the people, disgust and alienate the educated classes. Their peculiar peril is that, knowing no better form of Christianity, they lapse into open atheism, or, at best, agnosticism. These, too, will hear the simple Gospel. The agents of the American and of the British and Foreign Bible societies find a ready sale among them for the Word of God.

The mestizos, especially those of the villages, are commonly fanatical followers of the priests. From them comes the persecutions —never as yet bloody or severe —which converts must encounter. And yet among these conversions are of constant occurrence.



INDIAN WOMAN GRINDING CORN.

2. THE CENTRAL AMERICAN MISSION was formed Nov. 14, 1890, in Dallas, Texas, by four Christian men: Luther Rees (who has since entered the ministry), Ernest M. Powell, William A. Nason, and the writer offering themselves in prayer to promote the evangelization of Central America. Some two years previously the writer had become convinced that our Lord's words in Acts i: 8 constituted not only a command to evangelize the world, but also a very definite plan of campaign, namely, to cover the inhabited earth by ever enlarging circles from centers, of which Jerusalem was indicated as the first. It was felt that the confusion and evident lack of plan in contemporaneous missionary effort were largely due to palpable departure from the method thus laid down by our Savior. And, further, that while this confusion was probably now irremediable, the central idea, not to overleap unevangelized territory, might be made to govern new enterprises. At this time a paragraph in William Eleroy Curtis' "Capitals of Spanish America," called attention to the unevangelized condition of Costa Rica, and an investigation of the whole Central American field revealed the surprising fact that, excluding British Honduras, and the work of the Moravians, limited to the Mosquito Indians of Nicaragua, the only systematic effort to carry the Gospel to that vast region was the small mission of the Presbyterian Church (North) in Guatemala City, and the work, at Port Limon, Costa Rica, of that devoted servant of God, Rev.

J. H. Sobey, under the auspices of the Jamaica Baptist Missionary Society. It may be well to say here, that Mr. Sobey's self-denying work continues under great blessing, and deserves and should receive the liberal support of Christians in the United States. The prosperity of Jamaica has been greatly checkt of late years, and it would seem a manifest call to the great Baptist Church in the United States to come forward now to the help of that work.

Central America, then, was seen to be *the nearest unevangelized country to any Christian in the United States.* Thirteen boards and societies were at work in Mexico, and the next circle swept through Central America. It was greatly desired not to multiply missionary agencies, but conference with some of the larger denominational boards made it evident that with the burdens already pressing upon them, they could give us no definite hope of an adequate Gospel invasion of this land so near and so needy. It seemed, therefore, that under God there was a manifest call to do all that might be done outside the usual channels. A council was formed composed in the first instance of Luther Rees, Ernest M. Powell, William A. Nason, and the writer, (then all of Dallas, Texas), to which was subsequently added Judge D. H. Scott, of Paris, Texas, now treasurer of the mission. In the earnest desire in no way to invade the constituencies of the boards it was resolved never to take collections nor make public appeals for money. Further, the essential basis of the mission fixt its character as undenominational, evangelical, and evangelistic. The purpose is rather to carry the Gospel to every creature in Central America than to plant Christian institutions, or even churches. It is felt that these will surely follow the introduction of the Gospel. The entire time of the missionaries, and all of the funds contributed, are devoted to evangelization. The expense of administration is insignificant. No office-rent or clerk-hire is paid, the work being gladly done by the members of the council.

The organ of the mission is the *Central American Bulletin,* publisht quarterly from the office of the mission in Paris, Texas.

Work was begun in February, 1891, in San Jose, the capital of the republic of Costa Rica. The Rev. and Mrs. W. W. McConnell, of St. Paul, Minnesota, were the pioneer missionaries, and were accompanied to the field by Ernest M. Powell, Esq., of Dallas, Texas, as a deputation from the council. From the very first day the manifest blessing of God has rested upon the labors of the missionaries, and it has been abundantly demonstrated that as no mission field in the world is more needy, so also, none is more promising than Central America.

Twenty-four missionaries, of seven denominations, have been sent out, of whom three have fallen asleep. Five are now under appointment, whom it is hoped soon to send to the front. At least fifty

additional missionaries could at once be posted in commanding strategic centers in the five republics, from which surrounding villages could be evangelized.

The religion of the country is, speaking generally, the most debased form of Romanism to be found anywhere on the earth. Pages could be filled with instances of its degrading superstition and idolatry. Doubtless, even among these are to be found true Christians, but they are so in spite, rather than because, of the influences about them.

Vast numbers, however, of the Indians are measurably untainted by this superstition, and are open to direct Gospel influences. The people of Central America are a noble and interesting race, amiable, well mannered, honest, and hospitable. All religions are tolerated and protected, as in Mexico. The language everywhere spoken is Spanish.



A CHRISTIAN FAMILY OF CENTRAL AMERICA.

Since ground was broken in beautiful Costa Rica, our missionaries have been establisht in all of the republics, except Nicaragua, and this republic has been visited.

In closing I venture to ask the earnest prayers of the readers of the REVIEW for the council, the missionaries, and the treasury of this mission. It will be a joy to send further particulars to any who are interested to inquire.

"Where with us is the spirit of Paul, who when he spoke of those that were enemies of the Cross of Christ blotted the page on which he wrote with his tears? We know the heathen are perishing, and yet we go about our ordinary avocations as though there were no such thing as perishing people, and as though we could not do infinitely more than we are doing to try to save them."

ISABELLA BIRD BISHOP.

GOSPEL TRIUMPHS IN MEXICO.

BY REV. WILLIAM WALLACE, SALTILLO, MEXICO.
Missionary of the Presbyterian Board of Foreign Missions.

In the days when English pirates sailed the Spanish main, the town of Acapulco was one of the great ports of the world, and the galleons freighted with spices and silk from China and the Philippines contributed largely to the glory of Acapulco's annual fair. As the scene of persecution and martyrdom it will also have a tragic interest in the history of evangelical missions. The little chapel of San Diego is now a mere rubbish heap, against which the waves of the harbor dash with dirge-like sound. It is but partially protected by the remains of the old adobe walls, which are still spattered with the blood of the saints.

When, in August, 1895, I wended my way, under the blazing sun of the tropics, to the site of this ruined chapel, and as I stopt to gaze, the veteran form of Don Procopio Diaz came up before my mental vision, and I seemed to hear his tremulous voice recount again the story of the Church and of that fearful night:

"It was some 20 years ago, in 1875, that I and my friends got hold of some copies of the Bible, and became convinced that the Gospel was the power of God unto salvation. We began to hold meetings in my house in the name of the Lord Jesus. I had previously held the office of chief of police, and during the wars of reform had risen to the rank of colonel in the Liberal army. At this time. however, I was in business, and had set up a small printing press to defend the ideas of the Liberal party. Feeling the necessity of further instruction, we determined to apply to Mexico City, where we understood some American missions had already been establisht. Being appointed commissioner, I at once saddled my horse, and started out on a nine days' journey over the rocky crests of the Sierra Madre, and along the trail of watercourses, until I reacht the capital of the republic. After seeing several of the missions, I succeeded in getting Rev. Mr. Hutchinson, then in charge of the Presbyterian work, to accompany me to Acapulco.

"On reaching the coast we were greeted with enthusiastic 'abrazos' (embraces) by the brethren, and immediately began to hold nightly services in the little chapel by the sea, which we had secured for the purpose.

"Our enemies, however, did not long remain idle. Those distant coasts had not yet been brought within the circle of the firm application of the laws of reform. Our governor, Don Diego Alvarez, belonged to a reactionary family, whose motto had ever been, '*Bajo la desconfianza vive la seguridad*' (Safety lives under the tree of distrust). The parish priest, being assured, in an unofficial way, that any killing of Protestants would be winkt at by the local authorities, laid his plans accordingly. He hired a band of Indians from the adjoining sierra, whose life of cattle lifting and incidental murders fitted them for the task, to surprise the disciples

while engaged in worship. The Indians were filled up with *mescal* (Mexican whisky), armed with the terrible double-edged *machete*, and dispatcht to their work. Watching the opportune moment when the little company were engaged in prayer, the murderers leapt into the chapel, and began to strike right and left. Many escaped, including Mr. Hutchinson, who was detained that night at his house by sickness, but many others were killed, and still others were frightfully wounded."

An eye-witness of the scene, then collector of port-customs, said to the writer: "I was meeting with my brother Masons at our regular lodge meeting that night. When word was brought us of the massacre, we immediately adjourned, and marcht in a solid body down the street toward the chapel to see what aid we could render. On arriving we saw the blood trickling in a stream over the door-sill into the street, and on entering began to care for the wounded, as the assassins had already fled."

The object of the massacre, which had been to terrorize and break up the new movement rather than to destroy the lives of all the members, accomplisht its immediate purpose. The surviving members, being unable to obtain any guarantee from the State government, emigrated, some going up the coast, and others moving to Chilpancingo, now capital of Guerrero.

Here again the blood of the martyrs proved to be the seed of the Church. Don Procopio and his brother began to work actively among the people of Chilpancingo. Altho they were falsely imprisoned for some alleged crimes, they began such an active work of evangelization among the prisoners, that the authorities considered it wiser to set them free again. A strong church was organized, which still meets in a house of worship fronting the central market. Two of the elders were eye-witnesses of the martyrdom of their brethren. Chilpancingo soon became a center of light for all regions round about, and thus again proved the conquering power of the Gospel.

Arcadio Morales, the Moody of Mexico, stands to-day as a prince among the native ministers of the various denominations. His life history is a serial story, illustrating the power of the Gospel to convert the heart, develop the intellect, and build up character. Mr. Morales, like many others, was converted by the reading of the Bible, and by convincing himself that Roman Christianity has widely departed from its teachings. He at once gave himself to preaching, and two years ago celebrated the silver anniversary of his entrance into the ministry. Almost the whole of this period has been spent in Mexico City, where he has done a work very similar to that of Robert W. McAll in Paris. Altho he has never had a college or seminary education, he has become a great preacher, and has mastered the main doctrines of revelation. Very independent in his ideas, and not

always in accord with the missionaries, but coming yearly into more cordial cooperation with them, he has developt a local work which promises in the near future to be practically self-supporting.

Like every true pastor, he dearly loves the children, and it has been his custom, besides superintending the Central Sabbath-school, to give weekly Bible talks in the mission day-schools establisht among the poor of the city. This work among the children has developt in him a clearness and simplicity in the interpretation of the Bible and a large fund of illustrations, which are not usually found among Latin-American people. These characteristics have contributed largely to his wonderful success as an evangelist.

He early appreciated the value of a trained eldership, and his labors in this direction have been so successful that he carries on several chapel missions in different wards of the city, under the voluntary superintendence of these elders. They are as devoted to their chieftain as the marshals of Napoleon were to their general.

It is, however, during the past four years that he has attained fame among all the churches as a revivalist. As director of the Presbyterian Theological Seminary at Tlalpam, a suburb of Mexico City, I was led to believe that the boys would be greatly helpt by a sermon from Mr. Morales on "The call to the ministry." He accepted the invitation, and the Holy Spirit accompanied his preaching with such power that a revival began among the students then and there, and they remained in prayer and confession till 10 o'clock the following morning. This was the beginning of Mr. Morales' revival work. The students have never forgotten the new view they received of the stewardship with which they had been intrusted. The larger part of them are still engaged in self-denying and increasingly useful service in the ministry.

Mr. Morales afterward accepted an invitation to hold services among the students of the Methodist College for Men and Women at Puebla, and as a result some fifty profest to have entered the kingdom. Ever since that time Mr. Morales has been in the habit of holding special revival services in different parts of the republic, among different denominations, and at various kinds of religious gatherings. In November of 1897 he was invited to cross the border to Laredo, Texas, to conduct meetings among the 10,000 Mexicans who are citizens of our own country. The evangelistic work is in addition to his pastoral duties, and in spite of a chronic infirmity which forbids much physical exertion or exposure to the heat of the sun. May he long be spared to Mexico and to the Church militant!

Inés Mo-ré-no, the plowman evangelist, is simply a countryman. His life has always been that of the ranches, and he covets no other. His garb since he became an evangelist is just what it was when he

raised crops of corn, or brought his burros laden with wood to the markets of Zacatecas. His *hua-ra-ches* (leather sandals worth 25 cents) have never been exchanged for shoes; his leather pantaloons, slit down the sides, are much more suitable than cashmere for traveling over the cactus-covered plains; and his peakt sombrero of *pe-ta-te* (slit rush) protects his head much better than would a more civilized-looking hat.

He was converted sometime in the seventies, when Messrs. Phillips and Thomson began their work in the mining city of Zacatecas. The priests, in order to frighten their ignorant parishioners from hearing the Gospel, had graphically portrayed the American missionaries as incarnations of the evil one himself. Inés, in common with his neighbors, had been told that as soon as the Protestant preachers opened their mouths to utter their heresies, sulphurous flames issued out of their mouths, horns appeared on their foreheads, and cloven hoofs took the place of feet. These stories served simply to arouse the curiosity of our friends, and they determined to see for themselves the disreputable séance. Leaving their burros in a *mesón* (caravansary) they slipt over to the hall where services were being held. They were astounded to hear the sound of beautiful hymns and the preaching of the love of Christ by men of like passions with themselves.

The ranchmen understood at once that their priest had lied, and they felt that the Gospel which these strangers preacht was what these priests had denied to them.

Inés Moréno at once secured a Bible, and set to work to study it with the help of the slight knowledge of reading which he had acquired as a boy. As I knew him, he had long been a devoted Bible student, an earnest worker among his neighbors, and an earnest Christian. During these latter years he has spent most of his time evangelizing the villages in a large circuit in the neighborhood of his old home; sometimes on foot, sometimes on horseback. One year he reported more conversions than any other member of Presbytery. I shall long remember the spiritual talks which we had together on winter evenings in the mission-house, or when out on a trip to some of the ranches. His knowledge of the great doctrines of salvation and his deep spiritual experience seemed to lead one to a sense of being in heavenly places in Christ Jesus.

These examples are but a few specimen pages from the unwritten history of the triumph of the Gospel in the hearts of our Mexican neighbors across the Rio Grande.

II.—MISSIONARY DIGEST DEPARTMENT.

COMITY IN MISSIONS.*

BY THE BISHOP OF NEWCASTLE, ENGLAND.

What does "comity" in Missions mean? It obviously is a misnomer to those who believe that there is no common ground between the Church of England and other Christian bodies, for it implies a relationship at least of courtesy and friendliness. But it has a doctrinal basis, which I shall state under two heads. (1., When in the presence of heathenism two missionaries belonging to different Christian bodies can agree in heartily and thankfully saying, "We love Him because He first loved us," there is an agreement of faith which no outward differences, however important, can frustrate. In other words the holding, in its natural sense, of the great Christian doctrine of the Trinity, involving the doctrines of the Incarnation of our Lord Jesus Christ, very God and very Man, constitutes a bond of union so strong that, in the presence of heathenism, differences, even of doctrine, are small in comparison. (2.) Baptism in the name of the Father, the Son, and the Holy Ghost, by whomsoever administered, implies incorporation into the one Church of our Lord Jesus Christ, so that no question whether any particular body of Christians does or does not constitute a valid branch of the Church can so unchurch the baptized Christian as to represent him as outside the Church of Christ. Admission by baptism into one society, however divided that society may be, and the holding the one faith in the Father, the Son, and the Holy Ghost, seem to me the doctrinal basis of missionary "comity." From this basis of doctrine I proceed to explain and illustrate three forms which such comity may take.

AUTHORITATIVE STANDARDS OF FAITH.

A community of faith must be based on some common authority, and those who differ as to the interpretation of the authority may yet combine in their reverence for it. Their reverence for the standards will naturally lead them to see if, as a pure matter of scholarship, they can not agree in the translation of the sacred writings into the languages of the people among whom they work, and union in translation when the work is done in profound reverence for the original, will constitute a bond of union that the heathen can not fail to recognize. The Hindus and Mohammedans have numerous sects, but they agree in the reverence for the Vedas and the Koran respectively. The divisions of Christendom do not perplex them as much as might be imagined in England, but what would perplex them would be a division of Christians as to the authoritative standards and the circulation of translations of the Christian sacred writings different in material points. From this babel we have been mercifully delivered, mainly by the efforts of the British and Foreign Bible Society, which has thus helpt on missionary comity, and removed a stumbling block that would have imperiled the advance of Christianity.

TERRITORIAL DIVISION OF WORK.

Subject to certain modifications the principle followed by missionary societies, with the flagrant exception of the agencies of the Church of Rome, of abstaining from building on the foundations laid by others, and

*Condenst from a paper read at the recent Church (of England) Congress, in Nottingham, England, and printed in the *Church Missionary Intelligencer*, November, 1897.

from evangelizing districts covered with other Christian missions, is a true and right application of missionary comity. The heathen world is still so vast that, whatever the future may bring, it seems suicidal and wrong for Christian missionaries to be competing in the same district and endeavoring to win recruits from each other's ranks. It must, however, be admitted that the principle requires to be rationally understood. If a society claims to occupy a large area which it does not really cover, it is perhaps a straining of the principle to claim that no other agency shall be introduced; furthermore, all modern experience goes to show the unspeakable importance of strong centers. A mission which claims a smaller area, but works it thoroughly and with strong centers, is likely to have a greater effect on the country than a weaker mission spread over a larger area; so that the principle must not be understood as any excuse or justification for weak missions. But the chief modifications of the principle are: (1) the following up of converts when they move to another district, (2) the exemption of capitals from the operation of the general principle, and (3) the taking over of missions under extraordinary circumstances.

(1.) Just as we follow up our own people in the Continent of Europe, and provide spiritual ministrations for them without attempting to proselytize those who belong to other Christian bodies, so we must preserve full liberty to follow up those who have left Church of England missions if they move into districts where they are deprived of ministrations which they have learned to value. But such following of converts would not justify any attempt to weaken any existing mission, or to occupy ground which such mission was *bona fide* covering. There is all the difference in the world between caring for your own sheep and stealing other people's.

(2.) As a rule the capitals of countries or provinces are large and populous cities, and there is room for a variety of agencies without friction. In the capitals with which I am acquainted the various missions occupy different quarters of the city and do not attempt to interfere with each other's work, and therefore the general principle is really being maintained, for tho the missions are working in the same city, they are not really occupying the same area. If a missionary agency be legitimate in any country, we must not complain if it seeks to be represented at the capital, with which every part of the country has a necessary connection. Christian courtesy and good feeling will prevent this joint representation at the capital from injuring by rivalries and divisions the advance of Christianity.

(3.) The remaining modification involves immense responsibility, and will be, I hope, of rare occurrence. But I can not forbear illustrating it from two cases with which I was made familiar during my short residence in India more than twenty years ago. Bishop Milman, then Bishop of Calcutta, received into the Church of England, after long and anxious inquiry, a considerable body of missionaries and converts in Chota Nagpur, in Western Bengal, previously connected with the German Evangelical Lutheran Mission establisht by Pastor Gossner, and a smaller body of Karens in what was then the extreme border of British Burma, who had previously been connected with the American Baptists. In both cases I believe the reception to have been absolutely justifiable and even necessary. Pastor Gossner himself askt the Church of England to take over his mission. The strong and unalterable determination of some of

the oldest and most experienced missionaries, supported by a large body of the converts, to join the Church of England, was represented to the bishop, who was advised to consent to their request by the entire English community in the district, and by the German committee which had been formed in Calcutta to help the mission. After long and patient deliberation and delay, the bishop yielded to the request made to him, and the outcome has been one of the most interesting missions of the Society for the Propagation of the Gospel in Foreign Parts, now an independent diocese with a bishop of its own. The result has abundantly justified the action taken. It has led to a greater missionary activity in the whole district, and the friction which was almost inevitable at first has given way to kindly feeling and many an act of brotherly recognition. The other case was somewhat different. The wife of an experienced American Baptist missionary exercised an extraordinary influence over the Karens in her husband's district, and was determined to bring them over to the Church of England. It was only when many of these Karens were lapsing into heathenism, because their request for a union with the Church of England was not granted, that at last the bishop took over the mission.

In reference to the Church of Rome I can only quote the language of the Bishop of Lahore, who said in 1894:

"I affirm, with a wide experience of North India and Burma, that I have never met with a direct and organized attempt to gather in the heathen on the part of that church save where the seed had been first sown by others and they had begun to enter into the fruit of their own labors. Instances of such intervention on the part of the Church of Rome may be found among the Karens in Burma, among the Chols at Chota Nagpur, in the Nadiya missions of the Church Missionary Society in Bengal, and in the missions of the Society for the Propagation of the Gospel to the south of Calcutta. No *modus vivendi* is possible as between herself and other communions. We must confine ourselves to a protest against what seems to us a marauding policy, taking care, I should add, to establish our own people in those true Catholic principles which are the best safeguard when the assaults and intrigues of Rome have to be met."

This is a melancholy statement, made by a singularly qualified observer, but two wrongs do not make one right, and no marauding policy should tempt us to forget our own duty to evangelize the heathen and to make reprisals.

THE SPHERE OF DISCIPLINE.

The right time for the administration of baptism has exercised the minds of many missionaries, but there are scarcely two opinions among the general body of Indian missionaries as to the recklessness with which, in certain cases, this sacrament was administered. I need hardly point out the great advantage to the whole Christian body which would result from some nearer agreement upon this important matter.

Then, again, the greatest caution should be, and usually is, exercised in receiving converts from one mission to another. It may be found that a man was censured or punisht for some moral offense, and the moral sense of the whole Christian community would be outraged if another mission were to condone the offense and receive the offender with open arms. Missionary comity certainly involves the respecting discipline exercised by other missions, and upholding it if it be morally just. The questions which arise, perhaps more especially in cases involving mar-

riage and breaches of the seventh commandment, are frequently so difficult and perplexing that serious differences between Christian bodies in dealing with them would retard the advance of the Kingdom of Christ.

After all, the main thing to care for is the doctrinal basis. When men agree in love for a common Lord, and can thank Him for admission to His Kingdom on earth, and trust Him for the time to come, it is certain that this community of faith will find expression in ways which scarcely need to be classified as tho else it would cease to exist. If they do not love "one Lord," no unity of ecclesiastical organization will ever really bring them together. If they do love "one Lord," no differences of organization can really keep them permanently apart. The man who feels strongly the truth of his own convictions is just the man who can afford to be tolerant in dealing with others, and the English Churchman who realizes that about four-fifths of the results of foreign missions outside those of the Church of Rome are due to other Christian bodies than his own, will gladly recognize the fruits of the Spirit in the labors of others throughout the world, and without abating one iota of what he holds and teaches as true, will see the wisdom of the resolution past by the bishops at the recent Lambeth Conference:

"That in the foreign mission-field of the church's work, where signal spiritual blessings have attended the labor of Christian missionaries not connected with the Anglican communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that 'unity of the Spirit,' which should ever mark the Church of Christ."

CHILD MARRIAGE AND WIDOWHOOD IN INDIA.*

BY REV. JAMES S. DENNIS, D.D.

Child marriage is in defiance of a law of nature at once beneficent and supreme. Its evils are multiform and deplorable. It is physically injurious, morally deleterious, mentally weakening, destructive of family dignity, productive of enfeebled offspring, increases the probability of early widowhood, provokes the curse of poverty, and tends to rapid overpopulation. The testimony of native Indians of education and independent judgment (especially medical men), is clear and emphatic as to its sad and dangerous tendencies. The population of India is largely the children of children, and as marriage is contracted with little or no regard to the ability of the husband to support the family, this is one secret of the terrible and grinding poverty of the country. National vigor in many sections of the great peninsula has suffered a notable decline, owing to the constant stream of infant life born of immaturity, and called to struggle with unsanitary conditions and blighting disease.

The census of 1891 reports 17,928,640 girls in India between the ages of five and nine. Of this number, 2,201,404 were already married and 64,040 were widows. The report further shows that there were 12,168,592 girls between the ages of ten and fourteen, and of this number 6,016,759 were married and 174,532 were widows. In 1892, out of 971,500 married women, 11,157 had been married at or before the age of four years, and 180,997 between the ages of five and nine, showing one out of every five of the

* From "Christian Missions and Social Progress." Publisht by Fleming H. Revell Co., New York, by whose courtesy we also reproduce the accompanying illustrations.

wives was married under the age of nine. There were in the provinces at that time 23,000 child widows below the age of fourteen. The total of married children in all India under five years of age is as follows: Boys, 103,000; girls, 285,000. The total of widowed children under five years of age is: Boys, 7,000, and girls, 14,000.*

The discussion of the Indian sacred books, as to the marriageable age of girls, are not fit for quotation. They are part of the prurient vulgarity of Hinduism in its treatment of women. The reason usually assigned for infant marriage is that it is essential to the peace of a man's soul after death that he should have children who can duly perform his funeral rites, and that early marriages increase the probability of offspring, and on this account are to be commended. It is also argued that the custom tends to morality, and that it is justified in India for physical reasons. The arguments that early marriages are required in the interests of morality, and are justified by the early development of Indian girls, are not sustained by facts. On the contrary, the custom is a dangerous stimulus to immorality, and quickens, to an unnatural precocity, the relation of the sexes. It is, moreover, denied by competent authority that climatic conditions in India are to the extent claimed responsible for early maturity. The pernicious customs of the country, as regards marriage, have unbalanced nature, and prematurely forced the physical and mental growth of Indian children of both sexes.



CHILD MARRIAGE IN INDIA.

The physical sufferings induced by early marriage form a shocking indictment against a cruel custom. In a recent memorial, signed by fifty-five lady doctors, petitioning the Indian Government on the subject of child marriage, and forwarded by Mrs. Dr. Mansell, of Lucknow, to the governor-general, a strong appeal, based on medical experience, was presented, urging that fourteen years be the minimum age for the consummation of marriage. The appeal is sustained by most pitiful facts, drawn from medical experience, as to the physical cruelties attending the prevalent custom of infant marriage. According to what is known as the "Native Marriage Act" of 1872, forced marriages are prohibited under the age of eighteen for men and fourteen for women, while the written consent of parents or guardians is required when either party is under twenty-one. This, at first sight, seems to be valuable legislation, but as

* The average age of marriage for girls among the Brahmans is between six and seven. Some are married before seven years of age. Nearly all are married before ten. Even babes are often married as soon as they are born. Twelve seems to be the limit of age, beyond which it is a disgrace for the girl not to be married, and a sin for the father not to have found her a husband.

the law remains a dead letter unless its protection is sought, it practically has little effect as a remedy for existing evils. According to the penal code of India, the minimum age for the consummation of marriage, so far as Hindus are concerned, was, until quite recently, ten years. It has now been raised to twelve by an act which became law on March 19, 1891. The significance of this is that it is regarded as a crime to consummate the marriage earlier than twelve years of age, but owing to the supreme difficulty of prosecution, and the many embarrassments attending it, the infraction of the law is rarely brought to book. As the limitation of ten years is often disregarded, so in all likelihood that of twelve years will be observed even to a less extent.* There is at the present time much agitation for new Indian legislation upon this burning subject. Another point upon which reform legislation is needed is to secure



THE AMERICAN BAPTIST BOARDING-SCHOOL FOR GIRLS AT ONGOLE.

the non-recognition, on the part of the British, of the binding validity of infant marriage. It should be regarded in the light of a betrothal until *bona fide* marriage relations are establisht.

Child widowhood is a natural result of child marriage, and the evil is greatly enhanced by the uncompromising prohibition of remarriage in India. According to the social and religious standards of India, woman is regarded as still bound to do reverence even to a dead husband, and his dominion is considered as lasting during her life, even tho he has ceast to live. This idea was carried to such an extreme that, until recently, the widow was bound to self-destruction, in order that she

* The Parsees have secured for themselves, by special legislation in their interest, the age of fourteen, as also have the Brahmos (members of reform societies, like the Brahmo-Somaj, and others) at their own request. The Kulin Brahmans, however, seem to break all rules with their barbarous customs. It is not unusual for individual members of this marrying syndicate to have from fifty to seventy-five girl wives scattered about the country, so that when the much-married husband dies, it brings the social miseries and sorrows of widowhood upon a large circle of helpless victims.

might continue to be his wife and engage in his service in the life beyond.*

The prohibition of remarriage was lifted by what is known in British Indian legislation as the "Widow Marriage Act," past by Lord Canning in 1856. The force of this act is that it simply removes the legal obstacles to remarriage on the part of the widow, but at the same time it requires her, in case of remarriage, to forfeit all property which she has inherited from her husband. This law has been modified by a special enactment in the case of native Christians and the theistic reform sects of India, but it is still in force so far as the entire Hindu population is concerned. It is in reality, however, a dead letter, as the Hindus regard it with abhorrence, and have not mitigated in the least their strenuous opposition to the remarriage of the widow. Thirty years after its enactment only about sixty remarriages are reported in all India. It was a generation or more in advance of native opinion, which, however, at the present time is beginning to agitate for larger liberty in the matter. As the case stands now, the loss of property on the part of the widow is not the only penalty attending her remarriage; both she and her husband are ruled out of caste, and must suffer social ostracism in its most intense and virulent form.

The condition of the Hindu widow is, almost without exception, a lamentable one. The chief features which make her fate a hard one, especially if she is widowed in childhood, are that she is immediately obliged to shave her head, is forcibly deprived of her jewels and ordinary clothing, and made to wear for the rest of her life a distinctive garb, which is a badge of humiliation. She is allowed to eat only once in twenty-four hours, and every two weeks is required to observe a strict fast, omitting even the one meal. It has been decreed, however, by the highest religious court of Hinduism, that if, acting on medical advice, the widow on these fast days should drink a little water the offense should be condoned. Her person is forever held in contempt, and even her touch may be considered pollution. Her widowhood is regarded as an affliction brought upon her in punishment for heinous sin in a previous state of existence. If it comes upon her in childhood she must grow to years of maturity with the painful consciousness of her isolation and unhappy ostracism shadowing the early years of her life. She is forever an object of suspicion, and is lookt upon as capable of all evil. She is the victim of special temptations, and is often driven to a life of shame through sheer self-loathing and despair.†

According to the census of 1881, there were in India at that time 20,938,626 widows. The census of 1891 reports 22,657,429, but as this report was given with reference only to 262,300,000 out of a total population of 287,223,431, if the same proportion holds, the total number in all India would not be less than 25,000,000. Nearly every fifth woman in India is a widow. This large percentage may be traced directly to the custom of early marriages, and the stringent prohibition of remarriage.

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* The agitation for the abolition of this custom, the *Sati* or *Suttee*, was begun by Wm. Carey in 1801.

† It should not be understood that all widows are invariably treated with the same degree of severity and contempt throughout all India. The treatment shown them varies in different castes, and even in different families. It may, of course, be mitigated by the personal kindness and consideration of their immediate circle, and it may be, on the other hand, intensified by fanaticism. In the Punjab, and especially in Bengal, the worst features of a widow's sad lot are prevalent. In other parts of India she may be treated with far less personal contumely, but the main features of isolation, suspicion, distinctive dress, cruel restrictions, and prohibition of marriage prevail everywhere.

THE SECRET OF MISSIONARY ENTHUSIASM.*

If there is a decadence in missionary interest in the Church of Christ, the cause for it is not to be found in the reasons alleged against missions. All the arguments ever brought in our time against foreign missions were brought against them in Paul's time, and with much more ground then than now; but they had not the least effect of dampening Paul's missionary ardor or checking his missionary activities. It is easy to reproduce those stock arguments which history has answered. They ran something like this:

The Greeks and Romans have their own religion, quite good enough for such as they; the religion of Hebraism is only for the Hebrews. The churches founded in pagan lands remain pagan churches with but a Christian name. Paul himself has to confess that incest and drunkenness are practist in the Corinthian church; to exhort the Ephesians not to steal; to warn the Colossians against "uncleanness, inordinate affection, concupiscence, and coveteousness," and to urge them not to lie to one another. As to the Galatians, they fell from grace as soon as he left them. The native missionaries and helpers are a sad lot; and even their higher officials have need to be counseled against polygamy, intemperance, and acts of violence. If this is the sort of Christians foreign missions make, the converts might as well have remained pagans. The missionaries themselves are not of much character. Paul, chief of them all, is without authority; he is no apostle; is a heretic; and travels about the country taking up collections, for what he can make out of his profession. Moreover, Christianity has not yet converted Palestine. Christianity is a very minor sect even in its home. It will be time enough to talk about converting Rome when we have converted Jerusalem. Religion, like charity, begins at home. Finally, there are neither men nor money for any such chimerical ambition. The churches are poor; can not afford to build meeting-houses for themselves or pay salaries to their own preachers. It is crazy, under such circumstances, to start out to convert the pagan world to Christ.

Such arguments produced no effect on Paul. The ground of his missionary purpose did not lie in reason, and from his purpose he could not be turned aside by reasons. He had a vision of Christ as a risen Lord and a world Messiah; he had a hope for the world because of that vision; and a love for his fellow-men that made him debtor both to the Greeks and to the barbarians. Wherever there is this enthusiasm for Christ, there will be a missionary enthusiasm; wherever that enthusiasm is lacking, missionary service will be perfunctory, contributions will be small, and excuses plentiful.

The answer to all cynical and worldly-wise arguments against foreign missions is the answer of a divinely nourisht enthusiasm. It is something like this:

We have seen the Christ, and do see Him. He is no remote, shadowy, historical figure. He is a living presence. His visible, historical life gives definiteness to this invisible, mystical one; his invisible, mystical life gives reality and permanence to this visible and historical one. He is our captain and leader and example in all self-sacrificing labors for others. Wherever He dares lead we dare follow. You have no such leader? Then perhaps it were too much to ask you to follow with us who

* Condenst from *The Outlook*.

follow Him? Our hope does not rest on history; Paul had no history, and he had the hope. But that hope is confirmed by history. We are ourselves the children of foreign missions. Foreign missionaries from Rome brought Christianity to England, and England sent it across the sea in Huguenot and Pilgrim to America. What it has done for us we believe it can do for others. But our belief in what it can do does not rest alone on what it has done for us. Our trust is not in it, but in Him. Christianity is Christ; it is the power of a new life, the life of God in the soul of man, defined in the Christ, made available in the Christ. To one believing in this power nothing seems impossible.

This vision of the Christ has wrought a revolution in our love and in our hopes. It has broken down all division walls. There are no strangers nor foreigners; we are all fellow-citizens in God's household. The negro has divine possibilities no less than the white man, the Hindu no less than the Caucasian.

The Christian enthusiast and cynical critic do not and probably can not understand one another. It is certain that the worldly-wise cynic will not be convinced by worldly-wise arguments—and he can understand no other. If the Church is to be a Foreign Missionary Church, it is not so much the reason which needs to be convinced as the life to be revived. If we would have a Pauline missionary spirit in the churches, they must have a Pauline vision, a Pauline hope, and a Pauline love. The church, the minister, or the Christian that has no foreign missionary interest lacks either the vision of Christ, the hope for humanity in Christ, or the love of all humanity as those for whom Christ died.

HOW MISSIONARY MONEY IS SPENT.

Complaints have come from some quarters, which for the most part have been prompted by ignorance, because of the alleged waste of money given to missions through expensive administration. One elder in a prominent church went so far as to say that giving to missions reminded him of the farmer who tried to save labor by stretching wooden troughs from taps in maple trees to receptacles for the sap some distance away, but who found that it took so much sap to moisten the troughs that little reacht the tanks. "So," said the elder, "it takes so much money to carry on the administration that very little reaches the heathen." He was silenced, however, when the facts as to the true proportions of expenditure were made known to him. These facts may be easily discovered from the annual reports issued by each of the mission boards.

The *Missionary Herald*, organ of the American Board of Commissioners for Foreign Missions, makes the following interesting statement as to the proportionate distribution of money contributed for work under their direction:

In any organization, properly conducted, it is easy to tell where the money goes so that contributors can judge as to the wisdom of the expenditures and the economy of administration. Were people to examine annual reports such absurd statements as the one sometimes made, that it takes a dollar to send a dollar to the heathen, would be silenced forever. Dense ignorance rather than malice, charity must lead us to hope, prompts to such a wild utterance as this. The exact truth is that ninety-two and a half per cent. of all the receipts of the Board go

directly to missions abroad, while the remaining seven and one-half per cent. are needed to cover all cost of collecting and transmitting funds, including agencies, correspondence, publications of all sorts, and all salaries in every department.

We believe that few business enterprises in our own land, whether conducted by individuals or corporations, can make a better showing as to the cost of administration than this, and when it is remembered that the business stretches over not only the greater portion of the United States, but that it is conducted in twenty distant missions in as many different sections of the wide world, thus involving, of course, extra cost, the percentage will be seen to be remarkably low. The total expenditure for the year 1896–97 was $688,414.20, each one hundred dollars being distributed in the following proportion:

For the three missions in Africa: West Central ($1.82), East Central ($1.20), and Zulu ($3.71)	$6.73	
For the Turkish missions: European Turkey ($5.20), Western Turkey ($16.10), Central Turkey ($3.32), and Eastern Turkey ($6.90)	31.52	
For two Indian and Ceylon missions: Marathi ($7.91), Madura ($7.73), Ceylon ($1.47)	17.11	
For the four China missions: Foochow ($3.66), South China (.86), North China ($8.20), and Shansi ($1.34)	14.06	
For the Japan Mission	10.40	
For the Sandwich Islands	.88	
For Micronesia and the *Morning Star*	5.63	
For the three missions in Papal lands: Mexico ($2.26), Spain ($2.26), and Austria ($1.61)	6.13	
Amount used *directly* for the missions		$92.46
For agencies in New York, Chicago, San Francisco, with expenses of missionaries and others in visiting churches, associations, etc	2.23	
For publications of all kinds, periodicals, reports, sketches, maps, tracts, etc	1.44	
For salaries of officers and clerks in the secretarial and treasury departments, postage, rent, and all other items coming under expenses of administration	3.87	
Amount used for home expenditures		7.54
		$100.00

In examining the Insurance Department reports of more than a score of the principal life insurance companies of the United States for 1896, it appears that only two of them can report that the ratio of "management expenses" to income is less than 12 per cent. In most cases the expenses have been from 16 to 20 per cent., some of them even higher. The lowest of them all is 10.55 per cent., and this fact is commented upon as indicating great care and economy in management. No intelligent person who considers what is required for the scattering of information, the collection of funds, and for the correspondence involved in the sending out and maintaining 543 missionaries in foreign lands, can deem the expenditure of 7.54 per cent. of income for "administration" as other than very moderate. It is surely an occasion for rejoicing that so large a portion as 92.46 per cent. can go directly to the support of the missionaries and the work in the field. It should be borne in mind, moreover, that should the receipts of the Board increase to a million dollars annually, as they ought to, the cost of administration would be increast but slightly, and the percentage of expenditure in that department would be materially reduced.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Sixth Conference of Officers of the Foreign Mission Boards.

It would require far more space than is at our disposal to make a proper summary of the items of special interest to administrators of foreign missionary societies, and of those of interest to the average missionary worker, which were to be found in the Sixth Annual Meeting of the Missionary Officers in New York, January 11–13.

The proceedings of the Conference presumably will be publisht, as were those of the five preceding conferences, but they can not be printed in any such numbers as to admit of general circulation, tho some of the papers perhaps will find wide reading. Most of these papers were in the form of reports from committees, which had been appointed at the previous sessions, to gather data and formulate suggestions on methods and policies. Some of these reports evidenced a great deal of tedious and painstaking work. That of Dr. S. W. Duncan, Secretary of the American Baptist Missionary Union, on "*Uniform Statistical Blanks*," furnishes one illustration. If there is any sin, as in the case of David, in the compiling of statistics, the different processes of reporting by the different missionary organizations of the world would seem to furnish obstacles enough to indicate a providential disability for that sort of offense. A more veritable Babel, to change the figure, could scarcely be invented, were the primary object to prevent these societies from understanding each other's vernacular. Whether any general classification, beyond the most elementary features, is possible in reporting returns in tabulated form, is very doubtful. But this Officers' Conference has, for two or three years, been at great pains to try to get a form the text of which would mean the same in the several mission fields, and which would prevent duplication in the several columns of each specific field. They have wrought out a formula which at least the American societies have consented to try to work to, and will still further endeavor to make the basis of a classification of missionary work in all the world, at the Ecumenical Conference of nineteen hundred. Even with the adoption of this form of blank, there will be large discrepancy between this and the several ecclesiastical forms of blanks, which it would seem would be almost impossible to overcome. Take, for instance, the definition of what is to be included in "Adherents," as comprising all "communicants, baptized children, inquirers under instruction, or received on probation, and regular church attendance." The requisition that all salaries, contributions, and society grants should be stated in native currency, will require that for a total classification we must translate rupees and taels and lires, etc., into a common factor, and in silver countries, like Mexico and Argentina, would greatly augment the apparent contributions. The suggestion to divide the salary of a preacher also engaged in teaching, in a given ratio, while it is well intended, points to complications difficult to surmount. These, however, are found in appended notes, intended to define how to fill the blanks. The Scotch peasant woman told Scott that she understood Pilgrim's Progress all but his notes. The blanks themselves seem remarkably lucid and

as practicable as any that could perhaps be prospectively wrought out, and if generally adopted, will have an educational effect in the classification of labor and results.

The report of Dr. W. R. Lambuth, D.D., Secretary of the Southern Methodist Episcopal Missionary Society, on "*Self Support*," contained not only a good deal of information, but of suggestion, the term self-support being chiefly applied to the support of pastors. The writer pointed out that it was far more easy to get native contributions for occasional objects, such as the department of buildings, than to secure the support of pastors, which requires the steady strain of protracted and systematic contributions. Twenty-four boards in Japan have resolved that no new church should be recognized unless there was provision for the support of its pastor, and have adopted much the same line as that operated successfully for so many years by Dr. Nevius in Shantung for the securing of self-support from the start. Dr. D. S. Spencer, of the Methodist mission in Japan, was quoted as calling attention to the fact that most of the Japanese Christians were from the Samurai class, and that there had been a great rise in the cost of living, making it increasingly difficult to press self-support. He thought also that there had been a lack of cooperation between the home and foreign authorities to secure the best results. His own mission, however, was encouraged by the advance of total native contributions from $1,378 in 1884 to $17,000 in 1896.

Rev. C. H. Daniels, D.D., of the American Board, reporting on *Student Volunteers* and candidates for missionary service, stated that the Student Volunteer movement had increast its contributions for the support of missionaries from five thousand to forty thousand dollars. In the discussion which followed the reading of this paper, Mr. John R. Mott was called on to explain the motto of the movement, "The Evangelization of the World in this Generation." He stated that they anticipated giving attention to this motto at their coming convention in Cleveland, but that meanwhile he would say it did not mean the conversion of the world, nor its Christianization, nor its civilization, nor the minimizing of any educational, medical, or any other missionary agencies, nor was it intended to formulate a prophecy as to the period in which the evangelization of the world might take place. It was to kindle enthusiasm in carrying the knowledge of Christ as an only Savior to every person in heathen countries very speedily, and to impress upon the churches that this was possible to them.

The only other report necessary to mention was that on the *Ecumenical Missionary Conference*, presented by Rev. Judson Smith, D.D., Secretary of the American Board, an abstract of which will be found elsewhere.

In connection with the report of the "Committee of General Reference," there was an interesting discussion of the subject of *Missionary Comity* and cooperation. Attention was called to the fact that there are in Asia to-day probably not less than 2,000,000 villages, of which only about one-tenth are now occupied by Christian missionaries. This leaves 1,800,000 towns and villages yet to be entered—for the most part virgin soil in which to sow the Gospel seed. It was suggested that missionary boards at least agree to unite in their work of higher education, medical work, and in other ways seek to economize expenditure of money and effort.

Four able and admirable papers were read. H. K. Carroll, LL.D., of the Methodist Episcopal Board,

discust "The Relation of Editors of Religious Journals to Foreign Missions." Rev. John Gillespie, D.D., Secretary of the Presbyterian Board, discust "The Pastor and Foreign Missions." Rev. H. T. McEwen, D.D., pastor of the Fourteenth Street Presbyterian Church, New York City, read a paper on "The Development and Direction of Young People's Societies in Relation to Foreign Missions," and Rev. W. T. Smith, D.D., Secretary of the Methodist Board, presented one on "The Element of Enthusiasm in Foreign Missions."

An interesting series of addresses on observations in the foreign field were given at the closing session by Dr. Leonard, Secretary of the Methodist Episcopal Missionary Board, Mr. Robert E. Speer, Secretary of the Presbyterian Board, and Dr. Bell of the United Brethren. Mr. Speer spoke with especial force upon the problems to be met and dealt with upon the foreign field. Education should be thorough, it should be Christian, and it should be wholly adapted to the pupils and the work they are fitted to do. Self-support is a problem not yet solved and needing patient and persistent treatment. We are ever in danger of our basing our hopes of success too much on suitable machinery and too little on the power and life which make it effective, of depending too much on men and money, and too little on God and the Holy Spirit. Mr. Speer exprest the opinion that there was need of more attention to evangelistic work proper, that there was a tendency to erect too many institutions, that there was room for greater economy in the distribution of the missionary force and for more comity in hospitals, education, uniform scales of salaries for native helpers and division of territory. In conclusion he observed that not much could be hoped from the literati of China, and that there was a grand opportunity for preaching the Gospel in Korea.

Committees were appointed to report at the session next year on the following subjects:* The Ecumenical Council (Dr. Judson Smith, Chairman); Self-support (Dr. W. R. Lambuth); Comity (Dr. S. W. Duncan); The Relation of Governments to Missions (Dr. A. B. Leonard); The Treasury (Dr. Ammerman); and Special Object Giving (Dr. A. J. Brown).

The *Woman's Boards* of Foreign Missions in the United States and Canada were holding their second annual conference in the Madison Avenue Methodist Episcopal Church, and, by invitation, met with the Officers' Conference in a joint session one afternoon for the consideration of organization, administration, and work of the woman's foreign missionary societies. Specially prepared papers were read, for the Methodist Episcopal Woman's Board, by Mrs. J. T. Gracey; Presbyterian, by Mrs. A. S. Schauffler; Congregational, Miss E. Harriet Stanwood; Baptist, Miss Sarah C. Durfee. The great variety in the organization of the several societies, exhibited by these papers, did not seem to affect either the zeal, the spirituality, or the success of the women's societies, but the result of their labor in raising money was the despair of the regular boards. Two things were by common consent acknowledged factors in their phenomenal success: the patient and systematic collection of small contributions, and their thorough and regular dissemination of missionary intelligence. In these respects it is conceded they are far in advance of the pastors and of the regular operations of the boards and the churches.

The Woman's Conference con-

* We expect to publish papers on these themes during this year.

vened for its first session in sectional meetings, the treasurers holding a session apart, the secretaries also; those who engaged in young people's work, again, those in charge of missionary literature by themselves, each preparing questions in their respective departments to be considered at the following sessions of the Conference. Mrs. H. G. Safford, of the Baptist Board, read a suggestive paper on "How to Secure and Train Foreign Missionary Workers." Mrs. G. A. Whiston, of the Methodist Church of Nova Scotia, presented a paper on "How Can We Aid Missionaries to Greater Efficiency in their Work?" Mrs. Joseph Cook discust in her paper "Do Protestant Missions Encourage Good Citizenship?" Miss Abbie B. Childs, of the Congregational Board, presented a report of the World's Missionary Committee, which was created by the London Missionary Conference of 1888, to continue till the next Ecumenical Conference. True to the purposes of the Conference, each of the papers was followed by discussion, in addition to which a Question Hour was held at each of two sessions.

World's Missionary Conference in 1900.

It is already becoming widely known that it is proposed to hold an "Ecumenical Missionary Conference" in the City of New York April 20–30, 1900, similar to those held in Liverpool in 1860, and in Mildmay, London, in 1878, and in London in 1888.

From the paper presented by Rev. Judson Smith, D.D., Secretary of the American Board, as the report of the standing committee of the Missionary Officers' International Conference, on this subject, we present the following extract:

"The proposed Conference is intended to sum up the progress of foreign missionary work during this century, and to set in clear order the present state of this work in the varied fields of missionary work occupied by the churches of Protestant Christendom. Every evangelical Protestant foreign missionary organization in the world, so far as known, is invited to be represented in the Conference, and to share in its deliberations. The substantial unity of Protestant Christendom will thus be exprest and confirmed in a most striking way.

"The Conference is to be devoted primarily to a review of the work of Protestant missions throughout the world for the century just closing, with a summing up of results, a study of methods and principles approved by long experience on many fields, and a comprehensive outlook upon the future. What, within this century, have Christian missions in the foreign field attempted? Where have they been planted? How have they been prosecuted? What have they accomplisht? How can they be made more effective? What remains yet to be done? Home missions, important as all must regard them, do not come into consideration in this gathering. The subject of Foreign Missions is large enough, varied enough, includes questions specifically appropriate to it, sufficient in number aud importance to demand the exclusive attention of the body of men and women who are to gather in 1900, and the effectiveness of the occasion is dependent on confining time and discussion to this one vast field of Christian service. It is not a meeting designed especially for laborers from the foreign field, where each is to recite his story, or tell his experience, or point his lesson. Missionaries are to be invited; they will be askt to discuss themes appropriate to the great objects of the Conference; their weighty tes-

timony will be given on many points; but they will form only a part of the body. Neither is it a mass-meeting on foreign missionary themes, where each man gives direction to what is said and done, according to his personal wish or power of utterance, and where a free platform is offered to any one who desires to be heard. The foreign missionary societies of Protestant Christendom, by their appointed delegates, are the constituent elements of the Conference; and the comprehensive study of the great agencies by which the unevangelized world is to be made the kingdom of God is its one great theme.

"It would seem like a grave omission were this century, so markt by the development of the foreign missionary enterprise, to close without an occasion of this sort, in which those most actively engaged in this work may come together to survey the whole field, communicate their varied experience, and sum up results and set themselves in close array and deeper harmony of spirit and aim for the great work remaining ere the world be won to our Lord. Probably in no equal period of time has such markt advance been made in the evangelization of the world as we have witnest since the close of the great Conference in London of 1888, whether we consider the number of communicants added to mission churches, or the circulation of the Scriptures in the vernacular, or the development of Christian schools, or the growth of self-support in native communities, or the quality and extent of the influence exerted by the Gospel in mission lands. The rate of progress denoted by statistics is most striking; the indications of this progress in facts of many kinds not capable of expression in statistical tables are even more markt and inspiring. For the sake of the truth, for the encouragement of all Christian people, and in order to a right impression in the world at large, the evidence of this happy growth and animating outlook, this assurance of the unfailing strength and certain victory of the Gospel, should be carefully gathered, set in clear order, and put on permanent record. Nothing in Christian apologetics could well have greater power.

"Three grand groups of subjects must naturally occupy the larger part of the sessions of the Conference. The first will include the discussion of all questions bearing upon the principles and methods of foreign missionary operations, such as the development of native churches, training of native converts for Christian work, mission schools, medical work, the training of missionaries at home, missionary comity, and the attitude of missionaries toward particular problems on the foreign field. The second group of subjects will deal with the present state of missionary work under the different Boards in all the varied fields of the world, with a review of progress made, embarrassments experienced, and special opportunities now presented. The third group will touch the wider aspects of the missionary enterprise, and will afford opportunity for meetings of a more general character, designed mainly to increase intelligence in regard to missionary affairs, and to awake a popular interest in them.

"Responses have already begun to arrive in large numbers from America and from Great Britain, all of them welcoming the announcement of the Conference and expressing the purpose of being duly represented and of readiness to aid in any way possible to make the occasion one of the greatest interest and value."

The Lutheran Mission in Liberia.—Rev. David A. Day, D. D.

J. T. G.

Dr. Cust quotes the remark of a bishop that "a great part of the time of the *wise* is wasted in trying to control or remedy the effects of the *un*wisdom of the *good*." When one turns to the record of the "holy army of martyrs" in West Africa, he can scarcely avoid asking how far "the *un*wisdom" of zealously good people is responsible for what sometimes seems a massacre of good men and women.



THE MUHLENBERG MISSION, LIBERIA.

The Moravian brethren, first on the West Coast of Africa, as they have so often been first elsewhere, in 1736 sent out two missionaries to labor on the Gold Coast, one of whom died presently after his arrival. Two years later, five others, true to the military spirit which would fill the broken ranks with increast force, went to the same field under the same auspices. Three of them died soon after reaching the country. After but a short interval, four others were sent to fill the places of those who had perisht, and in a few years the whole of them were also stricken down by death.

In 1795 the Baptists sent two missionaries to Sierra Leone, but the ill health of one was a prominent cause of the abandonment of the mission before anything was done.

In 1797 the Scotch, Glasgow, and London Missionary societies essayed to do Christian work on the Bullom Shore, in the Rio Pongas and the Susa country, but by reason of the murder of one and the failure of the health of the rest, the entire enterprise was given up, adding another to the disheartening failures to redeem Africa.

In 1827 the Basle Missionary Society, fired with astonishing zeal, had the daring and the devotion to endeavor once more to found a mission station at Christianberg, where thirty years before the Moravians had failed, and with like fortune; for nearly all, if not all, of the first company fell victims to the climate,

and two out of three sent four years later shared the same fate. Between 1827 and 1842 this Basle Society sent to the west coast of Africa seventeen ministers, *ten of whom died within one year*, two others in three years, and three returned to their native country confirmed invalids.

The operations of the Missionary Society of the Church of England in West Africa date back to 1804. Two German missions then commenced a mission a hundred miles from Sierra Leone, on the banks of the Rio Pongas. For eleven years this church prest its work in that quarter; but of *fifteen missionaries* who entered the field at different times, *seven* found an early grave within it.

In the first twelve years of the missionary operations of this church in Sierra Leone, thirty missionaries were removed by death. In 1852 the colonies of Gambia, Sierra Leone, and the Gold Coast were erected into an Episcopal See of the Church of England, and *in less than six years three bishops died at their posts*, endeavoring to press the interests of the Redeemer's cause in this "White Man's Graveyard."

The Wesleyan Missionary Society as early as 1876 had in their burial grounds at Sierra Leone the graves of more than forty missionaries and their wives!

In the early efforts to found the Christian church near Cape Mount, on the extreme northern boundary of the Republic of Liberia, several missionaries found an early grave in the land of their adoption. Near the southern terminus of the Liberian coast, at Cape Palmas, is the headquarters of the missions of the Protestant Episcopal Church of the United States, which had, twenty years ago, given eighty lives to the redemption of this land.

Who shall wonder then, in the face of this record, standing in the midst of these very associations, lingering about these graves as the writer has done, that he should feel the luxury of the assurance that there is yet profound conviction of Christian truth, and a noble spirit of consecration in the bosom of the church? There *is* "faith on the earth."

The general synod of the Evangelical Lutheran Church in the United States has a record which might be celebrated in some spirited poem like "The Charge of the Light Brigade at Balaklava." Of eighteen missionaries sent out during the past thirty-six years, six died within two years after reaching the field, while eight returned within three years with greatly shattered health. The authorities say that instead of this intimidating others from going, "there has been a steady increase of those who stand ready to go into the African service from the Lutheran Church of America." That we may see a little more definitely what a mission to this "White Man's Graveyard," the other name for the West Coast of Africa, means, we present the following list of those who have served and fallen in this mission:

Rev. M. Officer, arrived in April, 1860; returned April, 1861. Rev. H. Heigard, arrived in April, 1860; returned August, 1864. Miss Kilpatrick, subsequently Mrs. Heigard, joined the mission August, 1860; returned October, 1863. Rev. J. Kistler, arrived in August, 1863; returned, 1867. Mrs. Kistler, arrived in July, 1864; died in 1866. Rev. J. M. Rice, arrived in July, 1864; returned in 1865. Rev. S. P. Carnell, arrived in March, 1869; died in May, 1870. Rev. J. G. Breuniger, arrived in July, 1873; returned in 1874. Mrs. Breuniger, arrived in July, 1873; died in 1875. Rev. B. B. Collins, arrived in November, 1875; returned April, 1876; Mrs. Collins, arrived in November, 1875; died on return voyage

in April, 1876. Mr. Herman Voss, arrived in July, 1877; returned in 1878. Rev. E. M. Hubler, arrived in January, 1888; died October, 1889. Mrs. Hubler, arrived June, 1889; returned December, 1889. Mrs. Goll, arrived in January, 1893; died February, 1893.

And yet the Lutherans declare that "the location of the mission is as good as any that can be obtained along the West Coast." One wonders in the face of a roll of disabled and dead like that, how anything can have been accomplisht. The explanation is in the exceptional missionary. Of the first two of the Moravian brethren we have said one died soon after arrival, but the other lived to labor for thirty years. Bishop Payne of the Protestant Episcopal Church also lived and labored here for more than thirty years, and many others have served for a term equal to the average of home laborers. In this Lutheran Mission in Liberia we find the Rev. G. P. Goll, who has labored there since 1888. Dr. David A. Day, who died in December last at sea, almost in sight of the home-land, entered the mission in 1874, and had thus a record of twenty-three years of most exceptional service. His wife, Emma V. Day, his faithful companion, who entered the mission with him, died in 1895, having given twenty-one years of wise and rare service to this mission. It can readily be seen, therefore, what emphasis must be put on the work of Dr. and Mrs. Day in making this Muhlenberg Mission what it has been and is, one of the most successful missions in all Africa.



HOME OF A NATIVE HELPER.

No one who is familiar with the



REV. DAVID A. DAY, D.D.

conditions of native life on the West Coast of Africa can fail to appreciate the demand for properly conducted industrial missions, and it would be difficult to find a more illustrious example of such an enterprise than that which is afforded by the Lutheran Mission located at Muhlenberg, on the St. Paul river, thirty miles inland from Monrovia, the capital of the Republic of Liberia, which was establisht under the wise supervision of Rev. Morris Officer in 1860. The locality then was dense forest. Roads had to be cut, ground had to be cleared, and buildings erected. The nucleus of the work was forty boys and girls taken from a captive slave-ship, formed into a school. Banana and coffee-trees were planted, the latter becoming the great industry of the mission, and a source of revenue for its sustenance. The net result, after large expenditures for the current support of the work under

Dr. Day's superintendence, was, in 1895, in buildings, chapel, and workshops, $7,600; in machinery, tools, oxen, and carts, $1,945; in mission farm and improvements, $1,000; in fifty thousand coffee trees at a dollar and a quarter a piece, $62,500; making a grand total of $73,045, a large proportion of which must be credited to the profits which accrued from the industry of the mission. In the year 1895 the mission raised between four thousand and five thousand dollars' worth of coffee, which was exported to America, having besides raised all the crops necessary for food for the mission, which has been for some years entirely self-sustaining.

The tract of land occupied by the mission was originally granted by the Republic of Liberia. It comprises something like a thousand acres lying on either side of the St. Paul river, about two-thirds of which is already occupied by the mission, the remainder being considered "reserve land," which is given to the mission-boys in ten acre lots when they attain the age of twenty-one years. They are trained to plant coffee-trees upon these tracts, which are assigned to them some years in advance of their majority, in order that they may get a start before leaving the mission. Some of the regular employees of the mission are people from surrounding tribes, who are brought in contact with Christian civilization and hear the Gospel during their stay here. Thus the influence of the mission extends widely in many directions, and non-Christian natives in the outlying districts are led to imitate the methods of the mission. The eminent services of Mrs. Day are memorialized in "The Emma V. Day Memorial Industrial School for Girls," and a hospital building also has been added.



MRS. DAY'S SUNDAY-SCHOOL CLASS AT MUHLENBERG.

Young People's Missionary Congress.

BY REV. JAMES DOUGLAS, M.A.

An exceedingly interesting and inspiriting series of meetings has recently been held in various parts of London, under the auspices of "the Young Christian's Missionary Union." The Congress began on Saturday, Nov. 13, with a missionary meeting in Devonshire Square church, Stoke Newington Road, N., when representatives of the Baptist Missionary and China Inland societies were present and gave addresses. It was continued on Monday with a great meeting for prayer in Christ Church, Westminster, the Rev. F. B. Meyer, presiding, and Eugene Stock, Esq., and E. H. Glenny, Esq., speakers. A conversazione followed on the Tuesday, which was held in the City Temple, and the proceedings culminated in a great missionary demonstration on the Wednesday evening in the Metropolitan Tabernacle.

Rev. F. B. Meyer, President of the Y. C. M. U., presided at the meeting on Tuesday night. A paper was read by Miss Weatherley on "The Young People of the Churches in Relation to Foreign Missions." The call is clear; we all stand in one of three attitudes: (1) to go, (2) to let go, (3) to help to go.

Some say the way is not open, yet they seem sure of having heard our call. But God never leads forth a soul to leave it in a maze. The time of waiting is needed for training. As for all other callings in life, there is a time of special training, so there must be for missiouary work. During the waiting time we need to study the Word of God, to study nature and human character, and to gain habits of punctuality by prompt performance of duty.

Let Go.—Some may have a heart full of love to the heathen, and yet the call comes in a different way. They may be called to let some dear one go. Dare we say "*stay*" when the voice of Christ says "go?"

Help Go.—Some are not called to go, nor even to let go; but are they not to hear the call, *help go?* To them is left the privilege of prayer, the privilege of raising funds. Let our help be systematic—work for some special mission or station. Let our help be from the highest motives; not because we are askt, but because of our love to Christ, and love must be giving.

Mr. Wigney, the secretary, then read a paper on "The Aims of the Y. C. M. U." It aims at a threefold mission: missionary consecration, missionary organization, missionary coalition. (1) Its chief purpose is not to collect money, not to produce the habit of prayer, not to train and send out missionaries, but to foster in the young people of the Church the character of missionary consecration, which he translated as that yielding to our Lord's purposes which expands the heart's sympathy until it takes in the whole world. This expands prayer and expands the purse.

(2.) Hosts of Christians could and would help the cause of missions, but their energies are unmoved for lack of missionary organization.

(3.) Its aim is to lift the missionary question to the place it should occupy. This calls for combined effort, and the system of affiliation with the Young Christian's Missionary Union accomplishes this. The end in view is that every Christian should realize that he has a share in the evangelization of the world.

An address was then given by the Rev. Silas Mead, principal of Harley College, Bow, on "The Compassion of Christ."

Our limitations as to space prevent a detailed description of the mass meeting held in the Metropolitan Tabernacle, on Wednesday evening, Nov. 17, under the presidency of Mr. Meyer. At this happy and enthusiastic gathering, Mr. Thomas Spurgeon, vice-president of the Y. C. M. U., gave an address of welcome, and enlarged on the words, "As God would have it."

The Rev. H. H. Pullen, of the Spezia Mission, Italy, in the course of his effective address, pointed out that out of every fifteen people in Italy, thirteen are still in darkness, while out of every fifteen, nine had never heard the name of Jesus like as we, in this happy corner of the world, have; and said that those living in a Christian land can not possibly enter into all that this means.

IV.—FIELD OF MONTHLY SURVEY.

Mexico,* Central America,† West Indies,‡ City Missions.§

BY DELAVAN L. PIERSON.

Missions in Mexico.*

Mexico is a republic of twenty-seven states, a federal district, and two territories. It has a total area of seven hundred and sixty-seven thousand square miles, and a population of about twelve and a half millions. Of these one-fifth are white, two-fifths Indian, and two-fifths of mixt blood. The Spanish language is generally spoken, and Roman Catholicism is the prevailing religion. Aztec paganism was nominally annihilated at the invasion of Cortez, and Mexico was externally converted to Catholicism at the point of the Spanish sword and by the terrors of the Inquisition. After three hundred years of domination Rome's representatives held two-thirds of the real estate of the country, her monasteries and churches had impoverisht the people, and a pitiful state of intolerance, ignorance, and degradation everywhere prevailed.

At the downfall of Maximilian (1864) there dawned a new era for Mexico in religion as well as in politics. Churches, monasteries, and other ecclesiastical property were confiscated by the state and devoted to purposes of public education. Thirty-five years ago there was only one Protestant minister in Mexico; to-day there are fourteen missionary organizations at work, and they have gathered in 600 congregations a native church membership of over 16,000. There are in all more than 7,000 pupils under instruction.

It was fifteen years after the first seeds of the Gospel had been sown in Mexico through the Bibles carried in by the United States troops (1847), before any endeavor was made to gather the harvest. Then Rev. James Hickey began to preach in Monterey, and two years later (1864) organized a Baptist church of five members, with Thomas Westrup, one of the converts, as pastor.

Miss Melinda Rankin (a Presbyterian) will ever be honored as a missionary pioneer in Mexico. In 1854, she had opened a school on the Mexican border in Brownsville, Texas. Ten years later she crost the border, and after personally raising $15,000 to push on the work, opened a school in Monterey.

"The Church of Jesus" was organized in 1871 through the instrumentality of Rev. Henry A. Riley and Manuel Aquas, a converted priest, and has since come under the control of the Protestant Episcopal Church. Their work now comprises 22 congregations, containing from one thousand to twelve hundred communicants. They have ten parochial schools,

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* See also pp. 291 (April), 334 (May, 1897), 75 (January, 1898), 190 (present issue).

NEW BOOKS: "The Awakening of a Nation," C. F. Lummis.

RECENT ARTICLES: "Mexico as It Is," *Frank Leslie's* (Jan.).

† See also p. 184 (present issue).

‡ See also pp. 871 (November, 1897).

RECENT ARTICLES: "Street Life in Jeremie," *Chautauquan* (September, 1897); "Is Cuba Capable of Self-Government?" *Forum* (Sept.); "Aborigines of the West Indies," *Appleton's Popular Science Monthly* (Jan., 1898).

§ See also pp. 24 (January) 161, 178, (present issue).

NEW BOOKS: "New York Charities Directory," "Bibliography of College, Social, and University Settlements," J. P. Gavit.

RECENT ARTICLES: "Children of the Other Half," *Arena* (June, 1897); "The Cry of the Poor," *Arena* (September, 1897).

with about 400 pupils; a divinity school, having eight students; the Dean Gray Memorial school for boys, preparatory to the divinity school, and the Mrs. Hooker Memorial School and Orphanage, having 41 indoor and 20 outdoor pupils.

The American Baptist Home Mission Society had, in 1880, five churches and eight congregations. The Southern Baptist Board did not begin work until 1880, but it has since then made markt progress, and has now 15 missionaries and 17 native workers on the field in 29 churches, with 1,116 members. At Madero the institute educates and trains 71 poor, but deserving, intelligent Christian girls, and at Saltillo deserving boys receive the same training, and the Sunday-schools gather 333 children.

In 1872 the Presbyterian Board began its labors in Mexico by accepting the work of Miss Rankin. It now has stations in twelve of the twenty-three states. A characteristic feature of the Presbyterian work is the large number and ability of its native ministry. There is a prosperous theological seminary in Tlalpan, twelve miles from the capital; two girls' seminaries, one in Mexico City, another at Satillo. The 42 churches number 3,191 communicants and 1,906 pupils in the Sabbath-schools. The working force consists of 11 ordained missionaries, 12 women missionaries, 28 ordained natives, and 76 native helpers.

The American Board began to work in Western Mexico, at Guadalajara, in 1872, and afterwards went also into Northern Mexico, at Chihuahua. The total number of missionaries and assistant missionaries of the American Board is 17, and the native helpers and teachers numbered 17. The 7 stations have connected with them 20 out-stations; the 15 churches have 784 communicants.

The Methodist Episcopal Church entered Mexico in 1873, when Bishop Haren purchast a portion of the Inquisition property at Puebla, which now serves as a theological seminary. The gorgeous theater was transformed into a church audience room, and there are besides classrooms, vestries, a book store, printing establishment, two parsonages, an orphanage, and a missionary residence. This church now has 34 places of worship, and counts 2,195 members, 7 married missionaries, and 14 ordained native preachers. The mission of the Methodist Episcopal Church, South, started by Bishop Keener in 1873 and carried on by a converted Mexican, Alijo Hernandez, occupies 17 states, and has 3,095 communicants, 90 Sunday-schools, 89 preachers, and a theological seminary at San Luis Potosi.

The American Bible Society disseminated the Scriptures from the earliest days of religious emancipation. In 1892, that memorable year of famine, 23,614 Bibles and portions were distributed among the starving people. To the thousands of towns and villages and ranches on the western slope this society sends Bibles by way of Panama, or through the Sierras, "on muleback."

Other societies at work in Mexico are those of the American Friends, Presbyterians South, Reformed Associate, Cumberland Presbyterians, and Seventh Day Adventists.

War and Famine in Cuba.

The "Pearl of the Antilles" is daily and hourly being trodden under foot. Its value and beauty are becoming nought but a memory. The sun-kist skies are blackened by the clouds of war. The fertile fields are devastated, and no longer cultivated. The people, used to an easy life of idleness, are dead or dy-

ing amid the horrors of prolonged warfare and growing famine.

Spain is, doubtless, not accountable for *all* the woes which have been experienced by Cuba, but she has proved utterly incompetent to rule the island in such a way as to contribute to its peace and prosperity. Spanish colonies are apparently only lookt upon as a source of revenue, and this not with the farsightedness which would lead to the creation of civilization and industry, but with the desire for an income by oppressive taxation and tyranny. For three hundred years Spain neglected Cuba, but her attention of late has been even more to the disadvantage of the island.

The history of the war is too familiar to need repetition. Millions of dollars have been spent and thousands of lives have been lost. Promises of pacification have been made, and autonomy has been attempted, but the end is not yet in sight. Both Cuba and Spain heartily wish the war over, but the former refuses anything but freedom, and the latter is bent on maintaining the national honor. Meanwhile multitudes of non-combatants participate in the sufferings and are perishing from starvation. The people have been unable to till the soil and gather the crops; they are practically at the mercy of America—their nearest Christian neighbor.

Already it is conservatively estimated that 200,000 persons have died of hunger in Cuba, and that twice as many more are in imminent danger of sharing their fate. The entire Cuban population is only about 1,200,000. The Red Cross Society, in conjunction with the United States Government, has appointed a relief committee, and already we are thankful to say that over $50,000 has been subscribed. [illegible]

[illegible]

Trouble in Central America.

The Spanish American republics seem to be in a perpetual state of ferment. There is apparently no end to the revolutions and assassinations. The spirit of rebellion sometimes lies dormant, but is never dead. Unrest is a dominant characteristic of these governments and peoples, and Christ alone can bring them peace. Only when His sovereignty is acknowledged and His teachings are followed, will peace and prosperity take the place of strife and stagnation.

The revolution in Nicaragua is no surprise, tho it may be aimless and fruitless. The government is strong, tho, perhaps, unscrupulous. It has certainly brought no blessing to the Moskito reservation, where our Moravian friends have labored so long and so earnestly.

In Guatemala President Barrios has just been assassinated (Feb. 9), and a small and unsuccessful revolution has followed. Here the Presbyterian Church (North) has a few missionaries. They have nominal religious liberty, but find the paganized Romanism of the country in sad need of regeneration.

Social Settlements.

There are now not less than one hundred and twenty college, social, and university settlements in the various cities of America and England, besides two in Japan and one in Bombay. All these have been established in the last eight years, since Toynbee Hall was first opened in the East End of London. America has 76 and England 44 of these settlements; New York supports 16, Chicago 13, Boston 9, and London 8. The aims, methods, principles, and results differ widely, but doubtless each has contributed something toward solving the question of how to reach the masses, either by its failures or by its successes. We are truly convinced that the social settlement is one which is fundamentally and distinctively [illegible]. True reformation must begin with regeneration. The spiritual must dominate the [illegible]

V.—EDITORIAL DEPARTMENT.

A surprising trial has been held by a Southern Presbytery (Louisville) over the case of a Dr. Houston, a missionary to China, who expected to return, but who has been tried and condemned on the following specifications:

First, "He teaches that the *Lord's Supper is a household as well as a Church ordinance, and may be administered by the head of the family.*" Second, "He holds that a *private member may be appointed by the ruling body of the Church to administer the communion.*" [The third specification is essentially the same as No. 2.] Fourth, "He holds that there is *no valid distinction between the teaching and the ruling elder*, except what is implied in their *commissions.*" Fifth, "He holds as to entire sanctification, that it is possible to the believer in this life."

As to these matters we feel strong sympathy with the censured missionary, and incline to think that on the first four specifications he has the Scriptures back of him, inferentially, if not directly and explicitly. The *Interior* justly remarks:

"We are inclined to think Mr. Houston right on the abstract questions, and if the confession is against his positions, that the confession is wrong. The head of the family in the ancient Church held a priestly function in his family, and it was not abrogated. As a matter of order and custom, it would not be proper, we would say, for him to bring in an innovation, but the abstract doctrine the Scriptures, we are inclined to think, would justify him. They are entirely silent on the subject of the second specification. Abstractly we would say that Mr. Houston is right, with the same reserve as to the usual order. In the fourth specification Mr. Houston is right again. As to the last specification, there the facts, as well as the doctrines, are against Mr. Houston. On all these specifications Mr. Houston was found guilty, and duly punisht for his "offenses" by solemn censure. He desired to appeal to Scripture, but that was not allowed. He was held to the Presbytery's interpretations of the confession."

Even as to "entire sanctification," it depends upon what is meant. A man may use terms with his own understanding and interpretation of them, which, as he uses and understands them, are not objectionable. At any rate, a missionary would, in our opinion, do infinitely more harm in a foreign field, teaching that the Bible is not a book of plenary inspiration, or that there is a second probation, or any other of the mischievous tenets of a modern, broad theology, than any or all the doctrines Dr. Houston is charged with.

For ourselves, we have held for years that the Lord's Supper is primarily, like the passover it succeeds, a household ordinance, and belongs as such to the Church as the larger household of God. And we all know that in the Acts of the Apostles there is no fixt line between clergy and laity, which exist in the interests of order, expediency, and sound doctrine, not of Scriptural and apostolic order. Philip baptized, tho but a deacon, and one case breaks the sacred line. And, as to the Lord's Supper, it seems to have been observed wherever and whenever believers met. As to the teaching and ruling elder, the one *office* is that of presbyter, the *functions* of teaching and ruling being connected with one office, or officer, according to capacity and sphere; so that if a ruling elder possest the teaching gift, he seems to have exercised it without ceremony or further authority. And we have always believed that the Presbyterian polity can be logically maintained only by admitting the *oneness of the eldership*, whatever the

official and formal sphere of service: so that the ordination of a ruling elder, who becomes a teaching elder, has not the slightest Scripture warrant. Here is a case where it is possible that the Word of God is made of none effect through human tradition. But aside from this polemic matter, the question is, whether such views should invalidate an otherwise acceptable and devoted missionary as to the exercise of his sacred calling to preach the Gospel in the regions beyond.

According to a letter in the *London Standard*, it is proposed to suppress *all the deaneries* in the Anglican communion, on the ground that the deans have practically nothing to do, and their stipends, amounting to £26,000, or about $130,000, per annum, for only twenty-nine—an average of about $5,000 each—should be devoted to the endowment of eight additional bishoprics at £3,500 a year each, the balance being divided among the senior canons, who could perform the trifling duties of the suppressed deans.

Apropos of these changes in the Anglican Church and of the impatience of the Anglican party with modern ritualism, Bishop Tucker, of Uganda, in a recent charge, expreat himself with refreshing frankness on Anglicanism *in missions*:

"It builds," he says, "churches amongst the natives after the most approved Anglican pattern, . . . which in India or Africa is an absurdity." Speaking of the native ministry, he complains of "our fossilized ideas as to the qualifications necessary for admission to the order of deacons," and says that "if native churches are to be developt on healthy lines, and within a reasonable space of time, there must be a larger and freer use of the ministry of laymen." On the question of support he inveighs against the reckless use of European money, and mainly on the ground that the missionary is thereby regarding the Church's realization of the sacredness of the great principle of self-support." He adds in conclusion that "we should . . . never rest satisfied until we see springing up into life the vigorous shoots of a healthy system of self-government."

Another interesting and significant fact about the Anglican Church we may add in this connection. When in Great Britain, I learned much about the "*Societas Sanctæ Crucis*"—Society of the Holy Cross—known now as the "S. S. C." *The Church Intelligencer*, organ of the C. M. S., has publisht an "Analysis of Proceedings," giving some light on the objects and methods of the new Romanizing tendency. About 300 of the Anglican clergy are enrolled:

"Brother Lacey," vicar of Madingley, Cambridge, read a paper, in the decent obscurity of Latin, on the "Sacrifice of the Mass." "Priests," he said, "offer the life of Christ according to this institution as a sacrifice of worship, propitiation, and thanksgiving, by way of commemoration." At the September Synod Brother Sanderson, vicar of Alderholt, Salisbury, defended "reservation" and "exposition" of the Sacrament—that is, the keeping back of a portion of the consecrated bread for subsequent adoration. He said: "We are agreed as to the desirability and legality of reserving; we already carry the Holy Sacrament about; lift it up, expose it, worship it; and use it for blessing the people when giving communion. Why not at other times? What more stimulating to the devotion of those people of leisure who can remain in prayer after the mass is done, than for the priest to unlock the tabernacle door, draw aside its veils, expose the ciborium within, kneel on the step below the altar, and lead his people in adoring acts of love and reparation? This is that simple function known as the exposition of the blessed Sacrament, a function which many know from experimental knowledge is powerful in making people realize

the reality of our Saviour's adorable presence." The matter was discust whether the past sins of a person absolved on confession ought to be recalled. "Brother Swallow" thought if they did so, they should "only defeat their object and give rise to a sense of irritation on their part."

Dr. Gordon and the Kongo Mission.

In the fall of 1884 tne Livingstone Inland Mission, founded seven years previously by Dr. and Mrs. H. Grattan Guinness, was tranferred to the American Baptist Missionary Union, without conditions. Its stations had been planted, 25 missionaries were on the field, acclimated and acquainted with the language into which translations of a large part of the Bible had been made. Moreover, schools were in running order, a steamer employed for itinerating purposes, all expenses met, and the discouragements and physical perils incident to the operating of such a mission had practically past away.

But valuable as it was, the gift was not at first fully appreciated by its recipients, and pressure was brought to bear looking to the return of the missionaries and the abandonment of the field. "It was at this juncture," says his biographer, "that Dr. Gordon set himself to stem the tide." He appealed to his brethren by voice and by pen, finally taking the field and traveling from city to city east of the Mississippi, pleading for its continuance. The appeal was so successful that it seemed as tho the mission was placed beyond even the suggestion of abandonment.

Judge, therefore, of the surprise and sorrow with which the friends of the mission heard the policy of abandoning this work again mooted in a sermon before the Baptist Missionary Union at its last annual meeting. The speaker advocated the strengthening of "strategic" points in the foreign field at the expense of others regarded less important, among which he classed the stations on the Kongo. A very discouraging picture was drawn of the devastating climate, the slight progress made, lack of virility among the natives, etc.

Testimony has since been obtained from the missionaries now upon the field which directly disprove these statements. They affirm, in regard to the unhealthfulness of the climate, that during the last 12 years only 6 out of 45 of the missionaries have died; that 11 of the 14 male missionaries have served over 10 years, and 7 over 15 years. The average period of service of those uniting in the protest has been 13 years! The natives are not less virile than those of other tropical countries, being physically quite as well developt and mentally much more amenable to civilization than others named. As to the permanency of the work, only one church has become disintegrated, and this on account of the compulsory return of the missionary before it had been properly establisht. A census taken at two stations, Banza Manteka and Kifwa, had shown an increast population of 7 and 3½ per cent. respectively. "Indeed, the larger number of children in the villages of Banza Manteka is the surprise and envy of the heathen."

All this goes to prove the wisdom of Dr. Gordon and those who acted with him in retaining the Kongo Mission.—J. M. G.

The Church Missionary Society reaches its second jubilee, or hundredth year, during the present twelvemonth. April 12 will inaugurate the last year of the century, and the day will fall on Tuesday of Easter week. As the *Church Missionary Intelligencer* remarks, the Jewish jubilee began on the Day of

Atonement—a fast day, when the two kids commemorated the expiatory offering and the release from the burden of sin. And so once more, following the seven weeks of Lent, the trumpet of the jubilee will blow, and the concourse of the people will assemble to consider how the good tidings may be spread into all the world.

With a beautiful spirit the Church Missionary Society proposes to avoid any centenary observance *for its own sake*, or the glorification of the great society whose hundred years are fast completing. They recognize this society, tho it be the leader and almost the mother of all the rest, as but one of many, and they desire to make emphatic not the history of the feeble instrument, but the interests of the great cause of which it is but one pillar. "Advance first, commemoration afterwards," has been the motto of the society and the "Three years' enterprise," T. Y. E., which was inaugurated purposely to secure an advance in every department of administration, even before the centennial year should dawn.

The general program for the celebration is in harmony with the highly spiritual attitude and atmosphere always so manifest in this society's history. The details are not yet settled, but friends of missions everywhere will gladly keep in touch with the general purpose and purport of the commemoration.

On April 12, 1898, when the second jubilee year and the last year of the three years' enterprise begins, there will be

1. A special prayer service for the committee and friends of the society, and it is proposed that simultaneously in all parts of the world a similar prayer service be held.

2. On or about All Saints' Day, November 1, there is to be a series of gatherings in the middle of the jubilee year to commemorate the second jubilee, exactly fifty years after the celebration of the first jubilee in 1848. Most fittingly the Bishop of Exeter,—whose father conspicuously shared in that previous jubilee meeting, writing three of the seven hymns then used, —is expected to preside.

3. The twelfth anniversary of the "Gleaners' Union" will fall at the same time and be combined with this.

4. In April, 1899, when the hundred years are completed, the MAIN CENTENARY COMMEMORATION will occur. It will occupy at least *one entire week*, beginning and ending on the Sabbath, reaching from April 9th to 16th, which are the first and second Sundays after Easter.

The main meetings will, of course, be in London, but it is hoped and expected that, as in the Queen's great jubilee of 1897, the celebration will be simultaneously observed in all parts of the Empire and the world, the mission-field included, for those who can not attend the great gatherings at the capital.

The special appeals for the centenary memorial fund are not yet determined upon, but great expansion in the line of the work will undoubtedly be the outcome. During less than twenty months of the three years' enterprise the special T. Y. E. gifts have reacht over £26,000, including some which the donors propose to *repeat annually*, and they represent not a spasmodic increase to be followed by an *ebb tide*, as in most cases of special gifts, but a permanently higher flood-mark.

One of the most encouraging signs of growth is the *increase of the number of missionaries* supported, as to their maintenance charges, by special gifts. When the appeal was made in connection with the three years' enterprise, that individuals should undertake to support individual missionaries on the field, already there were 125 thus maintained. Now there are 202, and probably before this issue reaches our readers, the number

will have gone beyond the 300. Many of these additional gifts have come into the treasury without any reference to the centenary fund or the three years' enterprise.

All the friends of missions and of the Indians will be glad to hear that Secretary Bliss has returned to the Senate with his unqualified disapproval the bill to settle on segregated lands of about twenty-one miles in area the Metlakahatla Indians, now occupying Annette Island, Alaska, and opening the remainder to settlement. The Secretary says that he is convinced that the Indians should be permitted to remain in undisputed possession of their reservation, and that no part should be opened to the public.

William Duncan, the able and honored missionary, to whose labor among the Indians their present prosperous, material and spiritual, condition is due, sets forth at length why the bill should not become a law. He refers to the progress the Indians now occupying the Island have made, and expresses the belief that should the bill be enacted into law all these gains would be lost to the people. What the natives crave of the government in their present condition, is protection and isolation from vicious whites. Should the measure pass, he says, it will not only injure the Indians morally, but will seriously impoverish them materially. A recent examination, he says, shows that, so far as present indications go, the report which has been publisht that the island is rich in mineral deposits, and which has been advanced as one of the reasons why it should be opened to settlement, is grossly exaggerated.

In an early issue of the REVIEW we hope to have an illustrated account of the present condition of Metlakohtla, which is in many respects a model settlement. It would be a burning shame for Congress to do anything to disturb the peace and prosperity which there reigns.

With deepest sorrow we learn of the renewed fighting in Uganda, and of the killing of that grand missionary, Mr. Pilkington, who was not only one of the leading Englishmen in Uganda, but one of the foremost missionaries of the world. He had joined Major Macdonald after the meeting of the Soudanese to act as interpreter. When the editor-in-chief was in England in 1896, this noble man was electrifying audiences with his fascinating and heroic story of the mission work among the Baganda. Few men have ever held British audiences more enthralled by narratives of missionary service and suffering, labor and triumphs. He was in demand everywhere. His death makes a void that reminds us of the vacancy that followed Mackay's decease. He had volunteered, at the suggestion of Mr. Wilson, the Acting Commissioner of Uganda, and with the permission of Archdeacon Walker, to accompany the Baganda as an interpreter, and with a view to giving the moral support of the missionaries to the Baganda in resisting the Soudanese in the crossing of the Nile. His companion was Dr. A. R. Cook, of the mission, who went for medical duty. The two men were able to open up communication with Major Macdonald, and, after a thrilling experience, reacht his camp, on the banks of the Nile, opposite Juba's station, then in the hands of the rebels. The camp was pitcht near the spot where Bishop Hannington was seized. Truly the days of missionary martyrs are not past.

A recent letter from Marsovan, Asiatic Turkey, brings encouraging news in regard to the receptive at-

titude of many members of the Gregorian Church to Christian truth, as revealed in the Word of God rather than in the chaff which has thus far been their spiritual food. Our correspondent writes:

"Last evening there was a Christian celebration at the college for the orphans. Some Armenian priests were present, and seemed much pleased with what they saw. One of them was a young man who had studied in the (Protestant) chapel school as a child. He gave the children a very good talk. We are told that the people will no longer be content with their ignorant old priests. They demand that they be Bible students, and so a group of young men are studying the Bible now with Baron A——, the former teacher of the chapel school, preparatory to becoming priests. As Baron A—— is now a theological student, you see that this makes a theological seminary within a theological seminary."

With such preaching and teaching and *living* as the people of Marsovan have heard and seen so long from the missionaries, it is but natural that the old Gregorian Church should be waking up to the benefits of the pure Gospel.

The Bible Normal College, of Springfield, Mass., offers a ten weeks' course, which may be of especial interest to missionaries at home on furlough. This course has a distinct missionary bearing, an important feature being the study of child-nature and methods of instruction. Much may be gained from an intelligent study of how to teach the illiterate, whether old or young.

The following letter will be of special interest to those of our readers who have sent through us money to Pandita Ramabai's work. She is now *en route* to America having sailed from India on January 15th.

"I have received the check for £7, 6s., for Pandita Ramabai's work, and have sent it to her, asking her to acknowledge it to the kind donor, Miss 'L. M. R.,' Brockport, N. Y. You have no doubt read in the *Bombay Guardian*, of the wonderful work of grace that is going on among the widows under Ramabai's charge, and which has resulted in the baptism of 221 famine widows, four other widows under her care, a famine boy, and the Hindu man who has been Ramabai's clerk for several years. On the 12th instant she will begin a ten days' camp-meeting at her farm at Kludgaver, near Poona, which I expect will result in other conversions. What she is doing, or rather what God is doing by her, is a great object-lesson to Indian Christians and to some missionaries.

"My dear wife and I are thankful that we have been preserved to labor on in the Lord's service amid dangers and difficulties. It is now over ten years since we came to India, and many who were here then, many younger than ourselves, have fallen at their posts or have had to leave the country through illness. But we are feeling more than ever the strain of our work, and pray for some rest and another efficient helper, at least. Thanksgiving well becomes us for all that God has done, aye, and for all that the eye of faith beholds that He is going to do.

Yours in His service,
ALFRED S. DYER."

We thankfully acknowledge the following contributions, received and forwarded as designated:

No. 102.—	For Pandita Ramabai.....	$4.00
No. 103.—	" " "	50.00
No. 104.—	" " "	1.00
No. 104.—	" Armenian orphans.....	1.00

The World's Best Literature.*

It is a colossal undertaking, and one involving an immense outlay of time and money, to collect and publish the choicest of the literary productions of ancient and modern writers. To be successfully accomplisht, it requires keen appreciation and judicious selection. Probably

* A Library of the World's Best Literature. Ancient and Modern. Charles Dudley Warner, Editor-in-Chief. Thirty volumes. 8vo. 612 pages per volume. Publisht by R. S. Peale and J. A. Hill, New York.

no man could have been found better fitted for this great work than Charles Dudley Warner, who, for more than a quarter of a century, has been an authority on literary criticism. He is the author of over twenty books, including essays, travels, biographies, and fiction. In this latest and most important of his literary labors, Mr. Warner has been ably assisted by Hamilton W. Mabie and other well-known literary critics and specialists in the various departments of letters.

More than fifty men have contributed to make this library what it aims to be—a masterpiece of masterpieces. In these thirty octavo volumes are gathered much of the cream of the literary thought and expression of sixty centuries. The history, biography, oratory, poetry, fiction, and philosophy of all peoples and languages bring of their choice contributions to this treasure-house of literature. These volumes open up vast stores of hitherto inaccessible wealth. Beauties that have heretofore been veiled in the obscurity of unknown tongues are here brought to light. Riches that have before been unobtainable on private book-shelves, hidden within vast tomes, or amid the mazes of public libraries, have been gathered together and put within reach of the general public.

Tho not a history of literature, this library offers most excellent opportunity for such study. It is equally valuable also as a work of reference and for general reading. The variety of departments represented, subjects treated, and authors quoted present the possibility of suiting many diverse needs and tastes. Vesper hymns and humorous poems, battle scenes and love-letters of men of genius, satire, and passages of Holy Scripture each have a place. Altho so comprehensive, the editor has aimed to admit nothing which is not pure and uplifting. Purity is one essential in the *best* literature.

Portraits of prominent authors and excellent interpretive essays by sympathetic writers help to reveal the mental characteristics, and to disclose beauty and strength of style which might otherwise escape the notice of the casual reader. The work thus possesses features of a history, a school, an encyclopedia, and a library. It is intended to create and to gratify lovers of good literature.

The arrangement is alphabetical, according to authors, periods, and well-known subjects. The legend of the Holy Grail is presented by five separate authors, and sixty-three pages are devoted to Hindu literature. Not the least useful feature is the synopsis of famous books. The index adds largely to the helpfulness of the library, and would be more valuable did it enable one to trace the history of literature chronologically and by nationalities or races, as well as by authors and subjects. D. L. P.

We think Mrs. Bishop's latest book, "Korea and Her Neighbors," the best of all the works of her gifted pen. In fact, for comprehensiveness, satisfactoriness, and power in description and delineation, and for judicious selections of what is best worth describing and delineating it would be hard to surpass. Without being primarily a book on misions, it gives a fine conception of one of the most interesting, yet least known countries and nations among whom the Gospel has been introduced in modern days; and quite aside from all its missionary bearings, as a contribution to ethnology, archæology, manners, and customs, and all else that pertains to this Hermit Nation, it is simply invaluable. Let any one who would test this state-

ment, read, for instance, the description of the Kur-Dong—chapter III.—that strange, barbaric procession, the last of its sort, in which the king, a myth for most of the year, appears annually in state, to impress on his subjects the splendor and majestic magnificence of their sovereign.

The adventures of this refined and cultured woman—her exposures, heroic endurances, and patient submission to the inevitable, in studying the habits and characteristics of Mongolian races—read more like romance than reality.

There is but one blemish in this volume, which we can not but attribute to the probable intrustment of the proofreading to some one else than to the accomplisht author; the sentences are long, often involved, and lack careful and discriminating punctuation. The comma abounds, and sometimes is the only mark used until the period completes the sentence. Sometimes, as it seems to us, a sentence should have been divided into two or even three; and, in other cases, semicolons, colons, dashes, etc., would have made the meaning and connection much more plain. But the superb original illustrations, from Mrs. Bishop's own photographs, fully compensate for such a trifling defect.

A new and more complete index improves the second edition.

The latest contribution to the "Duff Missionary Lectureship" is by Rev. J. Marshall Lang, D.D., of Barony church, Glasgow. It is entitled, "Expansion of the Christian Life." It is a noble volume. Its style is chaste, its thought fresh and stimulating; and, what is very noticeable, it is along the lines of *an old-fashioned theology*. Dr. Lang shows himself perfectly familiar with the "new theology," and even the trend of scientific skepticism and neology. But at his hand it gets no encouragement, and with markt tact he quotes from skeptical writers the very concessions which strengthen rather than weaken faith; as, for example, when he quotes Renan's saying that the Book of the Acts is the most faultless book ever written, etc. It is to be devoutly hoped that Dr. Lang's book will be reprinted in this country. It is now publisht by Wm. Blackwood, and can be obtained for $1.50. Further notice of it may appear hereafter. Suffice now to say it is worthy of its author and his theme.

Books Received.

KOREA AND HER NEIGHBORS. Mrs. Isabella Bird Bishop. Illustrated. 8vo, 480 pp. $2.00. Fleming H. Revell Co., New York.

CHRISTIANITY AND THE PROGRESS OF MAN. Prof. W. Douglass Mackenzie. 8vo, 250 pp. $1.25. The same.

THE EXPANSION OF THE CHRISTIAN LIFE. The Duff Lectures for 1897. J. Marshall Lang, D.D. 8vo, 246 pp. 5s. Wm. Blackwood & Sons, Edinburgh & London.

MISSIONARIES IN THE WITNESS BOX. 12mo, 168 pp. Illustrated. 1s. 6d. The Church Missionary Society, London.

THROUGH MY SPECTACLES. Rev. Martin J. Hall, M.A. 8vo, 104 pp. Illustrated. 1s. 6d. The same.

BIBLE GLEANINGS IN FOREIGN FIELDS. Rev. E. W. Burroughs. 16mo, 63 pp. 1s. The same.

THE GREAT BIG WORLD. A missionary walk in the Zoo (juvenile). Agnes M. Batty. 8vo, 48 pp. Illustrated. 1s. 6d. The same.

ALASKA. Its neglected past, its brilliant future. Bushrod Washington James, M.D. 12mo, 450 pp. Illustrated. $1.50. Sunshine Publishing Co., Philadelphia.

ON THE THRESHOLD OF CENTRAL AFRICA. A record of twenty years pioneering among the Barotsi of the Upper Zambesi. François Coillard. Translated by Cathrine Mackintosh. 8vo, 662 pp. Illustrated. 10s. Hodder & Stoughton, London.

PRIMEVAL REVELATION. Genesis i.-viii. J. Cynddylan Jones. 8vo, 366 pp. 5s. The same.

THE INCARNATE SAVIOR. W. R. Nichol, LL.D. 8vo, 320 pp. 5s. T. and T. Clark, Edinburgh.

MISSIONARY HEROES OF AFRICA. Sarah Geraldine Stock. 8vo, 204 pp. Illustrated. 2s. 6d. The London Missionary Society.

PIONEERING IN TIBET. Annie Ross Taylor. 8vo, 77 pp. Illustrated. 1s. 6d. Morgan & Scott, London.

THE REVIVAL IN CHINA. Rev. W. Campbell, F.R.G.S. 8vo, 104 pp. Kelly & Walsh, Hongkong.

COMMENT JE JOUE (a memoir of Wm. J. Neethling, of South Africa). 16mo, 96 pp. Bichsel, Lyon, France.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

MADAGASCAR.

It has been repeatedly declared that the persecutions by the French in Madagascar are not directed against the Protestants, but against the English. Were this true, it would be a scandalous breach of treaty obligations, of international right, and of common equity. The English missionaries, one and all, have loyally accepted the new government, and have brought their people to accept it too. Yet they have been vituperated and slandered, and their unoffending and helpless people have been scattered, beaten, imprisoned, and shot down without form of law, simply because they had accepted the Gospel from those who first brought it to them.

Now, what has prompted all this? Doubtless Gallieni and his myrmidons hate the missionaries still more intensely as Englishmen than as Protestants, and the London Society chiefly as the main English society. Yet everywhere the Jesuits have been turned loose, with the same watchword: "All Protestants are Englishmen, and are to be shot." "All Catholics are Frenchmen, and are to be saved and promoted." Norwegian or English is all one in their view, altho undoubtedly the main rage of the Jesuits and of their military confederates is at present directed against the London Society. That overthrown, they think they can easily deal with the lesser societies. Doubtless their animosity is a shade less violent against the Norwegians, but it is only a shade. As we have said already, the Norwegians are Ulysses in the cave of Polyphemus, destined to be devoured, but to be devoured last.

Hitherto, however, the persons of the French Protestant missionaries have been respected. This boundary, however, has at last been overleapt.

The matter began with the natives. "11. August, 1897. A colonist, named Géraudel, a limeburner, has, it appears, allowed himself to beat one of our teachers, to break in the doors of our school, to forbid the children to go anywhere except to the school founded by him, and finally to tear down the placard which I had had placed over the door of the school, and to nail it, in token of defiance, over his own place of retirement. Learning of this, I instituted inquiry. M. Ducommun, accompanied by M. Gallant, went to the spot, and noted down every indication of what had taken place. Everything corroborates the first reports of the natives. Supplied with proofs, I lodged a complaint with the prosecuting attorney, speaking of it myself to the General. Fifteen days have past, and nothing done."

This Géraudel, it seems, had set up his own school in the Protestant temple itself, from which he had expelled the French Protestant school.

M. Delord says: "As I chance to be on a missionary round, the settler Géraudel, without any provocation on my part, having already repeatedly beaten several of our teachers, for which complaint had long been lodged against him, came running upon me, and struck me so violently that his huge cudgel was broken." For this the assailant

was condemned to a fine of 50 francs and costs of 50 francs. The medical attestation of severe injury, the absolutely unprovokt violence, followed up by a violent expulsion from the village, with cries of, "Fahavalo, English spy!" and filthy epithets added, resulted, notwithstanding the energetic representations of the public prosecutor, in a sentence which M. Delong very reasonably calls "a mockery." Géraudel so regarded it, for he left the court with expressions of triumphant contempt against the Protestant pastors.

That the French should shoot Protestant converts of English missionaries as rebels without trial is the most natural thing in the world. They would doubtless have shot the missionaries, too, but for the fear of England. They now show, in spite of the declarations of some writers of more good nature than perspicacity, that it is not English nationality merely which they hate, but Protestantism itself, English or French. The evidences of General Galliéni's at least passive complicity in the various persecutions accumulate. If the French are not exterminating the Protestant ministers from Madagascar quite so soon as Father Phelim, of St. Louis, gleefully anticipated, he has no reason to find fault with them. They seem to be going as fast as they can. This worthy representative of American principles should indulgently consider that they are embarrast by the necessity of professing attachment to religious freedom, and that it requires a little speculation to find out how to reconcile this with the reality of religious persecution. He himself deserves credit for shooting a native Protestant minister offhand; not so prompt a course would probably put on General Galliéni's head a retirement. He must be left to take his time, and pardoned if, in spite of his best will, Protestantism is only crippled, not quite exterminated.

On Sunday, the 1st of August, died Joseph Andrianaivoravelona, pastor of the Queen. He had accompanied his mistress to Réunion, and there, on the Saturday, having a sense that his end was drawing near, he anticipated the preparations for the communion of the following day. On Sunday morning, after praying that, if it were God's will, he might be restored, but if not, might be soon taken, he rose, drest himself, and, leaning against a small table near his bed, breathed his last. He was sixty-two years of age.

A few minutes later one of his deacons, also a voluntary exile, said to his servant: "Dada Naivo has finisht his course; now it is my turn. Spread my bed, that I may die there." The bed was made ready; he strecht himself out upon it, and peaceably expired.

The deceast pastor was one of the Christians who suffered under the persecutions of Queen Ranavalona the First. He afterward became a distinguisht scholar of the English divinity schools, and then pastor of one of the largest churches of the capital, and also of the palace church. He leaves nine children.

Miscellaneous.

"There is no parallel to the present position of England, except the position of the Roman Empire, and the Roman Empire fell after it had achieved only part of its great purpose. And why did it fall? Because Rome was powerful as an external organization, but Rome had no spiritual contents to give to the people whom it conquered. It had no Gospel, it had no message, it had nothing to show—no means of elevating. And unless men are ele-

vated by the government of other countries to whom they are subject, unless they are elevated, unless they get spiritual ideas, there can be no real hold in the material force that keeps them together.

"The truth is nowadays becoming obvious. We are more and more seeing that intercourse with other countries, if it is to be of any real value, must necessarily be upon a religious basis. It is more and more being seen that you can not possibly influence a man at all unless you have influenced him on the religious side; if you have not toucht that, then you have toucht nothing. It is no good to improve things mechanically in civilization, such as making roads and providing water-supplies. You know the Roman Empire made water-supplies better than we can, and yet it disappeared and past away, because, as I said, it could not touch the spiritual basis of human life. There is nothing on which civilization depends but that. There is nothing else which is past on, there is nothing else which reproduces itself and gives true life.

"I was exceedingly interested a little time ago in going to a meeting—I think of the Calcutta Mission—which was addrest by Mr. Bryce, who was askt to address it because he had just been in India, and had seen something of the working of the mission there. Well, Mr. Bryce spoke with very great weight, of course. He said that his journey in India had at least convinced him of this, that unless England could succeed in Christianizing its Indian subjects, that empire could not last; that nothing else whatever could hold it together; that at present there were two sets of lives, two civilizations, two races simply in juxtaposition; that there could be no real interfusion of the two, and no real possibility of either one understanding the other, except on the religious side; that unless you try to understand men as religious beings, you do not get on from any other side at all. For there is the root of their life, the root of everybody's life—it must, after all, be his religious ideas. However debased his religion may be, you can only understand a man through his religious side, and benefit him by giving him a right religious idea. There is no other way of benefiting mankind at all. All else is simply from the outside, and has no basis of purpose."—BISHOP MANDEL CREIGHTON, D.D., *C. M. Intelligencer.*

M. G. Appia, in the *Journal des Missions* for November, 1897, devotes three pages to a very appreciative notice of "The New Acts of the Apostles." He says: "No one will read this book without experiencing the irresistible and beneficent impression that an author who knows how to speak with so intimate a persuasion to the men of his time, is doubtless himself a focus of spiritual fervor, a Christian who has the right to repeat, under forms modern and sometimes a little American, to all the friends of missions, the ancient lesson of St. Paul and St. John: 'Be fervent in spirit.'"

The French readers "will be happy to find that the translator has added to the original some examples and some biographical traits entirely French. More than one pastor will feel himself constrained to develop for himself, while profiting by the facts furnisht by the author, and inspiring himself with his sacred passion, his own *New Acts of the Apostles.* Accordingly, we recommend the work to all friends of missions."

The *Allgemeine Missions-Zeitscrift,* in an extended account of the development of the Church Missionary Society, gives Henry

Venn's ideal of the growth of the native churches as consisting of three stages: Self-support, self-government, self-extension. The first is to go over into the second, the first two into the third.

Henry Venn (son of John Venn, a principal founder) was secretary of the C. M. S. from 1841 till 1872. At the beginning of his secretaryship the statistics stood as follows: Receipts, £85,536; ordained missionaries, 117; native clergymen, 10; communicants, 6,050. At the end as follows: Receipts, £156,440; ordained missionaries, 204; native clergymen, 148; communicants, 25,000.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

The Baptist Missionary Society.—According to custom the usual prayer-meeting was held at the mission house, Furnival St., on New Year's day. Rev. George Kerry, for forty years the Indian secretary of the society, presided and delivered a brief, but stirring address. Several representatives from other missionary societies took part, and mission work in all its varied branches was remembered before the Throne of Grace.

A new Map of India is now ready. It shows all the Baptist stations distinctly and has been prepared specially for this society by Mr. Stanford, the well-known map-publisher. Christian Endeavor societies and Missionary unions would find their interest in missionary enterprize greatly augmented, if the position of the various occupied fields of the world was more fixed in the mind. The smallness of what has been done and the vastness of what is to be done are by such study made evident.

Mr. William Hill, the secretary of the Bible Translation Society, writes through the medium of the *Baptist Herald*, earnestly asking support in the work being done in translating and distributing the Gospel in the many tongues of the heathen world. The Bible is, undoubtedly, one of the "best missionaries;" therefore, the propagation of the Gospel of Jesus Christ is greatly aided by the distribution of the Scriptures in the languages of the world.

The Presbyterian Church of England has recently celebrated at Marylebone the fifth jubilee of the "Westminster Assembly's Shorter Catechism." Between eight and nine hundred were present, and the event was worthily celebrated as a fact in England's history, when a great stand was made for the faith, and a great effort was made to preserve in all its purity the truth once delivered to the saints.

Hakkaland.—As in Manchuria, so in South China, the Roman Catholics are giving much trouble to Protestants and also to the mandarins, who dare not punish them because they claim the protection of the French. The French Republic, whatever it be at home, seems to have its foreign policy largely determined by a wish to please Jesuit priests. Witness Madagascar, New Caledonia, Algiers, and now North and South China.

China Inland Mission.—Mr. Hudson Taylor in making an appeal in behalf of "This Generation of the Chinese," draws attention to the fact that, whereas fourteen years ago there were only two witnesses for Christ in all the millions of Shensi, Mr. King and Mr. Easton, now there are seventy-seven. There are also over twenty stations in the province, while above five hundred have been baptized, not a few of whom are now in the presence of the Lord.

According to the calculation of

Mr. George King, of Shen-si province, on whose heart evidently the spiritual needs of the present generation of Chinese heavily press, some 1,500 missionaries are required for China's immediate evangelization. The measure, he believes, could be most economically conducted, and the carrying of it out would entail, in his judgment, no loss to the home church, since more is lost annually at home through backsliding, in consequence of lack of Christian work, more than would suffice to carry the blessed Gospel through the length and breadth of China proper.

The Cuddapah Mission.—This mission, begun 70 years ago, and representing a large district of the Madras Presidency, has increast during the last ten years as never before. Ten years ago there were only 203 communicants, now there are 881. The numbers of adherents has more than doubled in this decade, while "the most gratifying result of all is that the number of evangelists, teachers, and catechists has risen from 44 to 126." Mr. N. C. Daniell, named in the foregoing paragraph, will reinforce the work in this promising land.

Church Missionary Society.—The general outlook in West Africa is encouraging. This applies specially to Aremo, a district of Ibadan, and to Ijeba Ode. The Jebus are becoming, according to the Rev. R. A. Croker, less hostile to Christianity; there are new inquirers almost every week, and the increase in the congregations, particularly in the villages, is markt. This testimony is confirmed by the Rev. F. Melville Jones, who reports that "a great movement is perceptible among the people," and that the main hindrance to much larger accessions is "polygamy." An interesting item concerns Iseyin, where the band of Mohammedans, priest and all, have joined the Christians.

At Ouitcha a difficulty has been caused by the proselytizing efforts of the Roman Catholics, who have had recourse to bribes to effect their object, and have also spread their literature abroad. To counteract these efforts, special instruction is now being given in the Romish controversy.

Presbyterian Church of England.—This society's agent in the Jewish London quarters, Mr. Polan, has been much encouraged of late by direct fruit, and by the increast spirit of inquiry shown by the Jews who have congregated in Whitechapel, and hail from many lands. He tells of a Jew from Russia, who came to London expressly to inquire more fully into the truth, and who was attracted by the Hebrew word, *Shalom, Shalom*, placarded on the window-bills of the Whitechapel mission. His confession, as sent by letter subsequently, was: "I have read the 'New Testament.' I find that the Law and the Prophets speak of one Messiah. . . . I believe that Jesus of Bethlehem is the true Anointed One." Other cases of more or less hopefulness are given, the record closing with a gladsome note of thankfulness. .

India.—Special significance attaches to the recent baptism of Syed Ali Hossein, a Mohammedan student, who during the last six or seven years has read and studied the Bible, the Koran, and many controversial books. As one of gradually deepening convictions, he finally decided to become a follower of the Lord Jesus Christ. He does this counting the cost and foreseeing the persecution and hatred which his profession of Christ is certain to entail. At present he is in the Free Church College, Calcutta, and is hoping to be a preacher to Mohammedans.

THE KINGDOM.

—Well does Bishop J. P. Newman affirm: "The boldest thought ever suggested to the human mind is Christ's proposition to convert this world to himself. For originality of conception, simplicity of method, and certainty of result, it has no parallel in the world of thought. Bolder than the dream of the Macedonian to conquer all kingdoms by his sword; than the purpose of the Roman to unify all governments into one; than the hope of Leibnitz to create a universal language for this our babbling race, it stands forth sublime in its isolation, to excite our admiration, inflame our zeal, invite our cooperation, and inspire our faith in the future of mankind."

—Judge Tucker, brother of the late "A. L. O. E.," served long in India, giving to missions $200 per month. To those who remonstrated at his liberality, he replied: "There are 86,000,000 adult population; 5,000 die daily; every day's delay means 5,000 souls." At the entrance to the station he had four stone tablets erected. On two, the Ten Commandments, on two, John iii. 14–18. After the duties of his office were fulfilled, he preacht Jesus. "If every hair was a life," said he, "I would give them all to Him." He fell in 1857, at the hands of the mutineers. On his sitting-room walls were inscribed, "Fear God," "Love your enemies," "Prepare for death."

—As indicating progress in conviction and zeal as touching missions, attention has recently been called to these three notable facts. Whereas at former sessions of the Lambeth Conference (Church of England), this theme of themes received but scant notice or none at all at the last session it was at the fore front, it held the place of honor. The Westminster Confession and Directory for Worship, not strangely, since it dates from the middle of the seventeenth century, lays no sort of emphasis upon the duty of spreading the Gospel to the ends of the earth. And the Book of Common Prayer, originating yet further back, is sadly inadequate at the same cardinal point.

—Again and again is the query put, Why the cause of foreign missions should be so much more popular than that of home missions, whereas the evidence is overwhelming that no such partiality exists. Thus the *Church Missionary Intelligencer* shows that while the Church of England expends for the work abroad about $3,250,000 annually (£650,000), for the work at home upwards of $40,000,000 (£8,054,000) are expended. And the *Missionary Herald* finds that while the Congregationalists gave last year about $1,660,000 to evangelize the West, the South, etc., only some $470,000 were donated for the redemption of the entire vast pagan and Mohammedan world. And no doubt all Christendom is giving in about the same proportion.

—Robert E. Speer reports an object lesson given by the missionaries in Seoul, who built a street in front of their premises in the most approved way. The Koreans were not slow to see the advantages of a well-paved street, with deep gutters at the side, and now there are miles of such streets in that city, making it one of the cleanest and most attractive in that part of the world.

—Some idea of a missionary's isolation may be gained from the fact, stated in the *Missionary Herald*, that Dr. Atwood, in Shansi, China, had not seen a European face in fifteen years, excepting those of his fellow-missionaries.

WOMAN'S WORK.

—Dr. Dennis, writing of woman as she is to-day, says: "She is still regarded, as of old, in a non-Christian environment, as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden,—at once the touchstone and stumbling block of human systems, the sign and shame of the non-Christian world."

—The Zenana Bible and Medical Mission has missionaries in Benares, the sacred city of Hinduism. An English woman visited that city, who has given efficient help in the conduct of a soldiers' home at Rawal Pindi. Her comparison of the value of such a non-religious tho most kindly and helpful institution and the Zenana work she saw in Benares is instructive. "I have seen," she said, on her return to Rawal Pindi, "that all the work we are doing here is mere child's play compared with missionary work, and henceforth I am going to be a missionary."

—The W. C. T. U. of the District of Columbia have organized a vigorous campaign against the sale of liquor in the official restaurant at the Congressional Library. They will lay the matter before President McKinley, and if this effort does not succeed, they will ask affiliated organizations throughout the country to join them in a monster petition against such desecration of such a building.

—Some of the work done by the Traveler's Aid of the Pittsburg Deaconess Home during the first 11 days of service at the station: 297 trains were met and 586 persons aided, making an average of 2 persons to the train. The classes of people aided were the aged, the sick, women with small children, and young girls traveling alone. One of the last class, who had just come from Ireland, wanted to find her sister who was at service in a family in Allegheny. The deaconess, as soon as free from her station duties, took the girl to her sister.

—The Fall River, Mass., Deaconess Home has received an offer of $7,000 from a generous man, providing $3,000 are contributed by others. He is the same friend who gave the home, worth $10,000.

YOUNG PEOPLE.

—The Gleaners' Union connected with the Church Missionary Society has about 100,000 members and added 11,089 last year, supported 14 "own missionaries" by the central funds and 33 others by branches on their own account, and besides paid over to the C. M. S. £2,900.

—The Galveston, Texas, Y. M. C. A. entered on New Year's Day a new building, costing $65,000, and the gift by bequest of Henry Rosenberg.

—The Band of Hope movement is in its fiftieth year, and an earnest effort is made to increase, by a million more, the membership of these societies in Britain and America. There are at present 23,000 societies of juvenile abstainers, with a total membership of about 3,000,000. In Lancashire and Cheshire, England, there are 1,250,000 children of school age, of whom not more than 400,000 are pledged to abstinence. An effort is being made to add 200,000 members, and funds are being raised all over the country.

AMERICA.

United States.—According to the Chicago *Tribune*, in 1897, upwards of $33,000,000 were given in large sums for public uses, of which women were the donors of $13,400,000; nearly $15,000,000 reacht the treasuries of religious societies, and colleges received $10,000,000.

—Private gifts to the first-class educational institutions in this country for the last twenty years aggregate nearly $200,000,000, or an average of nearly $12,000,000 a year.

—Through the death of a bachelor uncle, 35 children of Kokomo, Ind., and its vicinity have been left money to give them a university education. More than forty years ago W. H. Trabue disappeared. During the war he served as a colonel of a Mississippi regiment under the name of W. H. Tribbitt, and afterward settled at Terry, Miss., where he accumulated a large fortune, and recently died in New York, leaving an estate worth $3,000,000. The will provides that all his living relatives of school age, and all to become of school age, shall receive a university education, and at the conclusion of the college course receive in addition a sum of money equal to their school expenses.

—The Armour Packing Co. is erecting a large building in Kansas City for the use of the Salvation Army. It is 50 feet wide and 80 feet long, and there are three stories. The auditorium on the ground floor will seat 700 persons, the second floor will be utilized as offices and for officers' quarters, while on the third floor there will be a Poor Man's Hotel.

—Some 12 years ago a Chinese lad, Chan L. Teung, in a laundry in Boston, began to work his way toward securing an education. Identifying himself before long with the Mt. Vernon church, he grew in favor with all, and now after graduating with honor from Harvard University, he has gone to Foochow to become a teacher in science in the Banyan City Institute of the American Board. Before his departure the Mt. Vernon church gave him a public reception.

Canada.—Alex. Fraser, of Ottawa, recently offered a donation of $800 for the support of native missionaries in Japan. Correspondence was had with Dr. Macdonald, and 5 names were selected—3 missionaries and 2 evangelists—namely, E. Yamanaka, Y. Hiraiwa, K. Yamaga, A. Kato, and K. Iizumi, whose aggregate stipends amount to just $800 in gold.

—Mr. Sampson, C. M. S. missionary at Cumberland Sound in the Arctic regions, writes to the society: "On Christmas Eve I gave a lantern exhibition to about 80 souls, lasting for two-and-a-half hours. At the close I was completely done up, owing to the intense heat and the dreadful stench arising from the oily persons of the Eskimos present and the nature of their clothes—all undrest furs." At another station he had for church and school a house in which the dogs were fed. It was 5 ft. 6 in. from floor to ceiling, the walls being made of barrels and the floor and seats of hard snow. He had to stand over two smoking Eskimo lamps. "I am glad to say we were packt like sardines," he writes, "and had a splendid time singing hymns and reading the Gospel."

EUROPE.

Great Britain. The estate of the late John T. Morton, of Aberdeen, has been valued at £786,719 gross, and £714,186 net. After making provision for his wife and sons and certain legacies, Mr. Morton disposed of the residue of his estate in the following manner: One-sixteenth to the Waldensian Church, in Italy; and seven-sixteenths to the Moravian Church. One other fourth part of the residuary estate is to be for the benefit of the China Inland Mission, the money to be distributed among the missionaries in China, and to be applied in founding and building schools, and

for evangelizing the Chinese. Under the remaining fourth part the following charities will benefit: Aged Pilgrim's Friend Society, London Aged Christians' Society, the Widows' Friend Society, and the Aged Christians' Friend Society of Scotland. *London Christian.*

—At a recent meeting of the Foreign Mission Committee of the English Presbyterian Church, a resolution was adopted declaring that it was expedient, in view of the great expansion of the church's China and Formosa missions, and of their urgent claims on the resources of the church, to take in consideration the desirability of withdrawing from the station of Rampore Boalia, India, thus enabling the church more fully to strengthen and extend her work in China and Formosa. The Advisory Committee was instructed to make arrangements with the Free Church, or some other church, for the transference to it of the Rampore Boalia mission, the English Presbyterian Church to pay a subsidy for the carrying on of the work for a series of years.

—The Friends' Foreign Mission Association has been amalgamated with the Friends' Syrian Mission. The larger society found itself at the close of its financial year with a reported expenditure of £14,994, and income of £11,935. The deficit, £3,059, has since been met by special contributions. In Madagascar, the Friends have shared the ill-treatment meted out to all the Protestant missions. The greatest trial was the compulsory surrender of their fine new hospital to the French authorities, no compensation being offered for the buildings, and only an utterly inadequate amount for the drugs, instruments, and other property. The medical mission property being thus confiscated, the medical school for the training of native students necessarily came to an end.

—The Church Missionary Society has selected 2 new missionaries, Dr. W. R. S. Miller, and the Rev. L. C. Jonas, to go as pioneers into the Hausa States in company with L. H. W. Nott, and in preparation for this campaign all the 3 brethren hope to go to Tripoli for the study of the Hausa language. Mr. Nott sailed early in January, and will make all necessary arrangements for the others to join him a few months later.

The Continent. Signs of life are manifest in the French Roman Catholic Church. Of the 20 students who have recently entered the Protestant Theological Faculty in Paris, 6 were formerly priests. A new journal also—*Le Chrètien Français*—has just appeared, proclaiming itself "the organ of evangelical reform in Catholicism." It asserts that more than 20 priests have already felt it necessary to separate from the church.

—The Hermannsburg "Farmers'" mission had an income of $80,325 last year. The expenses were heavy on account of the famine, the rinderpest, and the plague in South Africa.

—At his Christmas reception to the cardinals and others who gave him greetings, the Pope spoke in deprecation of the conflict between Church and State in Italy. Impartial minds must needs desire it ended. He believed the majority of Italians were against it, and thought the Government did wrong to go contrary to the will of the people, who were now convinced that political unity had not brought them prosperity. The rights of the Papacy should be restored; it needed to be independent. —*Independent.*

—According to reports from Rus-

sia, there is a possibility that the religious situation will be materially alleviated. The famous M. Constantin Pobiedonostseff, Procurator of the Russian Synod, it is said, will be relieved of his post and be succeeded by Count Ignatieff, now Governor of the Province of Kieff. The Count is a thorough-going Russian, and believes heartily in aggressive Russian policy; but he has always shown himself able to recognize changing circumstances and influences. During the Russo-Turkish war he cordially indorst Bible work in the Russian army; and altho the Bibles thus sold were afterward confiscated when the army entered Odessa, and were burned, in all probability with the Count's knowledge, still it shows that he realizes the inadvisability of the government's opposing itself to the trend of religious liberty in thought and action.—*Independent.*

—There would seem to be room for a few missionaries in Russia. For it is stated on good authority that over 50,000 soldiers—cavalry, infantry, and engineers—guarded the railway between the German frontier and St. Petersburg on the Czar's recent journey from Darmstadt to his own capital. The sentinels along the lines were placed within sight of one another, and were instructed in special methods of signaling in case anything unusual should happen. The most extraordinary precautions were taken at the frontier station of Virballen. Every bridge was minutely examined and tested; houses in the immediate vicinity of the line were closely watcht, and a multitude of workmen were employed in tapping the rails and examining the sleepers. The entire traffic was dislocated for days before the arrival of the imperial train, and no one save those known to the authorities as absolutely reliable persons were allowed to approach the neighborhood of the railway.

ASIA.

—Says Rev. J. H. Barrows: "Asia is the continent of diversities and divisions. It includes conservative China, progressive Japan, the comatose and decadent Buddhist, and the fierce, simple, and restless Arab. Only a common faith can bring unity and order into its chaos—not Buddha, not Hinduism, not Islam. It can only be Christianity, whose teaching of divine fatherhood and human brotherhood has come through Jesus Christ. Its condition is little understood. Nearly half of its inhabitants are prisoners for life; its great cities are unclean; the mass of its population half naked; one-quarter with only one meal a day; with famines that sweep off millions of victims. Most Hindus are on the verge of starvation at least periodically. Even for their physical improvement we must give them Christianity.

Islam.—In Palestine are found 23 Jewish agricultural colonies, 6,000 colonists, and 100,000 acres under cultivation. This is mainly the work of the last twenty-five years.

—In *Church at Home and Abroad* Dr. Mary Eddy writes as follows: "I took a large supply of books with me on a tour which lasted two months and a half. My Bible woman had a special talent for selling them, and even sold at the last my own little pocket Testament, as our supply was exhausted. Since then, on every tour, long or short, I take with my medical supplies a full assortment of Bibles, Testaments, and separate voweled portions. The first tour after the new year opened, 5 napoleons' worth of books were in stock. Miss Ford, my associate, sold all of these to the patients, and since

then two more orders have been exhausted. One little boy sold a treasured pack of cards to gain possession of the Gospel of John. During my last trip 31 portions were sold in a village where the light of the Gospel had never before penetrated." At Banias I spent 19 clinic days and had 600 attendances from 13 villages, while at Dibble, where we have 40 new evangelicals, I had 13 clinic days and 525 attendances from23 villages."

—Is the Bible a seditious book? It has been so regarded in many periods of the world's history, and is so regarded now by a high official in Eastern Turkey, who seized two copies of the Bible and condemned them because of the first verse of the twelfth chapter of Daniel, and threatens to collect and burn all books containing this passage. Let us read from King James' version that terrible rebellion-breeding passage: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

India.—The king of Nepaul, the mountainous independent state north from Bengal, lost his queen. She had been terribly pitted by small-pox, and committed suicide in disgust at her loss of beauty. The king, in his anger at her death, first revenged himself on the doctors—flogged them and cut off their right ears and their noses. Next he rounded on the gods. He set loaded cannon in front of the images, and ordered the gunners to fire. The men, in terror of the gods, refused to obey. Some of them were killed by the order of the irate monarch, and then the cannon were discharged. Down fell the gods, the whole pantheon being destroyed.

—A Hindu father recently brought his little motherless girl to a mission school, and askt that she might be received. She was six years old, and was sought in marriage by a man of 40, who offered 200 rupees for her; but her father could not consent. Then the priests demanded her for the vile service of the temple, but he would not yield, and instead begged the missionary to receive and protect her, saying: "For years I have watcht the 200 Christian girls of your school go back and forth, and I never have seen an unhappy face among them; I want my daughter to be like them."

—Dr. K. S. Macdonald, says the *Christian*, told the Missionary Conference at Calcutta that the decay of caste is rapidly going on. The educated classes pour contempt on it, observing it in public for personal ends, but utterly ignoring it in private life. Eating-houses are increasing in Calcutta, and in these Hindus eat all sorts of food without asking who prepared it. Western musical instruments have got into the harems, and Hindu young ladies are taught music by European professors. Modes of traveling also tend to produce this same disregard of the severe demands of caste.

—This is what the Swami Vivekananda, who ought to know, says about his fellow Hindus: "Compared to many other races, I must tell you in plain words, we are weak, very weak. First of all is our physical weakness. That physical weakness is the cause at least of one-third of our miseries. We are lazy; we can not work; we can not combine; we do not love each other; we are immensely selfish. . . . You talk of reforms, of ideas, and all these for the last one hundred

years; and when it comes to practice, you are not to be found anywhere; so that you have disgusted the whole world, and the very name of reform is a thing of ridicule to the whole world. The only cause is, you are weak, weak; your body is weak, your mind is weak." He said the Hindu religion is now "one degraded mass of superstition," with "the most hideous ceremonies, the most horrible, the most obscene books that human hands ever wrote or the human brain ever conceived, the most bestial forms that ever passed under the name of religion."

—The reports from the plague-affected centers are, if possible, more unfavorable than those of last week. The number of deaths in Bombay is greater than at any time since the recrudescence of the disease. Poona is faring still worse. The scourge is working fearful havoc in the native city. Advices from there describe the situation as inconceivable by those who do not see it for themselves. The fell disease has appeared at a new village in the Punjab. Thus far the south and east are happily exempt in the providence of God. How long these regions will remain so remains to be seen.—*Indian Witness.*

—Dr. Downie in the *Baptist Missionary Review* tells of an interesting baptismal scene which took place in an out-station at Nellore, called Rebala. "It is a jungle village where a little handful of Christians have been struggling for a long time to get a little chapel and school house of their own. We promist them a door and window if they would do the rest, and when we went out to the dedication we could hardly avoid sharing the manifest pride the poor people had in showing us the house they had built to the Lord. It is only a mud hut covered with palmyra leaves, but we doubt if Solomon felt any prouder at the dedication of the temple. A church will be organized as soon as the people are able and willing to call and support their own pastor, which, we think, will be very soon."

—Principal Smith, of the Baptist Theological Seminary, Insein, Burma, reports an attendance of 142 in the Karen, and 36 in the Burmese department. The class in Greek, after a year of foundation-laying in Green's Handbook to the Grammar of the Greek Testament, is now studying with great enjoyment and profit, Dr. Harper's Inductive Method with the Gospel of John. Next year, which will be third and last, they will read passages throughout the Greek Testament.

China. To the civil service examinations in China about 2,000,000 candidates are admitted every year. Literary criticism, history, agriculture, military affairs, and finance are among the subjects covered. Until recently the questions have been limited to Chinese affairs. Now, however, it is reported that the examiners recommend the Old Testament as a textbook, "because it is the classic of Christian countries," and a new question on the examination papers this year is: "What do you know of the repeopling of the earth by Noah and his family after the flood?"

—The Manchuria Presbytery of the United Presbyterian Church of Scotland is composed of 13 evangelist missionaries, 4 medical missionaries, 14 native elders. At a recent meeting it reported 28 congregations, 63 chapels, 41 churches, 9 dispensaries and hospitals, 1 native pastor, 17 native elders, 165 native deacons, 5,802 baptized persons, 6,300 applicants for baptism on list,

58 schools, 680 scholars; and 2,000 persons were baptized last year.

—"The weather was bitter cold, but we had no means of heating the building, and so depended for warmth upon our clothing, and if I *was* a missionary I was cold and hungry. I wore a native dress and planned, as far as I could, to use native food. About 20 women gathered to the class, some of these sleeping in the chapel, others returning to their homes for the night. I was so fortunate as to have for my own use one small room, about 10 x 6. This contained a kang large enough for one person, and no other furniture. In one corner I had a heap of charcoal; in the opposite a pile of cabbages, and a heap of sweet potatoes, and two or three bunches of onions. We had five large jars in the room, one for white flour, millet meal, rice, and millet. Besides these I had a few shelves, on which I placed my books and a small store of home remedies. Among my women were two with small children. Those babies slept in the daytime, so that their mothers made real progress, but my rest at night was often interrupted by their wails. The women called them 'the little watchmen,' and altho the chapel was in a lonely place on the outskirts of the village, we never felt afraid of thieves as long as those children cried so much at night."—*Miss Morrill.*

—This is what Rev. W. A. P. Martin has to say of Rev. J. Hudson Taylor and his great society: "He is the Loyola of Protestant missions. When I first met him he was a mystic absorbed in religious dreams, waiting to have his work revealed—not idle, but aimless. When he had money he spent it on charity to needy Chinese, and then was reduced to sore straits himself. When the vocation found him it made him a new man, with iron will and untiring energy. He erred in leading his followers to make war on ancestral worship, instead of seeking to reform it; still, in founding and conducting the China Inland Mission, he has made an epoch in the history of missionary enterprise."

—Miss Hu King Eng, the young Chinese girl whom Li Hung Chang has appointed a delegate from China to the Women's Convention in London in 1898, is said to be very successful as a doctor in Foochow. She studied for seven years in the University of Michigan, and received the degree of M.D. there. She is now in charge of a hospital, and the story is told of a coolie who wheeled his old blind mother 1,000 miles on a wheelbarrow to take her to the woman doctor. An operation for double cataract was performed, and the woman can see as well as ever.

Korea.—Those who are earnestly looking for the victory of Christ's Kingdom on the earth, have their faith constantly tested by newspaper reports of movements among the nations. The growing ascendancy of Russia in Korea means, to these watchmen of the night, just one imperative inquiry; Will the Russian (Greek) Church be able, with its priests and its pageants, to smother the Christian life already introduced into Korea? According to his confidence in the divine and energizing power of the Gospel, each answers that question; but in it lies a tremendous argument for pushing the Bible in Korea, and pushing it *now*, before priests and nuns fetch it, in a foreign tongue, across the Russian border.—*Woman's Work for Woman.*

—Recently a colporteur in Korea gathered some people about him, but before he could tell them any-

thing about the good books he carried, and which he wished them to buy and read, they had to feel of him and handle his hat and his clothes. In some places a missionary has been askt to take off his shoes and stockings, that the people may see whether he really has feet and toes like themselves. Once a missionary in China, after he had preacht to a company which seemed to be listening intently, askt if any of those present would like to make any inquiries that they might know more about what he had been saying, to which one of the company said immediately: "We would like to know what those two buttons on the back of your coat are for?"

AFRICA.

A missionary from Central West Africa tells how the natives were affected by their first sight of artificial human anatomy. A missionary was giving a group of natives a talk on astronomy, and when he told them about the movements of the heavenly bodies one of his hearers bluntly said, "You lie." The missionary said, "What would you say if I should tell you that in my country people sometimes take out their teeth to brush them?" This was greeted with derisive laughter. But a lady missionary present, being prompted by a sign, let her hand-made teeth drop into her lap. Every native fled from the room in consternation, and after that they promist to believe everything that the missionary might say.

—"I am growing old," said the father of a scholar of the French Protestant mission on the Kongo, "and before I die I want to have my boy back for a time, that I may tell him all about our quarrels, so that he may know who they are *who ate us corpses.*"

—A clever writer lately wrote a book about a man who spent much time in Africa, which from beginning to end is a long-drawn wail. It would have cured both writer and hero of all moping to see the manner of Mackay's life. He has no time to fret and groan and weep; and God knows if ever man had reason to think of "graves and worms and oblivion," and to be doleful and lonely and sad, Mackay had, when, after murdering his bishop, and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winkt. To see one man of this kind, working day after day for twelve years bravely, and without a syllable of complaint or a moan amid the "wildernesses," and to hear him lead his little flock to show forth God's loving kindness in the morning, and his faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it.—*H. M. Stanley.*

—When the new converts at Mangamba, in the Kameruns, West Africa, wanted to build a regular chapel in place of their prayer-shed, they petitioned the Basle Society for a grant of $1,000. The home committee appropriated only $500. The negro generally likes to be helpt along, and is not overfond of bestirring himself, but in this instance he did surprisingly well. For months they workt overtime and saved their earnings for their chapel. When they brought the money to the teacher, it was found that the amount did not reach by far. They resolved to have an African collection, which certainly will find no imitation in America. The chapel committee went from house to house to collect the subscriptions. Whoever was not able to

pay was summarily dealt with. His belongings were seized and put up at auction. No one demurred; they thought it was a good joke on them. A negro, however, has not much of this world's goods, so there was still a deficit. Then the order went forth that no one should buy new clothes until the chapel was paid for. A young man who had gotten a new loin cloth was compelled to give it to the collector. Great was the joy when at last the day of dedication arrived, and they could give the Lord a house of His own.

—M. Coillard, of the Paris Society's mission to the Barotse, relates this incident: "In ten days the grass, and even the brushwood, had reasserted their rights, as if in revenge; and when we penetrated to the tents the smell of mouldiness chokt us. The whole place was a mass of mud, alive with frogs and millipedes. A hurricane had upset everything aud broken my crockery. That good fellow Paulus [a native evangelist] had pusht his scrupulous fidelity to the point of even keeping the fragments of my cups and plates! It was too much of a good thing. I fled from the ruins, and installed myself in one of my huts, which is scarcely any better. The termites, centipedes, *seuruyi*, warrior-ants, had taken possession of everything before my arrival; but it was the frogs more specially that had made it their rendezvous. They were everywhere—on the ground, on the walls, in the roof. They fall on one's head in bed, into the dishes on the table; they are not afraid of a bath in a cup of coffee, and have the impudence to croak in my face from the edge of my inkstand now whilst I am writing. This is a prelude to the nocturnal concert which awaits me. It is quite regal."

—The Zulus keep no record of age except by events, and children are clast together if born before or after a great battle, a great storm, or a great drought. By a kind of leap year arrangement a Zulu girl may, without embarrassment, propose marriage to any young man upon whom she has set her heart.

—A Zulu woman's hut is her castle, and she will shut the door even on her husband. Miss Colenso says, "I have heard an angry woman say to her spouse: 'Not a scrap of food shall you eat to-day!' and he sneaks away meekly."

—Nyassaland from its climatic and geographical condition is *par excellence* the land of industrial missions. The Zambesi Industrial Mission maintains some 600 acres of land under cultivation, and altho small profits have hitherto been realized owing to the coffee-shrub only attaining fruition after three years' growth, yet from the harvest of 1897 the sum of 72,000 marks ($18,000) is expected. Forty European agents and between 700 and 800 natives are employed upon the plantations.

ISLANDS OF THE SEA.

—The London Missionary Society has received such favorable news from Madagascar as to be able to state as follows: "It is implied that a *modus vivendi* with the authorities had been found, and in conformation of this the deputations state that Miss Hare's services were greatly needed at Fianarantsoa, from which, in consequence of the break-up of her work, it had previously been decided to remove her, and that they had decided to cancel the arrangement for transferring her to Samoa, and were keeping her at her post. We must wait for details; but this telegram is undoubtedly the most hopeful thing received by us from Madagascar for many a day."

—H. M. Dauncey writes from

New Guinea: "To-day has been one of the 'extra' days—three services and Sunday-school, all well attended; and this afternoon I baptized 15 adults, and had 56 at the communion service. One incident pleased me. I was going over the list of candidates with the two deacons. Of one man I was doubtful. I appealed to them, and they at once spoke out, saying he was not a fit person to be baptized. It showed that they had grasped the meaning of the rite. The Delena people are going in for a new church, and have resolved to provide it themselves. They want an iron church, and toward paying for it have collected sandal wood, which has realized £47 12*s.*, whilst they have enough in hand to bring in £10 or £12 more. Further, they and the folks just around here have paid (in sandal wood) this year £4 18*s.*, for Testaments and hymn-books."

—And Rev. C. W. Abel of this same island says: "I could go on to speak of cleanliness; of the law we have had enforced for several years, that every boy and girl should have a morning and afternoon bath; of the opposition with which this unpopular statute was met; of the tyranny of it being suspected; and of my good Rarotongan teacher, who washt himself in cocoanut oil—oh, those pungent days—coming to me to ask, in all seriousness, where it was stated in the Bible that these excessive, uncongenial ablutions were a *sine qua non* of the Christian life; and yet, how, to-day, my children prefer cleanliness to dirt, and regard personal unsavoriness as a disgrace."

—It is a very remarkable fact that after the complete extinction of the native heathenism of Fiji, a foreign heathenism should have been introduced by the immigration of coolies from India, some 10,000 of whom are now to be found in the group, mainly engaged in the production of sugar. The first of these laborers came into the country as far back as 1879, and since then a steady stream of immigration has flowed, chiefly from the villages of the Northwest Provinces, to Fiji. Altho the coolies are not more than ten per cent. of the population, they committed more crime than the whole of the other sections of the population, and it became an absolute necessity, as well as a clearly defined duty, to do something for their moral and religious welfare. Moreover, it was felt that to neglect them would be to expose the life of the Fijian church to serious perils. One feature of the case that gave encouragement to missionary work among the coolies is, that through leaving India they have "broken caste." They did not bring their priests with them, and were effectually removed from the old associations of worship and ceremony.

—Twenty years ago the Dutch on Sumatra subdued the Batta tribes dwelling on the banks and the island of the great lake Toba, in the mountains of the west side. The Batta possest a certain degree of civilization, but practist cannibalism and other cruelties. As soon as the country was pacified, the Rhenish missionaries who, since 1861, were laboring among the Batta on the coast and in the valleys, advanced their posts into the Toba region. Last May a mission festival was held on the banks of the lake, which was attended by nearly 8,000 persons.



THE ENTRANCE TO THE GREAT BURMESE PAGODA AT RANGOON.

THE

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—INDIVIDUAL LINKS BETWEEN GIVERS AND THE MISSION FIELD.

BY THE EDITOR-IN-CHIEF.

No practical problem, now occupying the wisest and best minds, is more engrossing than this: how to secure, from cheerful givers at home, a hearty and unfailing support for workers abroad, or on the borders of civilization in the home land. Great as is the need of a larger force in the field, the question pressing just now, with tremendous weight, is how to *keep* the laborers already in the field, and prevent disastrous retrenchment in the work already begun. On every side, and in every direction, the grand undertakings of the Church are at risk. Debts so enormous as almost to wreck boards representing home and foreign missions, and deficiencies so crippling to all aggressive action as to compel retrenchment instead of advance, have caused a chronic alarm and apprehension that are paralyzing to all hopeful enterprise. It is only great faith in God that dares take one step forward and onward when the work presents such an aspect and prospect.

Devout souls stand in the presence of such a crisis in missions, with the deep conviction that it is both needless and shameful. There is money enough, yea and piety enough, to remedy all these evils and supply all these deficiencies, were the money and the piety only made available. In nature, power and energy have always been present, but have not always been properly applied. And so the connecting links seem somehow wanting between Christians at home and the work and workers abroad. Dr. Thomas C. Upham has said,† that there is in every commonweath, "a conservative body of men who, in their freedom from passion, can estimate the just claims of truth, and, in the strength of moral and religious principle, will at all hazards do what is right." And hence, "when great constitutional and moral ques-

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† Life of Faith. 300 p.

tions are at stake, the results have generally been favorable to law and truth, in consequence of the accession at the precise moment of danger of those of all denominations of persons, who, in their devotion to rectitude of principle, have declined to recognize the coercions of party discipline, and who constitute the genuine 'Imperial Guard' or 'Macedonian Phalanx,' who strike only at the moment of imminent hazard, and whose moral strength renders them invincible."

The Church of God is the hope of all good enterprises, and within its sacred inclosure are the very "Body-guard of the King." There is on the earth a vast company of prayerful, intelligent, consecrated men and women, amply sufficient in number, amply efficient in faculty, and not at all deficient in either sympathy for holy activity or in self-sacrifice for its promotion: and, if this body of God's dear saints could be brought into vital touch with the work of missions, money and workers would be continually forthcoming: there would be alike men in the field and "meat in God's house." It is the link of connection that is lacking. The majority of Christ's disciples *know* little of the wants of the world-field, and have never come to *feel* the needs and claims of the work. Their minds and hearts, consciences and sympathies, have not yet been really enlisted. If any impression has been made upon them, it has been occasional and incidental, and hence the response has been spasmodic and impulsive. But in them lie the latent possibilities of vast increase in all that aids the best enterprises of the Church—the *motor* which needs only proper machinery to connect it with the work to be done.

When any temporal disaster, like plague or famine, makes its appeal, money flows in streams, and sometimes in floods. The difference lies here: the appeal in the latter case is loud and strong, echoed by every newspaper, emphasized in every sermon and public meeting for relief. The calamity that is present or threatening becomes everywhere the current topic of conversation. There is no eluding its clamorous demand for help, and knowledge of facts kindles sympathy and sympathy loosens purse-strings and heart-strings. Can not the perishing millions who know not the Gospel, be so brought practically into proximity with the millions of disciples who really love the Master, and are ready to respond to His command and to their claims, as that a constant stream of consecrated gifts may be secured beyond the risk of all this uncertainty?

In reference to this matter, we desire to put once more on record our own deliberate, calm, prayerful, and mature judgment, that *no one thing would do more to secure a prompt, permanent, and altogether unprecedented advance in missions,* than this same plan, which the writer has advocated for more than twenty-five years—and which has been steadily growing in favor and in success—*of supporting individual missionaries in the field by individual contributions.*

Nothing is more needed in all missionary aggressive enterprise than three grand conditions: *Knowledge of the field of work, sympathy with the worker,* and *prayerful interest in the work.* When these are secured, gifts pour in without special appeals and without cessation. One method of supplying all these conditions readily suggests itself. Any man or woman of a family that is immediately linkt to the missionary cause by the support of a missionary, will naturally come to know the field, to feel oneness with the worker, and to pray interestedly for the work and its progress. In repeated visits to Britain, having crost the sea now seven times and back, and having spent a large part of the last ten years in Great Britain, the writer has been brought into contact with hundreds of families that, *as such,* support one or more missionaries, in some cases of their own number, and in others of the church or denomination to which they belong. And in such cases there are uniformly found an intelligence as to missions, a deep personal sympathy with missionaries, an absorbing interest in the work and in the people among whom it is done, a high standard of giving, and a high level of praying, not commonly met with *under any other circumstances.*

For example a Scottish family—a poor family—gave one, two, three sons to missions. One of them became disabled, and his sister went and took his place, and two of the grandchildren followed — six from one house. Need it be said that in that household the standard of knowledge, zeal, prayer, and giving was very high? Another family—that of a Scottish knight—sent a daughter to India as a fully equipt medical missionary; the effect on the whole family life was uplifting, and that family became itself a little missionary society, with all the conditions of success. Again a family—comparatively wealthy—resolved to give, pound for pound, and shilling for shilling, to the support of missionaries, the amount spent on *home* expenses. That house is the gathering-place of missionaries and a school of missionary information. Both the husband and wife can discourse of missions in any part of the world with intelligence and power. There is a family in Liverpool, whose son is in India in the Civil Service, but himself practically a missionary. Letters pass to and fro, and in that home any of us may learn of the condition, especially of Indian missions, and a habitual giving is there to be found, which shows a world-wide sympathy. A family in London supports not one but many mission workers, wholly or in part, in various fields. A *framed list* of subjects for daily prayer is hung up in plain sight, and, as each new day comes, the subject for that day is conspicuous. Of course, giving is bound to go with such praying, and the husband and wife, each one the independent possessor of a fortune, have given up all hoarding of money that they may enrich others, and frugally avoid needless expense that they may have more to bestow.

That home is another missionary training-school. Another family of eleven sons and daughters are all engaged in mission work of some sort; the city of London is their field. One of them is training for the foreign field and has offered himself; and there again all the conditions are met, high intelligence, earnest prayer, fervent sympathy, and habitual giving. Such examples might be multiplied without limit. But these justify and illustrate the principle, which is all we need to do.

Before being confronted with these and like examples, the writer, in the year 1870, proposed to a church, of which he was then pastor, that the *young men* should form themselves into a missionary circle, and undertake to support a young man abroad. The proposal proved a seed in a congenial soil and took root. A number of the young men thus associated undertook the support of a young man who was just going to Japan and who spent years there as a most efficient and acceptable missionary and educator. Need it be said that the standard of knowledge, praying, and giving in that church rose to an uncommon level? In 1869 the sum total of benevolent and missionary offerings reacht about $1,800; in 1879 they reacht about $18,000, for that church was one of the best organized in the country in the matter of its mission bands and societies, from the "Rhea Band" of the Sunday-school up to the adult organizations.

In 1883 I settled in Philadelphia. There was a large body of people, numbering in all from 3,000 to 4,000, more or less closely identified with Bethany church and its great Sunday-school. After some few years of education in missions, taking up country after country and missionary heroes and heroines, etc., there was a band of several young people who proposed to go out to some foreign field as a colony, and Hon. John Wanamaker offered a thousand dollars for the pastor to go and prospect and locate the field for the colony. It was then probable that the entire support of this mission band would have been attempted by the church, as Pastor Harms' church in Hermannsburg had done, so long before. The head of this mission band was a young Welsh licentiate and his wife, others who offered being simple artizans and tradesmen. At that time there was presented to the presbytery a printed statement covering all the facts, and asking only for encouragement. It was most graciously received, and referred to a committee to confer with the board; and the result was that it was deemed by the board unwise to encourage any such innovation, and so the whole matter fell through. On calmly reviewing the whole matter, there is no doubt that there would have been a large shrinkage had the theory been reduced to practise. Some of this proposing mission band would probably have "gone back" when the actual work was undertaken. No doubt much of the glamor of enthusiasm would have faded away, like Ephraim's goodness, the

morning cloud, and early dew. No doubt the conservative policy of presbytery and the board had much worldly wisdom back of it. But, after all reductions and deductions have been made, it still remains true that, had that church sent one or more missionaries *direct to the field*, it might have become, with the generous and enterprising business man who has from the beginning been practically at its head, one of the main feeders of missions!

Take the Presbyterian Church as one example of what could be done by the *individual missionary plan*. The board needs, let us say, $1,000,000 for the proper prosecution of its existing missions. It has all it can do to get this sum, tho there is a membership of as many souls as it asks dollars annually. Of course, if this amount could be equally and proportionately divided; if each member would give one dollar a year, one-third of a cent a day, the whole amount would be raised without any self-denial—tho that is a damage rather than an advantage. But this result, simple as it is, can not be secured. The bulk even of Presbyterian church-members give nothing! What if out of the whole denomination *five hundred* churches could be found from Maine to California that would give $2,000 each to the support of a missionary abroad, keeping in touch with him by letters, studying his field, and praying habitually for his work? We should have the $1,000,000 and all the rest of the denomination left to work on for surplus amounts. Or, let us suppose 1,000 churches to give $1,000 each, the same result is accomplisht.

In this vast membership of about 1,000,000 there are believed to be not less than twenty thousand millionaires. In one church, of which the writer was pastor, there were twenty men or women, any one of whom could without self-sacrifice have maintained a missionary in the field. There are no less than *two hundred and fifty* men in this one denomination that represent an average of ten million each, or an aggregate sum of $2,500,000,000. How few of us know what that sum means! If piled up, in five dollar gold-pieces, that aggregate wealth would reach *three thousand five hundred miles into space!* But, of course, we know that millionaires are not always or generally self-denying givers. But can not there be found 1,000 men or women in this whole Presbyterian Church that will *each* undertake, at the cost annually of $1,000, to support a missionary in the field? And what unspeakable advantage to the *givers!* What increase of knowledge of the field of work! What increasingly sympathetic touch with the missionary and through him or her with all other fields and workers; and what a stimulus to prayer, to giving, to personal consecration! What has been shown to be possible in this one denomination in the United States furnishes only an example of general possibilities if the Church of God were in dead earnest.

Eighteen centuries have sped since our Lord gave his final com-

mission. To-day there remain at least 800,000,000 of human beings to be reacht with the Gospel message. And of these 25,000,000 will die during the year 1898, over 2,000,000 a month! At the *present rate* of mission progress the world will *never be overtaken.* In fact, at a time when every condition of the field demands *advance* and every condition of the Church justifies it, in seven out of ten of our missionary societies the decree has gone forth for *retrenchment from twenty to twenty-five per cent!* In other words, with the population increasing at the rate of 2,000,000 a month, and proportionately dying, the Church of Christ, that aggregates at least fifty million Protestant members with hoarded wealth that defies computation, instead of sounding the silver trumpet for the assembling of the camps and the forward march around the ark of the covenant, bids the ignominious drum of a worldly selfishness to beat a retreat; and we retire from positions, gained at the cost of blood and of treasure, and of lives given for Christ; we actually surrender from one-fourth to one-fifth of our outposts and captured fortresses, and bid the foe once more sweep back upon the territory claimed and possest for God!

And if one nowadays raises the cry of alarm, and thunders out a remonstrance; if one declares that missions have never been in *greater danger of utter collapse through this lack of adequate giving,* the answer, from some fellow-believers, is ridicule, rebuke, stigmatizing epithets, such as "pessimist," "croaker," etc.

One grave consideration should be before us as to individual responsibility. Untold disaster to Church-work has been entailed by the withdrawing and withholding of offerings on the part of those to whom the local church and the denomination have a right to look for financial support. A church-member should have very solid reasons—reasons that would stand not only the scrutiny of an enlightened conscience, but the searching inquiry of omniscience—who treats with neglect, indifference, or contempt the mission work of the church and denomination to which such individual member belongs. A board, or other representative committee, is but an administrative body. It sends missionaries to the field under the implied pledge of the church it represents, to stand behind it and to support them there; and to this implied covenant every church-member is a necessary party. To allow the missionary agency to be crippled by an empty treasury and half wreckt by debt, is something for which, therefore, every church-member is responsible, and will be held accountable by the Master of us all.

This plan of thus directly connecting home churches, families, and individual givers with the mission field by these living and personal links, has been growing in favor, and having increasing proof of God's blessing, of late years. We have already seen how that, in connection with the Church Missionary Society of Britain, there are about 300

missionaries maintained by special gifts of individual donors, *without prejudice to the general work*, which is a very important fact. The Presbyterian Board in this country is just now advocating a similar policy, encouraging individuals to give to the support of special missions and missionaries, while they carefully caution such donors that they deem it unwise for such gifts to be *limited to special objects* in the mission field, as it has been found that interest is apt to decline, and support to be withdrawn, when such special object is no longer deemed advisable or practicable.* Of course, when gifts to missions are prompted by a truly Christ-like spirit, they will never be limited by too narrow a range of personal sympathies or individual preferences. The work is cosmopolitan, and demands a cosmopolitan soul behind it—catholic, impartial—universal sympathy, and support. When it ceases to be wise to pursue any particular line of work, or to occupy any particular sphere of service, when any form of effort obviously lacks the divine sanction, consecrated gifts will not be withheld altogether, but only diverted to some wiser, better channel; the work at large must never suffer because any local work fails to commend itself to our further approval and cooperation. Otherwise we are moved by self-will and not the will of God.

We commend for consideration the following suggestions:

1. That every *local congregation* shall at once organize with reference to the support of at least *one foreign missionary*, to be associated with its own church life and work. Some congregations can do more than maintain one. Some may not feel equal to the support of even one; let such associate with themselves one or more smaller churches.

2. Let each *family* ask the question: Can we as a household support a missionary abroad? Many a family that has never yet thought of such a thing as possible, will at once see that by a small reduction of family outlay, or by consecrating a certain precentage of family income, a missionary could represent them abroad.

3. Let every *individual* Christian solemnly ask and answer this question: Could I not this year *support a missionary?* There is a man—known to the writer—who is alone in the world and spends at least $10,000 a year for his own keeping; another who pays $10,000 a year rent and has not a child or dependent; another who spent $25,000 in one year's travel; another whose personal expenses are at least $15,000 exclusive of house rent; another who, with one child, spends $10,000 annually. There are others who retrench in every

* A pertinent example of this method of supporting a missionary, and of enlisting the sympathies of a church is furnisht in the case of the late Dr. A. C. Good, who was sustained in his arduous work in Africa by the contributions of Trinity Presbyterian Church in Montclair, N. J. This church askt the board that they might assume his entire support and salary, and regard him as their special representative abroad. The arrangement resulted most happily. His relation to the board was unaltered thereby, and a particular benefit accrued, not only to that church, but to the Church at large; for never before had he allowed himself to write such full, leisurely letters. The pastor, Rev. Orville Reed, testifies to the blessed influence of these letters on the church, in the real interest awakened in foreign missions, the warm attachment to the missionary, and the increase of prayerful giving. It was as tho the church had a second "*pastor* in Africa."—"A Life for Africa." pp. 148, 149.

direction, cheerfully and habitually, in order to give, like that man who supports an *entire mission* with its six workers, paying outfit, transportation, salary, etc., out of his own pocket; yet that man is *not* a rich man, but one of very moderate means, but who does business and makes money for Christ.

Mr. Luther D. Wishard is about to give a year to a special effort to interest individuals in foreign missions. He has large qualifications for such work. To his life-long interest in missions is added his four years' visitation of the foreign field, and so he is thoroughly informed on these matters. His twenty years' service, first as College Secretary, and then as Foreign Secretary of the International Committee of Young Men's Christian Associations, has kept him in touch with the field, and given him wide acquaintance among missionary workers at home, fitting him to enlist the cooperation of prominent laymen. He is an effective speaker, and deeply appreciates and strongly emphasizes the vital relation of missions to the spiritual life. The Presbyterian Board may well be congratulated on securing his services. He accepts this work only temporarily, and his appointment involves no addition to the board's executive force, and no increase of its administrative expenditure, the entire cost, including not only his salary and travel, but even postage and stationery, being met by a layman, who already himself supports two foreign missionaries through the board, and believes that many others might be induced to cooperate in this way, if the matter were personally presented to them.

Alas! the Church of God as a body is still asleep, or, if awake, criminally apathetic and lethargic. And the Master of us all will have some day an awful reckoning with us for wasting His goods, and neglecting His scattered sheep, and disobeying His command. There is bloodguiltiness to be required of this generation. Let us abandon the work of missions altogether if it be not *God's work and ours by His appointment.* But if it *be* His work, then in the name of God and of Christ, and of the Gospel, and of Humanity let us *do it,* and do it with some such enthusiasm, prayerfulness, generosity, sacrifice, giving of money, and giving of self, as the magnitude of the trust and the field, and the magnificence of the work and the reward, and the majesty of the Divine King and Captain demand!

The one thing which the Master is now pressing upon the attention of all His disciples who have ears to hear is the absolute necessity of remembering, as before God, their individual duty and privilege. He solemnly challenges every disciple to face three great questions, as one who alone is to give account of himself unto God. However we may hide here behind the mass, or lose ourselves in the crowd, at the judgment-seat of Christ every one of us, in awful aloneness, must confront these tremendous questions: "Hast thou wasted my goods?" "Hast thou neglected a dying world?" "Hast thou shut thine hand and purse against thy needy and perishing brother man?" And we need to meet these questions, now, with a practical answer which will stand this scrutiny, if we are not to be "ashamed before Him at His coming."



HINDU WOMEN OF THE ZENANA.

THE CONDITION OF WOMEN IN INDIA.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

Strange social usages have prevailed in all ages. Some of them have had their origin in differences of religion and race, others in intellectual and physical superiority, and others again in pure prejudice and selfishness. Whatever their origin, they have generally wrought toward evil and oppression, however innocent their origin or specious their aim. Of all these, there is probably not one which has had a more specious origin, endured for a longer time, extended its influence more widely, affected society more vitally, or produced as large an amount of suffering and degradation, as the low status of the Hindu women.

The main features which have given it this durable, far-reaching power are, that it assumes to be based on essentially natural distinctions, to have divine sanction, and rigidly defines what all women are morally and intellectually, and how they should be treated from the

cradle to the grave. How this system originated, and the causes which led to its perpetuation, may be subsequently considered. Our first aim will be to describe the actual position of women early in this century, when their condition, according to native ideas, first came to be adequately understood by Europeans.

Happily now more wise and humane sentiments are beginning to prevail; but we wish to show what Hinduism, when left to itself, did for the vast race which came under its rule, to excite deeper interest and sympathy in the condition of women, and to encourage effort for their emancipation.

The deepest wish of a Hindu father has always been to have a son, since sons are an honor to a family, daughters a dishonor and a burden. The former alone is qualified to lead the funeral ceremonies, essential for the happy transmission of the soul. The birth of a son, therefore, was a welcome event; that of a daughter most unhappy, lowering the mother in the estimation of her family and neighbors, and possibly in her relations to her husband. Girls received no education. Even the art of reading and writing was regarded not only as unnecessary, but as positively dangerous, because likely to make women disobedient and conceited, and putting in their power gifts more likely to be used for mischief and intrigue than for good purposes. Here and there a learned Brahmin taught his daughter, but such instances were rare, for ignorance was considered "the ornament of a woman," and there is no record of a school anywhere for girls, tho education for boys was greatly valued. A quasi divine authority directed, and custom—the unchallenged despot in all Indian affairs—ruled that every girl should be married before her twelfth year of age. Probably the greater number were married much earlier, and some when mere children of five and six. Marriage was not at these early ages followed immediately by its consummation, but usually—and always with those of high caste—was accompanied by three conditions:

(1.) Strict seclusion in the zenana.

(2.) Abject submission to the husband's authority, and the mother or sister-in-law, who ruled the zenana; and

(3.) Perpetual widowhood in the event of the husband's death.

Dread of caste defilement, fear of the gods, and suspicion of women were the three ruling sentiments of all heads of families. The chastity of the women was assumed to be best secured by not allowing them freedom to walk abroad or to think or act for themselves. Even in her own family, she is not free to leave the zenana and penetrate into that side of the house exclusively given over to the use of her father-in-law, brothers-in-law, uncles, and male cousins.

Submission to her husband was absolute, and prest to the extent of abjectness. She must not sit in his presence until told to do so,

nor begin a conversation, or eat with him, or express any opinion contrary to his. Silent submission, not only to his will, but to his reproaches, and even to his chastisement, was regarded as the duty of a wife.

If the husband died, the wife became a life-long widow. Even if they were mere children, who had never lived together, or seen each other but for a moment during the elaborate marriage ceremonies, her marriage was regarded as shameful to her and insulting to the memory of the husband and his family.

Widowhood had also to be associated with life-long austerities and humiliations. It was deemed fitting that all joy and brightness should pass forever out of her life. Her plentiful and much-loved ornaments and bordered attire had to be laid aside, and were often violently torn from her; her head was shaven, she had but one meal a day, and was obliged to fast for two days in the month; she was subject to reproach, contempt, and abhorrence, and was forbidden to be present on any occasion of festivity. This was the prescribed usage, tho the poor widow might be a little child or a delicate woman.

There were but three escapes from this inferno: prostitution, death, and the suttee. The first was adopted by multitudes, and the last by many, especially in the great province of Bengal. They sometimes adopted this course in despair, not seldom as an act eminently holy and meritorious, and frequently at the persuasion of relatives, who thus got rid of what was really an encumbrance and supposed to be a disgrace, which by this act was turned into a family honor.

Girls being unwelcome as a family reproach, a burden, and a cause of anxiety if not of shame, it is hardly surprising that infanticide was common. There is every reason to think that



A LOW CASTE HINDU WOMAN.

some millions annually thus disappeared. It became a system, and was hardly held to be a disgrace. The facilities for it were great. The father had only to give the sign, by a movement of the hand to say "It is nothing, take it away," when the pressure of the midwife's hand on top of the head or throat, or the pan of water, or the poisoned breast, or the adjoining jungle, or river, or tank received the unwanted one.

All these customs were sanctioned by public opinion, and prevailed, more or less, for many centuries among a people twice as numerous as now inhabit the United States, and over an area almost equal to all Europe, west of Russia. They centered into the common daily life of immense multitudes, as the following illustrations will show.

The prevalence of suttee was brought to the notice of the government early in the century. Careful inquiry showed that while it was everywhere regarded as a most sacred and meritorious deed, it prevailed chiefly among Ragputs and in the large and populous districts near Calcutta. The Serampore Mission in 1804 sent ten agents to collect information as to its prevalence within thirty miles around Calcutta. They reported that more than three hundred widows had been immolated within six months.

Subsequently government inquiry showed that in twelve years, from 1815 to 1826, 7,154 thus died in the presidency of Bengal. In eight of these years, 287 were burned in Madras, and in nine years 248 in Bombay. In 1818 there were at least 839 suttees in British India. Child-wives were often disposed of thus, and sometimes several women thus died at one time. In the parliamentary papers there is given a list of 61 widows, all under eighteen years of age, who thus perisht between 1815 and 1820.

A Brahmin had married forty wives. Twenty-two died before him, but the remainder all became suttees, leaving more than forty children. In another instance a Brahmin, who had married one hundred wives, died, and twenty-two of his widows became suttees, the fire being kept burning for three days.

Infanticide was yet more common and was confined to girls. It was seldom caused by poverty and want, and was most prevalent among the Ragput and other superior classes. The blue-books abound with such evidence as the following:

"The far greater part of the Sharijas in Kutch followed the practise. In Kathiawar the lowest estimate was that 1,000 were annually destroyed, and in Kutch 2,000."

In many large districts government officials made such reports as the following:

"In 157 families there were 32 daughters, but 189 sons. In 13 villages, with 654 families, 429 boys and 100 girls. Elsewhere 350 boys and 90 girls. It was admitted that in one tribe the proportions were 118 boys

and 16 girls; in a second, 240 and 98; a third, 131 and 61; and a fourth, 14 and 4; a fifth, 39 and 7," etc.

It was estimated, on good authority, that in Malway and Rajputana not less than 20,000 infants were annually destroyed.

The British Government has made this practice a penal offense and used its great influence with the native states for its suppression; but feminine life is little valued, and, as the natives say, "Nothing is so easily destroyed as a flower." Therefore, the crime, tho abated, yet goes on, as some curious facts reveal, especially this very obvious one: the government census tables for 1891 state the entire population to be 146,727,296 males and 140,496,135 females—proportions the reverse of those which nature produces.

The early age of marriage, the cruel and repressive usage to which widows are subjected, and the stern hostility to their remarriage, are among the greatest evils of India. Usage and quasi divine authority, enjoin that if the marriage of girls is delayed beyond the age of twelve, the parents neglect a great duty and commit a great sin. There were, when the census was taken in 1891, 22,657,000 widows, almost one-sixth of the entire female population. Of these 13,870 were under four years of age, 60,040 between five and nine, 174,500 between fifteen and thirty-four. The manifold evils of this state of society may be imagined, but can not be described. It offers great temptations to vice. It burdens a large number of families. It constrains widowers, if they marry, to take child wives, for others are not to be had, and it is no unusual thing for men of thirty or even fifty years of age to have wives of eight or ten.

In such a condition of society the education of women found no place; tho highly valued for men, and carried by some very high in literature and philosophy, it was, as we have said, even in its simplest elements, regarded not only as unnecessary but dangerous for women. A pundit here and there taught a bright and favorite child, but probably not one girl in 25,000 was ever in any sense educated.

This was the condition of female society when England, with surprise, found herself mistress of this magnificent empire, and when missionaries began their divine work. The actual condition of things came but slowly to be understood, and yet more slowly to be dealt with, for their hands were full of pressing preliminary work. Their course was most difficult and dangerous, and native sentiment was suspicious, reticent, and hostile to change. Happily, in spite of all this, a good beginning in every direction has been made, and gives great promise for the future. It is as when the sweet and gracious influences of springtime have begun slowly to work in nature toward the beauty and fruitfulness of summer.

By what slow and even painful processes the missionaries tried to teach girls as well as boys; how, meeting with little success, their

wives tried girls' schools, and by feminine witchery and all manner of gentle devices, could only induce a few small children of the lowest castes to venture on a precarious attendance; how they tried boarding-schools, and finally zenana instruction — all this can not now be told. It is a pathetic story, and one full of interest and importance; a story of quiet, persistent, unobtrusive love in which angels would delight. This only can here be stated. Three great factors have mainly contributed to the change:

1. The usages and policy of the English race as an object lesson to a singularly intellectual and observant people.
2. The general influence of Christianity as taught by missionaries.
3. And above all, the highest education given in all the Anglo-Indian colleges and schools to the *élite* of the upper classes and castes in all the most important cities of the empire.

The early methods employed for reaching women up to the middle of the century have gradually been enlarged in a manner surprising even to the natives themselves, and hardly expected by the missionaries. The movement is not general, but where missionaries have labored for a few years, and the kind of schools named have been active, the condition of women has been greatly improved. For instance:



A CHRISTIAN HINDU GIRL.

1. Some of the worst usages have been abolisht, or greatly restricted. Infanticide was prohibited in 1802. Suttee in 1829. Female education was undertaken by the government in 1850. The remarriage of widows legalized in 1856. The age of consent raised in 1891. On questions on which public opinion rather than legislative action must bring about a change, there is a markt advance. The most influential classes are now advocating the restriction, if not abolition, of child marriage; the encouragement of female education, more respect, and greater freedom for women; the humane treatment of widows and their remarriage, and the prohibition at least of Kulin polygamy. Each one of these steps points to a beneficent revolution affecting the happiness of many millions of women, with reflex advantages to the male population.

2. It is a hopeful sign that in spite of the force of ancient customs, the suspicion and distrust so general, and the restraining influence of large masses of the population, there is a great desire on the part of so many to respond to Christian effort. For instance, common schools for girls are better attended and are often earnestly desired. Schools of a better class are here and there formed. Natives spontaneously form and manage girls' schools. Native Christian Bible-women and Euro-

pean ladies usually find free access to read the Scriptures, to explain Christian truth alike in towns and villages, and are doubly welcome if possessing medical skill.

3. The greatest sign of change is in the zenana movement. No dwellings were ever more jealously guarded. No women were ever kept in such bitter, dreary ignorance. I remember the time, even in Calcutta with its immense population, and many thousands of well-educated and highly intellectual native gentlemen, with the gracious status of Englishwomen before their keen and observant eyes, when no missionary's wife could have gained access to a single zenana to



A CHRISTIAN SCHOOL FOR GIRLS AT ALLAHABAD, INDIA.

instruct the ladies and teach Christian truth. Now there and elsewhere 40,500 such homes are open; in many of them several women as well as children are taught. Nor is this all. In a large number of similar houses missionary instruction is now given by native women, and by men to their wives.

4. The advance of education will be seen from the following figures, altho all information previous to the middle of the century is approximate only. In 1855 the Rev. J. Fordyce, the actual founder of zenana visitation, estimated the number of girls at school throughout India to be about 5,000 or 6,000, one in every 15,000 females! In 1878, the number was 78,678; in 1887, 213,428; and in the government census report for 1891 were (women):—

Learning	197,662
Literate	543,495
Illiterate	127,726,768

The movement for the elevation of women had its origin chiefly in the exertions of the missionaries, and they have been the leaders in every subsequent forward movement. The advance they have made in recent years will be seen in the following table; for before 1870 lady missionaries, and the zenanas open to them, were very few.

	1871	*1890*
Foreign Female Teachers	370	711
Native Christian Female Teachers	837	3,278
Girls' Day Schools	664	1,507
Day Scholars	24,078	62,414
Orphans	2,905	1,784
Zenanas visited	1,300	40,513

The advance thus far made is gratifying, especially if the difficulties in the way of all progress be considered.

5. But how much remains to be accomplisht!

The females under instruction are 197,662, but the illiterate are 127,726,000. There is but one Protestant lady missionary to about 190,000 of her sex! Probably not one zenana in a hundred is open to Christian visitation. Not one-fourth of the 715,000 of the villages of the empire have ever been visited by a Christian lady; or one-half the entire population ever heard the Gospel message! Yet within the range of Christian beneficence no one sphere is so vast and important as the elevation of these despised and long-suffering women.

THE KNIGHTS OF THE BROOM.*

BY REV. T. J. SCOTT, D.D., BAREILLY, INDIA.
Missionary of the Methodist Episcopal Board (North).

It is creditable to the scientific and enlightened spirit of British rule in India that, from the beginning, many officers of the government, both civil and military, have devoted much time and labor to the study of the natural history, ethnology, archeology, and religions of India. Servants of the government have thus rendered valuable aid to all interested in this great country. One of the most recent examples of such research is that recorded in a pamphlet by Mr. R. Greeven on the origin, history, and customs of the "sweeper" caste of India. These people are especially interesting to missionaries as representing a large and most hopeful field of work. They are now yielding converts by the tens of thousands.

The people of this caste, numbering about 100,000,000 in north and central India, are commonly called sweepers, from the fact that,

* The title of this article is the name of a fair-sized pamphlet on the sweeper caste in India by Mr. R. Greeven (Oxon), in charge of one of the civil districts of the Northwest Provinces, into which India is divided for revenue and magisterial purposes.

from time immemorial to them has been relegated the sweeping of houses and streets, and the general removal of filth. This not very genteel employment—this battle with dirt—has gained for them the facetious title of "Knights of the Broom." These sweepers are scattered over a large part of northern and central India, being settled more thickly in some places, where they often constitute a ward in the city, or a large section of the town or village, while in other places only a few houses of isolated families will be found. The caste is not always confined to the traditional work of the scavenger, for in many places they are occupied in agriculture, or are the village watchmen; some even belong to the police force, or are trusty soldiers in the queen's service. Nevertheless, on account of the filthy drudgery assigned to the caste, the books of the higher classes refer to the sweeper with loathing, and the most stringent rules have been formed to prevent contamination by even his shadow falling upon one of higher caste.

There is generally nothing in the appearance of this people to mark them as a low, ignoble, outcaste race. One would often be puzzled to distinguish them from the proud Brahmin priest, or the lordly warrior, with many generations of heroic blood coursing through his veins. In the northwest provinces the fairest children and prettiest women in the villages and city wards belong to the sweeper's class.

Mr. Greeven found, to his surprise, that this despised caste "possesses a military organization, follows a secret and mysterious religion, interlinkt with a poesy of tradition at once sublime and pathetic."

It is still a mystery how this caste arose. They are manifestly Aryan in race, like the proud castes that claim their most menial service, while shrinking from their touch. Their folk-lore gives an account of their origin, which traces them to the best blood of the Hindu race. The story goes that early in the Hindu history certain princesses had invited their friends to a feast, but before the guests arrived, a calf fell dead within the sacred space consecrated for the banquet. In their perplexity they disputed as to who should defile himself by privily removing the carcass. The great warrior Arjun entreated the young Prince Nakul to save them from dishonor by removing it, but when the young prince had accomplisht his task, Arjun immediately withdrew from him in disgust, swearing by the Vedas and Shasters that he never again would associate with him. This led to Nakul's separation from his caste and retirement to a forest, where he united with a wild woman, from whom descended the race of scavengers, whose work since then has been the toil of the sweeper and remover of dirt.

After the entrance of the Mohammedan conquerors into India, the sweepers, in the performance of their menial duties for Moslem masters, gradually absorbed something of the Moslem faith and

traditions, from which they elaborated another version of the manner in which they became involved in their degrading service. The legend, as gathered by Mr. Greeven, ran thus:

"Adam and Eve, tho clothed in flesh, were innocent as yet of the grosser needs of the body. They had no wants, save to contemplate the glory of the Almighty, singing, 'There is no God, save God.' The Lord was pleased with His handiwork, and commanded all His angels to worship Adam and Eve as their masters. All the angels obeyed save Satan, who refused, saying adroitly, 'Hast thou not taught me that there is no God save God? Thee will I worship, but none other.' Then the Almighty was angered, and sternly charged Satan to kneel down before Adam on pain of everlasting punishment. Satan was afraid, and affected to submit. Nevertheless guile and rancor were in his heart as he entered Paradise, where the seraph hosts were adoring Adam. 'Give ear, ye dullards,' cried Satan; 'how long will ye be content to continue fasting? Behold the ears of corn how they ripen and grow yellow! Shall we ever despise God's bounty? Nay, rather let us eat that the ears wither not, neither fall to the ground, serving no man.' Then Satan gave the ears of corn to Adam and Eve and all the angels, and all ate. The earthly food turned to ordure in their bodies. So it was that the earth and steps of heaven were defiled."

In consequence of all this, according to the legend, the Lord created scavengers to cleanse the earth and steps of heaven.

From these legends of the sweepers the true origin of the caste may be inferred. At a very early period in the history of the Hindus the caste system was developt. Menu, the Moses of the Hindus, about 800 B. C., laid down caste rules of remarkable severity. The repugnance of the early Aryan invaders against the aborigines is seen in a social code of bitter severity against the children of marriages with the aborigines. Menu speaks of such as the "lowest of mortals"—"a foul race." They were to dwell apart from others, and their shadow even was held to be defiling. The most menial and degrading service was assigned to them. The sweeper legends indicate that the caste arose from such infringement of the social code as forever excluded the condemned to an outcast life of great severity. Untold generations have past, but no atonement has bridged the gulf of social degradation. As outcastes the sweepers in time organized their own caste rules and customs, and acquired a belief peculiar to themselves, drawn from many sources. From their legends various stages may be traced by which the sweepers past under the influence of other religions. In the earlier days, separated from the Hindu community, they retained much of the old belief, and practist such ceremonies as were convenient to their situation. In more recent times, as Mr. Greeven shows, when the Mohammedans invaded India, the sweepers borrowed from them, and wove into their belief scraps suiting their fancy, so far as to be recognized as proselytes, but they never have acquired any social position among Mohammedans.

Still later, when the Sikh power developt, which was a kind of Hindu military movement in northwest India, a large number of sweepers joined it under Nanak Shah, the hero of a revolt against Moslem tyranny. The martial followers of the Nanak adopted the tenets of their chief, and abandoned the menial duties of sweepers.

As stated, the sweepers have an elaborate system of their own, with secret ceremonies and esoteric teaching. They have more open ceremonies for births, weddings, and deaths. The following quotation from our author will indicate some of the caste rules of this *outcaste* class:

"Only Lalbegis and Rawats eat food left by Europeans, but all eat food left by Hindus or Mussulmans. The shaikh mehters (sweepers), as Mussulmans, alone circumcise, and reject pig's flesh. Each sub-caste eats uncookt food with all the others, but cookt food alone. Only Helas refuse to touch dogs. Shaikhs and Lalbegis alone admit proselytes. No sweeper touches the corpse of any other caste, nor, within his caste, of any sub-caste except his own. While to the west of Delhi they are willing, and regard as their function, to sweep streets and burn corpses, in Benares they profess, on the authority of a legend, to abandon streets to chamars (tadners) and corpses to doms. In fact, sweepers by no means indorse the humble opinion entertained with respect to them."

These people, in some places, have a remarkable clan organization, which seems to have been adopted in this form since the introduction of British power. It consists of a curious mingling of civil and military offices, with an order of procedure in clan council, and there are establisht punishments in case of offense against the rules of the tribe. Punishments consist of (a) fines, (b) dinners furnisht by the offender to the clan, (c) outcasting in case of non-compliance with the demand for fines and dinners.

Some branches of the sweepers add to their number by making proselytes. This is especially so of those who have taken on some form of the great proselyting Moslem faith. One tribe, the Lalbegis, or followers of the "red prince"—a semi-mythical personage—after a long ritual at night, cause the candidate to drink a goblet of sweetened water, toucht in such a way by each member of the brotherhood present that the fingers are wet in the fluid. This is said to inspire him with lowliness and contentment in the degrading service of his life. The convert, generally an outcast from some of the Hindu clans, is entitled to sit on the tribal mat in assemblages, and smoke the common pipe. Cases are known of higher caste persons joining them for a coveted wife.

The special point of interest in this numerous class of people at the present time, is a mass-movement among them toward Christianity in many places. And this is no hasty impulse. A third of a century ago, where now tens of thousands are turning to Christ, they seemed as difficult to reach as any caste. When I first went to India, in 1862, an earnest missionary of the English Church Mission had been work-

ing among the sweepers for years, but with small success. His thought was that surely this people, with really no caste, and socially everything to gain, could easily adopt the new religion. After years of labor the missionary retired from India in broken health and hope unrealized. I heard that, like Paul, in the deep interest of his heart, he had said, "I could wish that myself were accurst from Christ for my brethren, the sweepers." He saw it not, but the time of refreshing came, and the labors of missionaries among this deprest class now bear wonderful fruit. Within a few years, more than a hundred thousand souls from among them have been gathered into the Christian community. Some missionaries have hesitated to push work among them, lest it might prejudice effort among the higher castes. Others, recognizing the opening, and believing that now, as of old, it is the glory of the Gospel that it is preacht to the poor, have pusht the work among these broken-hearted, socially ostracized, and imprisoned multitudes. Many churches have been organized among them and pastors raised up. And it is noteworthy that, after all, this movement does not hinder the work among other castes, for the missionaries who are seeking these poor people secure more converts among other castes than those who shun the sweepers. Able men have been raised up from among them who, as preachers and teachers, are nobly pushing evangelism, not only among people of their own clans, but among higher castes also. Others are taking their places in respectable remunerative secular employment.

In the days of American slavery, the songs and aspirations of the enslaved were prophetic of the great deliverance to come. It is remarkable that the sweepers, in their outcast and downtrodden condition, have adopted an ancient prophecy of the Mahabharat, the great heroic poem of the Hindus, as in some way meaning restoration to honor and position for their tribe. The passage in the Mahabharat predicts a coming millennium for the proud Brahmins, the priestly caste. A wonderful incarnation as a "blazing Brahmin of mighty intellect having appeared, will destroy all things," that he may prepare the way for a new order. "Surrounded by Brahmins, that Brahmin will exterminate all the rulechas (outcastes) wherever those low and despicable persons may take refuge." But the sweeper has read into this ancient prophesy hope for himself. For centuries the name of Jesus and something of His teaching have been known in India apart from the direct work of missionaries. There is a tradition that a sweeper was the means of restoring to life a hero of the Sikhs, Guru Govind Sing. The hero saint immediately said:

> "Come thou Savior of the world, Jesus.
> Under Thy sway shall flowers and betel leaf fall from heaven.
> All men shall gather together and cry in joy:
> All hail thou Ruler of the universe,
> Vanquisher of foes and fosterer of the poor."

In the millennium of the sweeper, as Mr. Greeven expresses it, "The prophecy of the rule of Jesus has been fulfilled by the empire of the British. That empire has proved as gentle and kindly as the dying saint foretold." But Jesus one day will appear as the final Restorer of all things. "All shall join hands in paying Him honor. When the last stain of impurity shall have been cleansed away, all shall be alike pure and holy. The distinction between clean and unclean shall disappear. All castes shall be blended. All men shall eat together." Our author then contrasts the aspiration and hope of this lowly stratum of despised Indian humanity with the idea of the Brahmin, to whom his touch is pollution:

"Thus the lordly Brahmin and the despised scavenger each in his way contemplates the approach of the millennium. Which is the fairer picture, the Brahmin gloating over the subjection and the extermination of all races, except his own, or the scavenger yearning for the hour when there shall be peace and good-will upon earth, and all men shall be alike, pure and holy?"

DEVOTEES—HINDU AND CHRISTIAN.

BY LUCY E. GUINNESS, HARLEY HOUSE, LONDON.
Editor of *Regions Beyond*, and author of "The Neglected Continent."

The holiest place in all Bombay is the beautiful "tank," down to whose clear waters lead flights of wide shelving steps, and where bathers and little children play among reflections of the cloudless skies and picturesque masonry. To the minds of multitudes this is a sanctuary, a shrine. Round it a group of little temples rise among odd buildings, priests' houses, pilgrims' lodgings, and native homes. From time immemorial Valkeshwar has been a sacred spot. Many pilgrims have trampt through weary journeys to reach these shining waters, many anxious, clouded lives have been strained to the utmost to seek what here they seek, but never find.

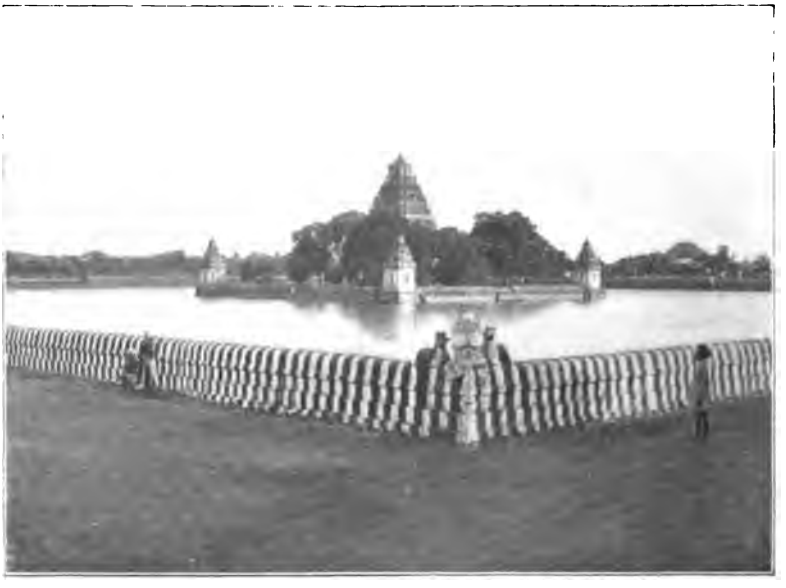
Four or five fakirs, covered with filth and ashes, sit at one end in the hot sun, looking almost more like beasts than men. There they sit, almost naked, on the rough ground, surrounded by the various little pots and bowls and odds and ends which they employ for life and worship. One or two are smoking a powerful drug, which partly stupefies them. One talks to us by translation, and another, the most hideous of all, an animal-looking creature, with masses of matted hair full of dust and ashes, who seems really half insane, makes us a great oration all in his unknown tongue. Louder and louder he talks, preaching at last at the top of his voice, and pausing now and then amid his eloquence to blow shrill blasts on a cow's horn by his side.

"Why does he do that?" we ask our boy.

"Whenever the holy man is hungry he blows his horn, mem Sahib, and the people come out and bring him food."

What must be the character of the faith whose ideal is before us? We stand bewildered in the sunshine, trying to realize that it is not a dream—that to these men, our brothers, this filth, this degradation, this naked idleness, is the embodiment of sanctity—and our hearts go out to India, the first example of whose greatest faith meets us in such a form. This is Hinduism, hoary Hinduism, three thousand years old, and ruling to-day more than two hundred million men and women. The spectacle before us is the outcome of her teachings. This is the highest life one can lead. To their minds existence is an evil; emancipation from it in this life, and in countless future lives, is the one hope. Detach yourself from earth, go without clothes; have no home, no friends, no people; do no work; take no interest in anything at all; enjoy nothing, feel nothing, hope for nothing. Detach yourself—to do this, suffer pain, sleep on spikes, starve yourself, or eat carrion and nameless abominations; hold your arms up till they wither and the nails grow through the hand; do anything and everything to get rid of your supreme curse—conscious existence.

It is difficult for us under the influence of Jesus Christ to understand and grasp this Hindu theory. To those who know and follow Him, Christ makes sheer living beautiful, life on earth a privilege, and everlasting life beyond the gift of God to men. But to the Hindu living without Christ—as to many, alas! in our own lands who live without Him—mere existence seems a curse. These poor souls



THE SACRED TANK AT MADURA, INDIA.



A HINDU DEVOTEE—LYING ON A BED OF SPIKES.

believe themselves burdened with being because they are not good enough not to be. Hence they must accumulate merit, raise themselves laboriously by weary years of good works until they can at last escape existence.

"The Hindu devotee," writes Bishop Thoburn,* "flatters himself that he can, by his penances of various kinds, accumulate merit. The word penance, to his mind, conveys no idea of repentance, but solely that of a means of acquiring personal merit. In the next place, he is possest with the idea that matter is inherently evil, and that since his union with a material body is the source of most of his misfortunes, he must make war on the body in order to liberate the soul. . . . No doubt a large number of both sexes choose a life of asceticism because they find it the simplest and easiest way of securing their daily bread; . . . but many of them show abundant evidence that they are sincere in their purpose, and persist, through long lives of severe suffering and privation, in faithfully following the course which they have chosen.

"At nearly every great fair a number of men will be seen going through the self-inflicted torture of what is called the 'five fires.' Four fires are kept burning constantly around the devotee, while the sun, which makes the fifth, pours down his burning rays upon the head of the sufferer. Others, for months at a time, never allow themselves to lie down to rest, but permit themselves to be supported in a half-reclining position, or sometimes suspended upon a cushion, with their feet dangling down at a distance from the ground. Some sleep on beds made of broken stone, others on spikes, while others again seek torture for the body by abstaining from sleep altogether, or at least reduce their sleeping hours to the narrowest possible limits."

This nightmare dread of existence is the natural outcome of the transmigration theory—that saddest and most hopeless of all human

* "India and Malaysia." Bishop Thoburn, pp. 124-6. See also "Hinduism, Past and Present." Murray Mitchell, R. T. S.

explanations of life. Think for one moment of what it would mean to you to believe that every living thing on the face of the earth was the body of some soul—birds, beasts, insects, reptiles, men—all alike sentient; and that human souls were ceaselessly shifting through countless lives, and must forever shift among these, according to their merits or demerits? Transmigration we call it, and dismiss the idea with a word. But to *believe* that idea, to think that the souls you love best, and that death has called away, are pent up in some body—a jackal's, a cow's, a serpent's, perhaps—and will be bound there, feeling, suffering, enjoying if they can, until death smites them once again, and once again they change their house and pass into some other form, as coolies, kings, or what not—to believe that idea, what must it mean? Think of the burden of it, the endless, restless, weary round, from which is no escape; the grip of fate that holds you and drives you on and on; the inexorable sentence, from which is no appeal, consigning you to groveling reptile life or loathsome being. You may be born to-morrow a leper, an idiot, a murderer, anything—*Karma*, your fate determines what shall be, and your fate depends entirely on your merits. There is no pity anywhere, there is no forgiveness. Trouble comes to you to-day? Ah, you earned it yesterday, back in your last body. Then you sinned, now you are punisht. This theory apparently explains everything so satisfactorily—all the crookedness and inequalities of life, all the strange chance of destiny. But it is so hard, so hopeless. Eighty-six million times you will be born and reborn, to suffer, live, and die.



A HOLY MAN OF INDIA.

What more natural than to wish to shorten the period? Become a devotee, perhaps even a fakir. By so doing you detach yourself. You gradually escape reincarnation. You stand a faint and far off chance of sooner finding rest—the oblivion of Nirvana—"not to be."

Standing in the sunshine, looking down on the spectacle before us,

on these scarcely human creatures, in their filthiness and ashes, realize the burden of belief that makes them what they are! Let your heart go out to the 26,000,000 people living in the Bombay Presidency only, in this one strip of country along the western coast of India, a land larger than Spain. Think of the waiting harvest in this one presidency. Look on her fields. And look beyond—away across the continent of India with its 290,000,000 souls. Two hundred and eight millions of them are Hindus, living in the darkness of the faith whose devotees are before us, 60,000,000 more than the whole Protestant population of the world.

You have been thinking of the devotees of the Eastern world. Where are the devotees of the West? Thank God there are many of them toiling here for the salvation of India, and many more scattered in every heathen land, besides many who are sleeping in missionary graves, and many working bravely on at home. But had we but one-half the devotion to Jesus Christ that the Hindu fakirs have to their gloomy faith, should we not do more to reach India's waiting millions? Should we not hasten to give Him our time, our means, our strength, ourselves—to suffer daily loss in that devotion, and to sacrifice it may be all that we hold most dear, that we may help to bring these hearts the knowledge of His love?

BIBLE STUDY FOR NATIVE AGENTS.

BY REV. ALONZO BUNKER, D.D., TOUNGOO, BURMA.
Missionary of the American Baptist Missionary Union.

Since we can not depend entirely on foreign missionaries to meet the needs of the heathen world, we must lean more and more on the native helpers Hence the best method of preparing these workers for their mission is worthy of the closest study. The efficiency of their preparation will depend very largely upon their spiritual grasp and experimental knowledge of the truths which they teach. They must also have some skill in the mode of presentation, and especially must their teachings be accompanied with that patient, melting love with which Jesus always taught. The doctrines, so disliked by the natural heart, if proclaimed in any other way than with such love, even tho it be with the eloquence of an Apollos, will have very little power over heathen audiences or individual hearts.

Again, the progress of the Kingdom of Christ in these lands will depend largely on the quality of the native preachers. Besides ability to proclaim the Word with power, they must have spiritual insight to enable them to distinguish the true from the false, and to decide on

tual study of the Bible. It is true that all such knowledge may be among the approaches to the Holy of Holies, but they are not the place where God dwells, and where the soul comes into immediate contact with its Lord.

It is clear that the first requisite of a successful missionary teacher must be, above all things else, the indwelling of the Holy Ghost, whereby he may have His help in teaching. Here then we should give fullest recognition to the office of the Holy Spirit, as a Teacher of the things of our Lord. No part of the responsible duties of the ambassador of the Cross needs His help more than that of preparing a native agent for His work.

As Paul preacht with the Holy Ghost sent down from heaven, so must the missionary teach, if he would secure success. May he not boldly claim here that help which was given to the Apostle, when he spake "not with enticing words of men's wisdom, but in demonstration of the Spirit and power?" How is it possible to deal with the spiritual lives of others, save as we have the enlightening influences of the Spirit in our own? This is the more necessary, if possible, in dealing with these souls recently saved from heathen ignorance and superstition. We find them (speaking now of the Karens of Burma) without any adequate apprehension of the heinousness of sin in the sight of God, even, in most cases, after their conversion; or of God's great love in Jesus Christ, or of the love of our blessed Lord for lost men in His sufferings and death on the cross. All these wonderful truths are, at first, largely a theory. They do not enter into their experience, or move their sentiments very much. It is only by repeated teaching by their missionary, and the miraculous work of the Spirit, that these verities in our faith get hold of their hearts and begin to be felt by them in their experience.

The Holy Spirit works in many channels, but one of His appointed ways is through the Holy Scriptures, and perhaps the best method of reaching the hearts and consciences of our people is in Bible exegesis. Certainly there is no other method of teaching that gives such opportunities for personal dealing with our people as does this. The Word of God is the peculiar instrument of the Spirit. "Sanctify them through Thy truth; Thy Word is truth." Here, if anywhere, we may come into close contact with the hearts and lives of our pupils. In practise we have this method peculiarly adapted to the spiritual wants of the native disciples, as well as to their growth in grace. As they struggle up out of the superstition of heathenism, along the way of the new life, they are daily beset with troops of trials which arise from want of early training, from close contact of their heathen neighbors, and from lack of such helps as abound in Christian lands.

In Bible exegesis we have a most ready instrument for encourage-

ment or rebuke, which may be applied to any need, at any time. Here also a little experience on the part of a learner becomes a key, by which, under the hand of the teacher, the way may be opened into larger experimental knowledge. It is also a ready means of correcting any misapprehension of divine truth. For example, it is difficult for a native Christian to learn how trial and suffering can be a proof of the love of God, rather than a judgment for the punishment of sins; but the exegetical study of the twelfth of Hebrews makes it all plain to him, and his doubt is turned to certainty. The little experience he has in discipline of God's love may be used to unlock for him this mystery of human trial.

Again, the exegetical study of the life of Christ, His sufferings, temptations, and trials, His lowly life among the poor, and His wonderful teachings, discloses, as nothing else can do, the loving fellowship of Jesus, the Son of God. His life is so unlike anything they have ever seen in heathen lands, that it is almost too much for them to grasp, and too often they realize it only as a dream which one can not expect to experience or imitate in this life. Blessed, thrice blessed, is the missionary who is able so to live the Christ-life before them, as to give a practical illustration of this loving fellowship of Jesus. In this study, the native Christian is gradually to apprehend the love of God for the world, in the gift of His Son, and also that which is a never-failing source of wonder and astonishment to him—the love of Christ to His enemies.

Again, there is a strong tendency among our native Christians to worship God as do the heathen their idols. That is, they too readily adopt a form of worship without its spirit. This may also be true of some in Christian lands, but they have less excuse than those who were born and reared in superstition and ignorance. They are slow to realize that the living God, whom they are taught to worship but can not see, is a real prayer-hearing and prayer-answering Person. Karen Christians are especially gifted with fluency of speech, yet they are not the only ones in this fallen world who seek fine words which shall please the ear rather than a plain talk with God. Too many pray as if they were reciting a piece before an idol. But Scripture exegesis brings the worshiper repeatedly face to face with God in the Bible. He there hears God speak and learns to realize Him as a living, loving, and interested Person, and that His worship does not consist in forms and ceremonies, however beautiful and elaborate they may be, but in reverent approach to Him in confession and petition.

Again, while almost all other forms of knowledge acquired by the disciple will fade from his memory, spiritual knowledge, which becomes more or less experimental by such practical study and teaching of God's Word, will never fail, but will increase by use and be always available. It becomes, too, the most powerful weapon, when

backt by a gentle spirit, one can use in these dark lands, in dealing with heathen superstitions.

In this connection we should notice the necessity of emphasizing certain doctrines of the Bible in our training of a native ministry. The first and most important of these is the doctrine of the ministry of the Holy Spirit. They are very slow to recognize the church or the body as the temple of the Spirit, or His personalty or presence with the believer. Continued teaching on this point is necessary, but the marvelously added power of those who apprehend the great truth, and experience the fellowship of the Divine Comforter and Helper, compensates a thousand-fold the time and strength expended in teaching. As the indwelling of the Holy Spirit, enduing the missionary with power for service is all-important, so in all native workers; the Spirit is one for all.

Native Christians have not a little difficulty in divesting themselves of the idea that their salvation depends much on their good deeds instead of solely on the merits of Jesus. They are so accustomed to think of judgment following sin, as "the cart-wheel follows the ox," that the doctrine of grace is too often a mystery to them. Moreover, the doctrine of vicarious suffering is so foreign to all their experience, that the atonement is very hard to apprehend, tho they readily profess to understand it. Hence the necessity of emphasizing this doctrine. The doctrine of "constraining love," also, should always be taught side by side with the atonement, for in this we get the true and highest motive to right thinking, acting, and living. The transformation of character under the teaching of the doctrine of the Holy Spirit, atonement, and constraining love, is sometimes most remarkable.

Again, there is seldom any family discipline among these Eastern peoples. Hence it is difficult for a native Christian to make the love and justice of God agree. He is always asking, "If God loves me as the Bible says, why does He let me suffer?" The strict discipline of our training-schools, and careful teaching on this point are necessary.

The pupils must learn that absolute loyalty to Christ is founded on absolute obedience to Him, not even counting their lives dear to themselves. It is a matter of constant surprise to see how many of our disciples endure hardness as good soldiers of the Cross, trials which would seriously test the faith of any missionary himself, and some even suffering martyrdom for Jesus' sake.

Finally, it is wise to keep before the native learner the joys and rewards of heaven. We have found the Revelation one of the most popular books of the Bible on this account. He can readily understand the triumphs of the Gospel there depicted, and as he delights in figures and symbols leading up to these triumphs, he quickly responds to these riches of hope. He accepts these foretold victories of the Cross

with a child-like faith, and brings them into his daily life as a comfort and support under the many trials he must meet with in his efforts to live a Christian life amidst his heathen surroundings.

In summing up what we believe to be the best method of Bible preparation for our native workers we would say:—

First.—The missionary can not prepare himself too carefully by daily study of the Word of God, meditation on the portion he is to teach, and prayer for the help of the Holy Spirit, and he should assiduously teach his pupils to practise the same method.

Second.—Let the method of teaching be largely one of Bible exegesis.

Third.—Always apply the teachings which arise in daily lessons experimentally and to specific cases, as far as possible.

Fourth.—Always keep the love of Christ to the front, for love begets love, and thus the pupil may be led to love and know Him more immediately, "whom to know is life."

Fifth.—Encourage the learners by all means to ask questions, and so educate by drawing out rather than by pouring in.

Sixth.—Patiently meet every difficulty presented by the pupil, however trivial. It is only a pebble that sometimes turns the beginning of a mighty river to the east or to the west.

Finally.—Let the spiritual and experimental be always in advance. This is all important and indispensable to a successful worker. All other knowledge is subsidiary.

THE GREAT BURMESE PAGODA.

BY REV. H. GRATTAN GUINNESS, D.D., LONDON, ENGLAND.
Founder of the East London Missionary Institute.

Crowning a hill near Rangoon the Swe-Dagon Pagoda, the greatest and most venerable pagoda in Indo-China, lifts its golden pinnacles into the clear blue sky, towering to a height above that of St. Paul's Cathedral in London. A host of smaller pagodas surround it, whose walls and roofs are carved into fantastic shapes, while within them sit countless statues of Buddha, in white marble, in gilded wood, in black metal, in glittering brass; the sitting figure being always the same in form, the legs crost beneath, the right hand recumbent, the left hand open in the lap, to receive the gifts of worshipers, with an aspect of imperturbable calm upon the countenance, the look of a being who has reacht the rest of Nirvana.

Shaven, bare-headed, yellow-robed priests attend in every shrine of this vast pagoda; they lead the devotions, they light the tapers, they chant the prayers, they take the gifts, candles, rice, flowers, money, they supervise the ceremonies. Crowds of gaily-drest Burmese move through the wide courts, or stand around the stalls, or listen to the fortune-tellers, or kneel before the statues of Gautama Buddha. With hands prest together they repeat their prayers, a

rosary depending from their fingers; or reverently bow before the idol till the forehead touches the ground.

Statues innumerable adorn the pagoda, from the gigantic leogryphs, or dragon-like lions, which guard the entrance, to the legendary figures of Gautama on the lofty roofs and pinnacles. On this spot a nation has lavisht its wealth through long centuries, to adorn the worship of Buddha with the utmost magnificence. That wealth has built these terraces, these long ascents, these countless shrines, these glittering spires; generations of pilgrims have filled these image-houses with their gifts; have burnt the incense, and scattered the flowers, and chanted the prayers in a worship never intermitted day or night. And this has gone on for ages. As long ago as in the time of the Maccabees and of the Babylonish captivity, a pagoda to Gautama Buddha was standing here. One pagoda has followed another; as one has decayed another has been built; larger pagodas have been built over smaller ones; shrines and statues of Buddha have been multiplied, roof has been added to roof, spire to spire, and pinnacle to pinnacle, until now this wonder of the Eastern world, containing, as it is said, not only actual relics of Gautama, but of the three Buddhas who preceded him, stands on this spot in unrivaled splendor, attracting pilgrims from every province in Burma, from Cambodia, Siam, Korea, and Ceylon.

And yet there is about it all a look of mental and moral poverty, and even of barbarism. The carvings are grotesque. There is a wearisome sameness of idea. Buddha sits in the same posture in every shrine. There are whole rows of Buddhas, pagodas filled with nothing but statues of Buddha. On that one form all this wealth has been lavisht. To that one figure every eye, every thought has been directed. The calm, abstracted look of a reputed saint who has attained, as the reward of personal merit, a fixt unsuffering state, rivets the gaze of worshiping thousands; the hope of eternal quietude, of a waking slumber untroubled even by a passing dream, of a sort of living death, an existence wrapt in the stillness and silence of Nirvana, fascinates the mind of every worshiper. Gautama Buddha is the great object of their adoration and guide of their hopes. This is that ancient idolatry which holds half Asia in its grip. Day by day the cloudless sun pours its splendor on the material adjuncts of this scene of spiritual darkness. Here millions adore the dead. Here the living God is all unknown. To Him none bow the knee. None fear Him, or praise Him, or proclaim His truth. His glory fills heaven and earth, but none behold it here. All bow to Buddha in this holy of holies of the Eastern world, this center of ten thousand times ten thousand pagodas lifting up to-day their spires over half the world, from the palms of Ceylon and the peaks of the Himalayas, to the rivers of Burma and China, and the shores of Korea and Japan.

A religion which ignores the existence of God, which denies the existence of the soul, which affirms transmigration and the reign of fate, which proclaims pain and punishment, but knows nothing of grace and pardon, which holds forth no prospect of immortality, which offers no hope for the present life, and none worthy of acceptance for the future, is still, and has been for ages, the dominant religion of Asia. Under the veil of astrology, devil worship, or witchcraft, the powers of nature are adored. The self-denial of the ascetic is magnified as the highest art of virtue. The doctrine is believed that man holds himself the keys of heaven and hell; a hell of sevenfold horrors, and a heaven of sensual or dreamy delights. The golden statue of Gautama Buddha has practically been placed upon the throne of God, and is there to-day; not to listen to the prayers which are addrest to it, for it is deaf; not to stretch forth a helping hand to the mass of misery at its feet, for it is paralyzed; not to feel for the woes of humanity, for it is soulless and dead; but to fix the gaze of benighted millions, to direct their vain and deluded hopes, and to hide from them in life and death the character, presence, and glory of Him who alone is the Creator, the Ruler, and Redeemer of the world.

BRIGHTER DAYS IN MADAGASCAR.

BY REV. WM. C. COUSINS, M.A.

Missionary of the London Missionary Society at Antananarivo.

A special deputation* from the directors of the London Missionary Society has for eight weeks past (Oct. 15–Dec. 10) been engaged in a careful revision of the society's work here, in making arrangements with the missionaries of the Paris society, and in endeavoring to convince the French authorities that the aims of the society are purely religious, and not political. The visit of the deputation had long been lookt forward to, and their special mission has been the object of much prayer. Now we look back upon it with a deep feeling of thankfulness, and with a belief that all has been wisely ordered.

The first matter demanding the efforts of the deputation was to try and remove from General Galliéni's mind the strong prejudice he has felt against the work of the society. The men chosen as its special representatives were admirably fitted for this task. Mr. Thompson's full knowledge of all the facts, and his courteous, yet firm, manner, coupled with Mr. Spicer's bright and hopeful spirit and evident wish to be on friendly terms with all men, proved a most

* The two members of the deputation were the Rev. R. Wardlaw Thompson, the well-known Foreign Secretary of the London Missionary Society, and Mr. Evan Spicer, a member of the London County Council, and a broad-minded, energetic, and earnest supporter of the general aims and work of the society.

happy and successful combination. The general affirmed his belief in the loyalty of the missionaries; but said that many of the native adherents of the society regarded it as a special representative of British power and influence. These still hoped that through its intervention some help against French rule might be forthcoming. To convince the natives that France is master here, he seized our buildings and took other harsh steps. The deputation offered to issue a letter to the native Christians under our care stating clearly that such hopes were utterly groundless, that the aims of the society were entirely moral and spiritual, and that if any adherents of the society indulged in such foolish talk, they might render it impossible to continue to work in Madagascar. Such a letter was issued both in Malagasy and in French, signed by Messrs. Thompson and Spicer, and by all the London missionaries in and around Antananarivo.*

The growth of confidence on the part of General Galliéni has been very markt, and he has, during the last few days, given unmistakable evidence of his sincerity. He has allowed the society to reengage Hova evangelists who were banisht from Betsileo, and has given us permission to buy a house in Ambohimahasoa, from which town its missionary was evicted a year ago, simply because of his connection with the London Missionary Society. Furthermore, on Monday (Dec. 6th), he paid a personal visit to the girls' school in Ambodin Andohalo in order to show the people that he did not in any way oppose our work. In his address he said that tho it had been agreed that the building was soon to pass into the hands of the French Government, he should now recommend the colonial minister to allow it to remain as a girls' school under the care of the London Missionary Society. He also said to the parents and others: "You see I am helping these missionaries and you must do the same." This visit of the general has given great delight to our many native friends, and they begin to see that the days of repression are passing away.

The next important matter for the consideration of the deputation was the arrangements to be entered into with the Paris society. As a result of the conference eight large districts have been placed under the care of that society. These districts contained in 1895 (before the war) 550 congregations. Elementary education throughout the whole of Imerina and Betsileo remains under the care of the Paris society, altho General Galliéni told the deputation that the London Missionary Society was at perfect liberty to resume control of the schools if it desired. When, early in 1897, the schools past under the care of the Paris society, they were 438, and contained 30,955 scholars, and the number has largely increast since the transfer was made. It is thought wise to allow all these elementary schools to remain under French care, as they will more readily understand and fall in with the views

* The letter has since been reprinted by the general's order in the *Journal Officiel*.

of the government. Full liberty is, at the same time, accorded to the L. M. S. missionaries in the various districts (either in person or through properly appointed representatives), to give religious instruction in the schools.

The general results of the visit of the deputation to Betsileo are eminently satisfactory. Two districts (Ambositro and Isandra) are placed under the care of the Paris society, as well as all the elementary education. The girls' school at Fianarantsoa, which had for a time been taken over by the Paris society, will now revert to the London Missionary Society. M. Benezech, who represents the Paris society in Betsileo, has shown great earnestness and activity, and has done much to restore confidence among our native adherents. He has made it clear to all that Protestants are not to be considered the enemies of France. The missions on the east coast, at Tamatave and Ambahy, will no longer be carried on by the London Missionary Society, but there is reason to hope that either the Norwegian society, or some French or Swiss society will enter into this work.

The net result of recent changes is that about half the territory formerly workt by the London Missionary Society has now been given up, and that whereas, when the last statistics were gathered, we had 1,445 congregations under our care, we now have less than 700. In this smaller area and among the 700 churches still under our care, it is believed that much good work may still be carried on. The districts formerly under the care of individual missionaries were too extensive to allow of efficient superintendence, and with smaller districts and more native helpers, it is hoped that much may be done to strengthen the churches that have been so sadly weakened by the events of the past two years. Already there are signs of returning confidence and hope. The reign of terror seems to be drawing to an end. The state of siege has been raised, and we are once more under civil rule. The Jesuits appear to have gone too far, and to have tried the patience of the government. They have evidently received some caution or check, and are far quieter than a year ago. The government has begun to see how much harm was done by stirring up religious strife all over the country. At the same time we can not shut our eyes to the fact that the Roman Catholics are growing in number and influence. The Roman Catholic religion is regarded as the French religion, and many flock to their churches. The most distressing aspect of the question is that many Protestant children have been sent to the Roman Catholic schools for the sake of the French language. The Protestant churches of the future may be less in number and may have far smaller congregations, but we must work and pray in the hope that there may still exist a vigorous body of Protestant Christians who, by their intelligence, their religious earnestness, and the testimony of pure lives, may do much to promote the highest interests of their native land.

II.—MISSIONARY DIGEST DEPARTMENT.

"THE RUIN OF INDIA" BY BRITISH RULE.*

BY S. H. KELLOGG, D.D., LL.D.

I have read with equal pain and astonishment an article by Professor Des Islets, entitled "The Ruin of India,"† wherein various assertions are made which, were they justified by facts, would show this government to be one of the most pitiless tyrannies on the face of the earth. But I rejoice to be able, to the credit of our common civilization and Christianity, to assure the professor that, from whatsoever source he has derived his supposed information, he has been in this matter most egregiously deceived.

In his very first sentences the writer shows that he is under a total misapprehension of the facts regarding the riots in Calcutta and the assassinations in Poona during this last summer, which he intimates to have been due to the "frightful oppression" which India is enduring at the hands of her British rulers. In reality, however, both the riots and assassinations were occasioned, not by the ill-doing, but by the conspicuous well-doing of the government.

In the case of the riots an appeal had been taken to the High Court by a certain Bengali gentleman of rank, regarding the ownership of a certain piece of land on which stood a Mohammedan place of prayer. The High Court on reviewing the evidence sustained the appeal, and ordered the premises to be vacated by the Mohammedans. When they refused to do this, the government officer proceeded to remove their building. Hence the riot. Where in all this was the "frightful oppression?"

In Poona and Bombay the terrible black plague has been raging for months. As the only means known to modern science of combating the pestilence with any hope of success, the government ordered the segregation of all that were stricken in special hospitals, either provided by government, or, wherever preferred, by the members of the different castes and religions, each for themselves. But the people generally would not let cases be known, and constantly secreted the sick in close and poisonous quarters, thereby intensifying the infection and spreading the disease. Under these circumstances the government ordered a compulsory house to house inspection of such infected cities, the compulsory cleaning of filthy houses, the removal and burial or burning of the corpses frequently found in them, the forcible removal of all in them found sick with the plague to the hospitals provided, where all who chose might have the best treatment known to modern science. These searches were carried out by organized parties made up of native gentlemen, British soldiers, and English ladies who volunteered for the purpose. But all this, instead of moving the people to gratitude, excited a fierce tempest of angry hate, of which the deepest secret doubtless was to be found in the intense caste pride and superstition of the Mahratta Brahmins, who were thus compelled to admit into the sacredness of their houses these unclean foreigners, whose very shadow falling on their food is supposed to render it so unclean that it must be thrown away. Those who have been engaged in this work have been threatened with death, sometimes violently assaulted, assailed both in India and even at home, by radical members of Parliament, with the most atrocious and unmentionable calumnies, and

* From the *Presbyterian Review*, Toronto. † *Presbyterian Messenger*, Sept. 30, 1897.

at last this culminated on the Queen's Jubilee day in the Poona assassinations, wherein the officer in charge of these plague operations was shot at night by one of these same Mahratta Brahmins, as now confest by the assassin himself.

Again Professor Des Islets makes this astounding assertion—that from the wretched millions of India "England extorts every year, without any compensation, the enormous sum of $150,000,000." * Without any compensation! How any intelligent man can say that England gives "no compensation" to the people of India for the taxes she takes, passes comprehension. In the first place, in return for these, she has given the people, from one end of India to the other, a system of government which, in so far as it is administered, not by natives, but by the members of Her Majesty's Covenanted Civil Service, stands to-day as a model to the whole world for purity and incorruptibility, and magnificent labors for the help of the poverty-stricken millions of this over-crowded country. In the days of the Mohammedan rule of India, Tavernier wrote that a traveler in India "ought always to take with him twenty or thirty armed men." Is the present security no "compensation" for revenues taken from the people?

Again, the British rulers of India have during a comparatively short period developt a system of education which has planted schools, colleges, and universities in every part of the land. These are supported in large part by revenues taken from the people. Is a great educational system like this, supervised by cultivated university men from home, no "compensation" for the taxes taken from the people?

Again, out of the revenues gathered from the people the government has constructed—to illustrate—in the Northwest Provinces alone, and within the lifetime of the present generation, 10,173 miles of irrigation canals, which last year supplied water to 11,437 villages and watered over 2,000,000 acres. Similar figures might be given for the Punjab and other parts of British India; and the government is at present planning another magnificent system of irrigation for Oudh and Rohilkhand which, when carried out, will be of even greater magnitude and irrigate over two and a quarter million acres. Except for the tens of thousands of miles of irrigation canals which have been built and are still being constructed by the British government, this last year would have witnest a famine here, in comparison with which the horrors of that now drawing to an end would have seemed insignificant and for the like of which we should have to go back to the happily by-gone days of independent native rule.

To these instances of the return given to India by her British rulers for the taxes taken from the people may be added many others, due exclusively to British rule, which space forbids me more than to mention. Such are *e. g.*, a most complete postal system, with the unit of postage, to all parts of India and Burma, a half-anna, or one cent; a postal telegraph, by which a message can be wired anywhere in India or Burma for as low as sixteen cents; connected with the post-office, also, a government savings-bank by which, in any post-office in the empire, may be deposited, at interest, so small a sum as eight cents—a favorite form of investment with thousands of the very natives who most vigorously denounce the government; hospitals and dispensaries scattered all over the land where the poorest may have enlightened European treat-

* An average of fifty cents per capita a year.

ment gratis; permanent security—no doubt, sometimes, at the expense of one of those "useless frontier wars," for which the professor blames the government—against the fearful Mohammedan raids and invasions by which, previous to British rule, large parts of India had been repeatedly laid desolate; magnificently graded macadamized roads, connecting all important places in India, not to speak of steamboat lines, and railways with fares so low that one can go, if he please, from Calcutta to Peshawar, near the Afghan frontier, 1,542 miles, for about $6.00, etc., etc. This enumeration is far from complete, but it will suffice to enable the average reader to judge with how much of truth and justice it is charged in the article reviewed that England "extorts" her "enormous" revenues from the Indian people "without any compensation."

Professor Des Islets strangely regards the railways of India not as works of enlightened beneficence, but "as immense siphons to drain the resources of the country toward England." The truth, again, is the exact opposite. Even with the vast irrigation system, except for the railways little could be done to mitigate famine, simply for lack of transportation. And yet the professor can only see in the railways of India another evidence of the greedy tyranny of its British rulers, and de pite tens of thousands of miles of these railways and irrigation canals he can write: "The famine in India is a famine of which the English are the cause." But what he calls a "proof of this," is, if possible, more astounding than the original assertion; namely, that "the great native vassal states, with 50,000,000 of population, do not suffer from famine." I never heard such a statement made before, and no wonder, for it is utterly incorrect. Given the same conditions of soil and climate, the native states suffer from famine precisely as do the contiguous British districts.

It is, indeed, true that a very large proportion of the people are distressingly poor; but there is only one sense in which it can be said with unqualified truth that this is due to the British domination. India is enormously over-populated. In the Ganges valley the population ranges from 500 to 700 to the square mile. Before the British rule began almost incessant wars helpt to keep the population down, and when famine or cholera or deadly fever would sweep through the country, the native rulers as a rule did nothing to save life, millions perisht, and the congestion was relieved. But now it is different. The Pax Britannica has now long ruled; intestine wars are at an end; cholera is checkt; famine is relieved, and mortality is otherwise diminisht. The very excellence and beneficence of the government becomes the direct occasion of increasing that over-population which is the necessary cause of the extreme poverty of the mass of the people. In this sense only is there any truth in the statement that "the English are the cause of this famine."

I am far from maintaining that every British official is a saint, or that there have been and are no grave mistakes in government policy, and no great moral wrongs which are still unrighted. But on the whole, despite tremendous difficulties, it is probable that no existing government has ever shown such a grand example of the application of the Golden Rule to the administration of the affairs of a people as the British government in India has been exhibiting, especially during this past year of terrible disaster and trouble. If an impartiality in justice between the various subject peoples, so absolute and colorless that it causes the government to be cordially hated by millions of the adherents of both the chief religions of the country; if the expenditure of mil-

lions continually for the amelioration of poverty, the prevention of famine, and the spread of education, latterly under repeated threats of a bloody return for their kindness and beneficence, be Christian; if it be right and Christian to put an end to suttee, thuggism, infanticide, and—as in parts of South India—the compulsory nakedness of low-caste women; if it be a high Christian duty, in the interest alike of India and the whole world to invade, at whatsoever risk, even the sanctity of a proud Brahmin's or Mohammedan's house, rather than to allow the "Black Death" to rage unrestrained; then I may without fear avow my settled conviction, the growth of more than thirty years' intimate acquaintance with India, that notwithstanding sometimes failures and grave mistakes, and sometimes even great moral wrong, in administering or supervising the government of these 287,000,000; yet, on the whole, the present British administration of India is probably more practically Christian than that of any other country in the world.

RAMABAI'S FAMINE WIDOWS.

In our September 1897 number we gave some account of the rescue of child-widows carried on by Pundita Ramabai in Poona, Bombay Presidency, India. Since that time the blessing of God and the generous contributions of Christians at home and abroad have caused markt progress in the work, and many of the girls and young women in Sharada Sadan have given their hearts to God. We gather the following items of interest in regard to the work from Ramabai's reports and from articles in the *Bombay Guardian* and *Indian Witness*. Ramabai is now in America, and is being warmly welcomed by those who have heard of her work for the Master. We hope soon to have a satisfactory paper on the condition of the child-widows of India and what is being done for them. In her publisht report Ramabai writes as follows (Oct., 1897):



TARA, A DESTITUTE CHILD WIDOW, AS SHE ENTERED RAMABAI'S HOME, 1892.

"In April, 1896, I attended a camp-meeting at Lanowlee, accompanied by fifteen of my own girls who were believers in the Lord Jesus. My heart was full of joy and peace, and I offered thanks to the Heavenly Father for having given me fifteen children, and I was by the Spirit led to pray that the Lord would be so gracious as to square the number of my spiritual children before the next camp-meeting takes place. Every circumstance was against the very thought. For in the first place not more than sixty or sixty-five girls at the most could be admitted in my school. Then the number of my schoolgirls was but forty-nine, and some of them were to leave during the summer holidays.

"Six months past away from that time, and our work went on as usual. There was no increase in the number of my pupils, on the contrary, the number went down to forty-one. I knew nothing of the famine in Central India, nor that I could get any girls from that part of the country. In October I heard of the terrible famine in the Central Provinces, and received my call from God to go there and rescue some of the young widows who were starving to death. It was not until the last week of December that I had the courage to obey the call. I was doubtful whether I could get any of the kind of girl widows that I could admit into my school. The chief difficulty was the want of place to shelter the girls and of money to maintain them. The Lord put it in my mind to rescue three hundred girls; and in less than ten months from the time when I began the rescue work, the Lord has given me nearly three hundred girls from the famine districts. These are my own girls, and I am free to bring them up in the fear of God; praise the Lord! No one of them is compelled to become a Christian, and yet most of these new girls delight to attend prayer and to hear the Word of God. About ninety new girls have accepted the Lord Jesus as their Savior, and I believe that before the next camp-meeting the number of my spiritual children will increase to 225, and my prayer to square the number fifteen will be answered.



TARA, A CHRISTIAN WIFE, AS SHE LEFT RAMABAI'S HOME, 1897.

"I had no human sources to depend upon, but the Lord raised friends for me, and money was poured into our treasury, and the blessings of the Lord came down like a shower, and His promise as recorded in Ps. lxxxii. 10 has been literally fulfilled. I must here record heartfelt gratitude and give thanks to the dear children of God who have so generously sent donations from all parts of the world. Most of the girls who had been nothing but skeletons and wild like the beasts of the jungle, are now looking fat and humanized. Many of them show great intelligence and eagerness to learn. Those who have profest faith in Christ are showing signs of a real change of heart by serving and helping other girls, by their self-forgetfulness and love toward one another.

"The Lord gave me so many blessings in the shape of girls that there was 'not room enough to receive' them in our former schoolhouse. So I was obliged to add a wing to our school building in Poona; to build another large house in our farm at Kedgaum, and, finding these insufficient to shelter all the girls who are in my charge, I have hired another bungalow for a period of ten months until the other large buildings now

under construction at Kedgaum are finisht. They will shelter over two hundred and fifty girls.* There we shall have primary industrial schools to train the girls according to their abilities. The most intelligent of these girls will be placed in the higher standards in our school at Poona.

"The famine relief work has been taken up as a Christian work, and it shall be so to the last. The Holy Spirit has now put it in my heart to pray for starting a Christian mission in the village where our famine girls' school is to be. I request my Christian friends to pray especially for the true conversion of my famine children and for this mission which is to be started shortly."

Rev. D. O. Fox, who has audited Ramabai's accounts, writes: "Kedgaum is thirty-four miles from Poona east on the railway. The farm joins the railway station, and has one hundred and twenty acres, all under cultivation. Three wells have been dug, which will yield abundance of water for the use of the Home and for the cultivation of the farm. Things about the farm look as if the Pundita is likely to be as good a manager of a farm as she is of the Home.

"We went through her accounts and gathered up the totals of her expenditures for eight months ending with the 9th of September. The cost of caring for an average of two hundred and fifty girls, including a few women, is a little over eight rupees per month per head. This includes all expenditures of food, clothing, salaries of teachers, and other workers in the Home, washing, cooking, and other household utensils, furniture, school books, and other expenses connected with the Home."

Miss Baird, of the American Friends' Mission, Nowgong, Central India, says: "At the beginning of our work of gathering children from the famine sufferers to send to different mission-schools and orphanages, we were met with a difficult question, namely, what shall we do with the young widows who come to us perfectly destitute? They could not be admitted into the mission-schools, and many of them were too young and pretty to be kept with safety upon our open compound. After praying for guidance Miss Fistler wrote to Pundita Ramabai, asking her if she had room for any such girls. With her usual promptness she dispatcht — 'coming.' Since then she has visited Central India four times, and has taken about three hundred young famine widows to Poona and Kedgaum.

"A month ago, when I visited Poona and Kedgaum, I could but exclaim, 'What hath God wrought amongst the heathen by the ministry of one woman!' Our starved, emaciated girls of three months before had become round and rosy beyond all recognition, and were singing hymns as lustily as tho they had always been familiar with them, many had learned to read, and there have already been thirty real heart conversions in the home at Kedgaum, where the work among the girls is thoroughly evangelical, unhampered by any promises to caste-keeping relatives.†

* The annual expenses of this new establishment—where three hundred girls and workers are to be maintained — will amount to fifty thousand rupees (about sixteen thousand dollars).

† Many have askt why Ramabai estimates for more money for the support of her girls than the missionaries do for the same number of children kept in mission-schools and orphanages. Ramabai makes a *real* home for the girls, while missionaries are usually contented to give children simply a boarding-school. She lives with her girls, and gives to each that which she considers necessary for her own health and strength.

"I think the most beautiful work of grace I have ever seen in any child's heart was the following: A few evenings ago we were late in going to have prayers with the girls, so when we got to the door we found dear little Anandi had gathered all the women and children together and was praying aloud with them and they repeating the prayer after her. How the heart of our Father God must have rejoiced as He heard such requests and thanksgiving as ascended from that room. 'Our kind heavenly Father, we do thank You for bringing us here, giving us such dear friends, and especially for Ramabai. Oh! our kind Father, those of us who love You, we want You to keep our hearts very clean, and those who don't love You, quickly clean their hearts, and keep them clean by Your Holy Spirit dwelling in them. Oh! our kind Father, take care of all us in this Home and the Poona Home to-night; bless all who look after us, and abundantly bless Ramabai and Sundrabai who take such care of us. Now, Father, we thank You for Jesus and for what Jesus promises to do for us. Take care of us to-night, and forgive us wherein we have given You pain to-day, for Jesus' sake. Amen.'"

Miss A. Parsons, of the "Poona and Indian Village Mission," gives an interesting picture of days spent with Ramabai's famine widows at Kedgaum. She says in part: "They are a sad pitiful sight when first they come! Some almost too weak to move, some through want of cleanliness and proper food are covered with sores, that it is painful to look at them, others through sheer poverty have been reduced to wearing the same article of clothing for such a very long time that it is impossible to stand near them without feeling faint through the very unhealthy odor proceeding therefrom. Praise the Lord for what a few months in the Home have done for such! They are not only clean, and the majority of them strong and healthy, but they have wonderfully toned down through the Christ-influence that has been exerted over them, and now instead of quarreling and fighting, they gladly do anything for one another, or for those who are in charge of them. Some have accepted Christ as their Savior, and many of us who are older in the Christian life, might well envy them their simple faith in a God whom they believe not only has made a way of salvation from sin for them, but one who cares for them and promises to supply their every need."

Rev. W. W. Bruere held ten days' special services in the Poona Home last year, and at the close 116 women and child-widows were baptized. Later he went to Kedgaum to hold a mission. The women had been prepared for these services by constant daily religious teaching ever since they entered the Home. At the close of three days' services sixty-seven had been converted. The meetings were continued, Mr. Bruere returned, and as the crowning event on November 15, the baptismal service took place. It was a rare sight when seventeen bullock carts, crowded with seven and eight women in each, started out for the Bheema River, five and a half miles distant from the farm. Songs of joy arose one after another as they slowly went along, methinks mingled themselves with the joy around the throne when sinners are converted. A tent was pitcht on the bank of the river, which served as a dressing-room. A short service was held by Rev. W. W. Bruere, after which the baptisms took place. The happy faces and frequent expressions of praise showed that the Spirit teaches His children alike the world over, for these women had never come in contact with many Christians, revivals,

or baptismal services. One hundred and eight women and girls and one boy of twelve years of age were baptized.

The chief thing that imprest one in the meetings was the real working of the Holy Spirit in the hearts of the girls, producing real sorrow for sin and an earnest search for salvation. Then when the light would break in, there would be the spontaneous utterance of such notes of praise as the one Spirit alone can teach. We all know how timid the women of this country are about speaking in public, but when Jesus comes into the heart, the joy of salvation drives out fear. One after another they would rise and tell of forgiveness of sins, yet in language peculiarly their own.

On Sunday "something new" came into existence—a church of widows. Connected with the church a Sunday-school was organized, with regular officers and teachers. The older girls (those under Ramabai's care prior to the famine) have a chance to prove that salvation is not a selfish acquirement, for they are given a class in Sunday-school as well as appointed class-leaders to instruct those in their charge.

THE LIVINGSTONIA MISSION IN AFRICA.*

BY RIGHT HON. LORD OVERTOUN.

Twenty-four years have past away since David Livingstone died on his knees at Ilala, near Lake Bangweolo. While his body was brought home by loving hands and laid to rest among the mighty dead in Westminster Abbey, his heart rests near the spot where, in suffering, he spent the last night of his life, among the people he loved so well.

His death rang the great bell for the evangelization of the Dark Continent, and the Livingstonia Mission, advocated by Dr. Stewart, of Lovedale, Livingstone's fellow-traveler, was founded in 1874, and stands to-day a nobler monument to the great missionary than crumbling marble. The following year the *Ilala* steamed into Lake Nyassa, bearing a company of pioneer missionaries, headed by Dr. Laws, who for a quarter of a century has ably directed the Livingstonia Mission. During all these years a battle has been steadily waged of Light against Darkness; the Gospel against Heathenism; Liberty against Slavery; Civilization against Barbarism; Righteousness and Truth against Vice, Cruelty, and Superstition.

By God's good hand upon us the small band of 1875 now numbers 28 Scottish missionaries and 112 native evangelists, while there has been formed a native church, with seven congregations, 12 elders and deacons, and 291 members. There are now 85 schools, with 354 native teachers and monitors, and with a daily attendance of 11,510 pupils.

The great purpose of the Livingstonia Mission is to win Central Africa for Christ. The work is carried on on four great lines:

1. *Evangelization* by the direct proclamation of the Gospel at the various mission centers. At Bandawe the attendance at church on Sabbath numbers upward of 1,000, and from each center native evangelists go out every Sabbath with the Gospel message to surrounding villages, some as much as ten miles distant. The church building has become too

* From *The Free Church of Scotland Monthly.*

small, and the session and congregation have petitioned for help to build a new church, seated for 1,400, to which they are to contribute £200, ($1,000). Not only the adults are reacht, but the children are specially cared for and taught in Sunday-schools out of God's Word in their own tongue. They have a great talent for music, and delight in the hymns which are on the lips and hearts of our bairns at home. The printing and circulation of the Bible in the native dialects have greatly helpt the work, and the people are gladly paying for the Word of God and Christian literature, which are now spreading through the country.

2. Medical Missions.—As in all lands, so in Africa, this work has arrested and won the people, and given them perhaps their first idea of what Christianity is. That men better, wiser, stronger than they should come, not to destroy or rob them, but to heal and help, is a mystery beyond their comprehension. When they see men and women healed and cured by those who are constrained by love of God, and learn that the Son of God lived and died on the earth to save them, is it to be wondered at that their confidence and then their hearts were won? At Bandawe alone more than 10,000 cases have been treated in the past year.

3. Education.—No thoughtful or observant man now questions the policy of educating the natives, for in the march of civilization and commerce, the demand is steadily on the increase for trained and intelligent natives, and the daily attendance at the eighty-five schools is very large. There are a large number at the elementary stages, but many, especially at the Institute, are in the fifth and sixth standards. The diversity of tongues—nine different languages being spoken in Nyassaland—greatly increases the difficulty of school-work. We are feeling more and more the desirability of having a uniform language, and are trying to adopt the Nyanja language, enricht by such words as may be adapted from others.

4. Industrial Work.—The experience gained, and the success achieved at Lovedale under the able guiding hand of Dr. James Stewart, satisfied us at the outset of the mission that we must seek not only to take the Gospel of Christ to the people of Nyassaland by direct preaching and medical missions, but also to educate them—not only in ordinary school instruction, but to train them in industrial pursuits—so that some occupation might be given which would take the place of their one occupation, warfare, and also prove beneficial to the people by training them in the arts of peace. We therefore, at all our stations, have more or less given instruction by Christian tradesmen in carpentery, brickmaking, agriculture, building, and latterly printing, telegraphy, and tailoring, as well as elementary ambulance work. A central training institute receives the more promising pupils, and makes them into mechanics and tradesmen who will do much to develop the country. The demand for admission from all the stations is three times as great as our accommodation, staff, and funds allow us to receive.

The work of the Livingstonia Mission is changing the country and the people. Slave-raiding, with its horrors, is almost a thing of the past. Poison-drinking is ceasing. Superstition is dying out. Fields are planted with coffee, wheat, and potatoes, and gardens with vegetables. New fruit and timber trees are being planted, and cattle are being raised and tended. All this has been wrought by God through the Gospel, through the labors of our noble band of workers. But Africa is to be

won by her own sons and daughters, and for this end we are laboring. Within the last six months 285 men and women have confest their faith in Christ. The field is great, and there are openings around us, which for lack of men and money we can not yet enter, while they are calling us to come.

REV. PROFESSOR JAMES LEGGE, M.A., D.D., LL.D.*

I. His Work in China.—The fame of Dr. Legge as a Chinese scholar of the very first rank has traveled throughout the world. He was of such a scholarly turn of mind, that he might have risen to high eminence in the university in which he was trained, but his mind, however, was set upon becoming a missionary. Accordingly, in the year 1839,† he was appointed to labor in the great empire of China.

In those early days China sternly and haughtily refused to allow foreigners free access into the country. Dr. Legge, therefore, began his missionary life at Malacca, where he became the presiding spirit in the college which had been establisht there for the higher education of Chinese young men, who, it was hoped, would play an important part in the elevation of their country.

After the conclusion of the war between England and China, and the signing of the Treaty of Nanking, by which Hongkong was ceded to the former country, Dr. Legge hastened to take up his residence there. He was not content with being able simply to acquire the spoken language of the Chinese, but determined to study the written characters in which the books are printed, Thus he would be able to read for himself the writings of the ancient sages of China. Dr. Legge was a hard student. As his knowledge of the language grew, and his acquaintance with the writings of Confucius and Mencius became more thorough, the purpose to translate these into English gradually fixt itself in his mind. Those who would understand the Chinese, must study their sacred writings. Dr. Legge determined that this should be made possible by translating them into English. The Chinese classics reveal the mind of China more than any other books that have ever been written in that great empire. They stand, in fact, in very much the same relation to the people of China as the Bible does to the English. They have had to do with the molding and development of the Chinese character. From early times down to the present they have been the only school-books that would be tolerated in any school throughout the eighteen provinces. Every man that professes to be a scholar knows them off by heart, and even those whose education is most imperfect will assume an appearance of culture by quoting sentences that they have learned from them on all possible occasions. They are the royal road to distinction and honors in the State, for only the men that have received their degrees by passing examinations in them can hope for high official appointments. Every man in China is a Confucianist first, no matter what else he may be after.

To perform this great task one would naturally suppose that Dr.

* From the L. M. S. *Chronicle*.

† James Legge was born at Huntly, Aberdeenshire, on Dec. 20, 1814, and studied first at King's College and University, Aberdeen, and then at Highbury College, London. He was a member of the church assembling at Trevor Chapel, Brompton, then under the pastorate of Dr. John Morrison, whose daughter, Mary Isabella, was his first wife She died in 1852. Subsequently he married Mrs. Willets, the widow of the Rev. G. Willets, of Salisbury.

Legge would have had to devote all his energies to it, to the exclusion of almost every other work. But when he was most busy with the classics, he seemed also to be fully occupied in preaching. He was, besides, pastor of Union Church, in Hongkong, and as a public-spirited man and a loyal citizen, was always ready to expend brain and time for the furtherance of any plan that had at heart the welfare either of his countrymen or of the Chinese. The one thing, however, that has given him a world-wide fame is the profound scholarship that enabled him to translate the sacred books of China, and thus bring them within the reach of every student. In doing this he has broken down the great wall that hid that nation from the West, and has given thinkers an opportunity of studying the ethical principles upon which Chinese society has been built.

II. PROFESSOR LEGGE IN OXFORD.—In 1876, after the labors of an average lifetime, he left China for England to become professor of Chinese at Oxford. But since that time he has been no less the Chinese missionary than in the earlier days at Hongkong. He has made it his chief concern to toil at the Chinese language and literature in such a way as to bring the West into a fuller and more sympathetic knowledge of the East, and we have had further translations of Chinese classics and treatises on Chinese religions from his prolific pen. He has also trained here in Oxford many able and competent missionaries. But of almost equal importance, we seem to lose in him a great Christian ambassador—to whom men from the far East were ever welcome, and who was unceasingly sought out in his Oxford home by all who were interested in China from whatever cause.

His belief in the necessity for Christian missions was never dimmed. When a paper was to be read before a Nonconformist society upon "Missions: their Use and Abuse," he discovered that some of the members were inclined to be somewhat critical and unsympathetic. He therefore wrote a long letter to the secretary, giving the arguments which he would have used had he been able to be present. One paragraph deserves quotation:

> "From the time that I began to think of what might be my own course in life—long before I was ten years old—it was as clear to me as that 2 + 2 = 4 that if I could not find a good reason, which Christ would admit, for not becoming a missionary, I must go as one to some foreign field. For nearly ten years the search for such a reason went on in my mind, until every sophistical excuse which I proposed to myself was gradually disposed of, and, in 1839, I went as a missionary to the Chinese. I thank God to-day that I was finally constrained to adopt that course, and when I look back on the more than thirty years that I spent among that people, I venture to think that it was to me 'a grace given to teach and preach among them the unsearchable riches of Christ.'"

In this spirit he lived and workt in Oxford, and his abundant services in the churches are to-day remembered with gratitude. His funeral service in Mansfield Chapel was a veritable grammarian's funeral—for Eastern and Western learning were there amply represented. But it was more than that. Our greatest scholars were there to do honor to the man of learning; but there were many also present from far Hankow, and distant Amoy, and elsewhere, whose presence bore eloquent witness to his great achievements as a pioneer worker in the great Middle Kingdom. On the special hymn sheet was the apt quotation from his own translation of Confucius: "If a man in the morning hear the right way, he may die in the evening without regret."

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Impressions Made by the Student Volunteer Convention.

REV. D. L. LEONARD, D.D. OBERLIN, O.

All things considered, including the theme continually uppermost in every mind and heart, the great religious movement represented, the intellectual and spiritual character of the delegates with the student bodies which sent them, the eminently business-like management of affairs, the well thought through and comprehensive program, the remarkable high average excellence of the numerous addresses, the ruling spirit and motive from first to last, the really tremendous tho quiet and controlled enthusiasm everywhere manifest, it is to be counted a remarkable and significant gathering, and one not often, if ever, equaled. Reduced to a sentence, the meaning of the convention was, world-wide missions at the very soonest possible constitute the supreme and exigent business of the entire Christian Church; but, alas, only the few are fully awake and possest of intelligent, burning zeal.

Among the characteristic features were such as these: Here was a movement most clearly providential in origin and inspiration, that is, springing up outside of all ecclesiastical planning and management, spontaneous, fairly leaping into life, irresistible, like Christianity itself, the Reformation, modern missions in Carey's day, or the Salvation Army. Not strangely some confusion results, some revolution in certain well-establisht ideas, policies, methods, so that no little readjustment is required. But church leaders and judicators may well make haste to square themselves to the changed situation, and at once proceed to put in harness the potent celestial forces here found already massed and waiting to be wielded.

Or, the late convention stood for a phase of the most marvelous and impressive modern uprising of the youth of our churches, to take their share of toil and responsibility, eager to learn, ready to fit themselves for efficient service. The Sunday-school and the public-school systems were prophecies of good things to come; later the Young Men's Christian Association with its kindred Young Women's Christian Association gave a broad hint of what was in store for the Kingdom of forces auxiliary, as well as the more general movement for the enlargement of women's sphere, with the Society of Christian Endeavor and its adaptation to well-nigh every denomination, and the Student Volunteer Movement to cap the climax. All which means that from henceforth not one sex only, but both are to be represented in the vast mission-field both at home and abroad, and not merely by the older half of the Lord's host, but by the youth and the children as well. These latter are to be enlisted into the service of the Great Captain in earliest years. And this well nigh startling innovation upon all hoary precedent is to be accepted heartily and with thanksgiving. These "irregular" undertakings are not to be lookt at askance, opposed, represt,

but rather to be encouraged, guided, and utilized to the utmost.

One could but notice the blessed and perfect unity which pervaded every session. Here were brought together old and young, great and small, black and white, male and female, British, Canadian, and American, from every section of the land, North, South, East, West, denominations by the score—Methodist bishops and Episcopal bishops, Presbyterians and Baptists, from both sides of Mason and Dixon's line; Lutherans of divers kinds, and many others, but nobody cared for the difference or stopt to think of it. The one weighty, all-absorbing fact was, we are Christ's, and are here to learn how we can, at the soonest, crown Him King of kings and Lord of lords to the very ends of the earth; and that fellowship of the Spirit in the bonds of peace was possest of a celestial quality as tho Pentecost had come again.

What divine power went forth on Saturday from those five-and-twenty denominational rallies in as many sanctuaries; in some cases as many as twenty or thirty returned missionaries sitting upon the platform, ready to bear witness to the world's perishing need and of the power of the Gospel to save. The aggregate of these audiences could not have been much short of 15,000, and on Sunday, when practically every church in Cleveland and vicinity was addrest both morning and evening by missionary secretaries, returned missionaries, student volunteers, presidents, or professors, and all upon the one theme: Let us arise at once and gird ourselves to the mighty task of making Jesus King.

Two thoughts in particular may be specified as having made a deep impression upon at least one auditor. Again and again it was urged with earnestness that difficulties standing in the way of the world's speedy evangelization, like the vast multitudes of the unreacht, the strength of the great false religions, lack of money at home, etc., are excuse not the least for discouragement, for giving up in disgust or despair, but are rather to be made a spur to faith, prayer, aggressive effort. This point was made emphatic. If the missionary societies are afflicted with empty treasuries, and so can not send the volunteers who are ready to go, then let the latter proceed to seek needed funds from relatives, from the local church to which they belong, or from neighboring churches. Such is the impulse of a soul dead in earnest, of genuine faith and heroism. Like Britain's greatest prime minister, the Lord's servant is called to "tread on impossibilities."

No word more true, more weighty, or more solemn was spoken during those five notable days than that of Dr. Hall, when he said in substance that, as a rule, with very few exceptions, in our Christian colleges, and even our theological seminaries, the students do not have afforded them, either in the curriculum or in aught that their instructors say or do, a *fair opportunity to face the all-important question*, whether they shall consecrate their lives to some form of strictly missionary toil in the foreign field or at home. He would have in both seminary and college at least a two hours' course required, and another two hours' course elective, fitted to supply a chance to settle rationally this great matter. Surely no man or woman can claim to have secured a liberal education who cares nothing about the world's evangelization, and because he knows nothing about the appalling spiritual needs of humanity and the obligation resting upon every renewed soul in every possible way to carry the glad tidings of salvation.

Autonomy of Native Mission Churches.

A great many questions of policy in the conduct of foreign missions are forcing themselves to the front simultaneously in a way to demand, as they ought to command, wide and profound consideration. The missionary societies have counted their successes at the close of the first century of Protestant movement in non-Christian lands, and cheered their supporters on to new endeavor, but the crisis of the hour calls for a general frank acknowledgment of the seriousness of the situation confronting them in the twentieth century, and for concerted consideration about how to grapple with the problems which experience shows them to have left untoucht, or about which they have made mistakes. When the Ecumenical Conference convenes in 1900 in New York, is it to spend its energy in formulating its past achievements chiefly, or will it mass its forces to some business-like investigation of what a century has taught them they ought to seek to correct in fundamental and far-reaching principles of economy?

A graver problem than even "self-support" in foreign missions is that of self-control, self-propagation, and leadership of native committees by natives. If self-support is considered a prerequisite to autonomy, may it not also be possible that autonomy is the short cut to self-support? The ultimate goal being a self-acting and self-developing native church, how early ought such Christian community to be left to bear the responsibility of its own development? What responsibility have the missionaries and mission boards entrusted them with? Have these churches been kept in leading-strings from over-caution, to the detriment of their growth in bearing responsibility? How are they ever to learn to handle their own affairs and push on their aggressive work, if the opportunity of trying to do so is denied them? What is the result of a century of cautiousness in throwing on them responsibility?

The native churches in West Africa in 1893, in a debate with their home authorities in England over the proposal to make a European successor to Bishop Crowther in the Niger See of the Church of England, made a deliverance, signed by forty-six of their clergy and laity as representatives of the body, in which the following occurred:

"Christianity has seen about a century in West Africa generally, and yet it to this day wears the character of an exotic. It has not succeeded to root itself in the soil; to get the people generally to identify their interest and their lives with its existence and that of its institutions, and exercise toward it that devotion which they or their ancestors had exhibited toward heathenism.

"There is no strong guarantee for permanence and continuity in this exotic character, and Africans who believe in the regenerating power of the religion and wish to see it cover the whole country, who have some knowledge of its fate in North Africa, after many centuries of existence, and of the complete failure of even its Roman Catholic form in comparatively more recent times after over two centuries of existence, and who are not altogether ignorant of the causes of these repeated and signal failures, are naturally anxious to see a repetition of the sad and terrible calamity avoided.

"It is our conviction that one of the reasons for the character which Christianity now manifests in Africa is the fact that it has been held too long in a state of dependence; and that it has been too long in the habit of looking to its foreign parent for immediate guidance and direction in almost everything, and this you will admit, does not make much for the development of that manly independence and self-reliance which are so essential for the development of a strong people and a vigorous institution.

"We are not blaming our teach-

ers, who have sacrificed themselves on the altar of love for us. We do not underrate any of their achievements, for which we are, and ever hope to be, grateful. We are not impatient of the presence of Europeans amongst us, as we have unfortunately been too often mistakenly represented by some of our foreign friends to be, but are inviting attention to a state of things which we are persuaded they would like to see changed."

They argued that the episcopate of Bishop Crowther demonstrated their ability to conduct their own affairs successfully, tho that had the drawback of sensitiveness about the control of their affairs being only one remove further back, because Bishop Crowther himself was kept under such limitations from direction by the authorities in England. They believed that the bishop and the native churches would have made a much better showing had the entire responsibility of administration, uncontrolled by Europeans altogether, been entrusted to them. They might have made mistakes, but they would have learned by experience, and would have developt a governing faculty all the more rapidly. Yet they believed the episcopacy of Bishop Crowther, as a negro bishop, itself showed that they were capable of self-direction and development under absolute autonomy. That episcopacy covered the space of twenty-seven years. They said:

"The elevation of the late Bishop Crowther to the episcopate in 1864 was declared by the Church Missionary Society—which, under God, was mainly instrumental in bringing it about, and whose servant he was, and which has, from the fact of its being the honored founder of the West African churches, held the patronage of these churches in its own hands—to be an experiment to prove the capacity of negroes for evangelizing important sections of the African Continent by themselves and without the stimulus of the presence and supervision of Europeans, and for exercising the higher offices in the Church—an experiment whose success was very generally desired in England, especially on account of the very heavy mortality which had always prevailed among European missionaries in the African mission all through its long course. The clergy and lay agents that workt under this episcopate, which was often exercised amidst circumstances of peculiar difficulty and trial, were almost always natives."

They did not attempt to claim any perfection of administration. They were only endeavoring to show that even when handicapt by the semi-control of the church authorities in England, they had done well enough to justify further enlargement of their independence. They argued thus:

"But attempts have been made the last few years—on account of moral weakness discovered in some of the infant churches that have been gathered in, and serious faults in some of the agents and the like—to pronounce the experiment a failure and the negro incapable for a responsible trust and for an independent life; and in spite of the century of training and teaching he has had, unfit still to be set free from his pupilage and the leading-strings of European superintendence.

"We, on our part, do not find ourselves able to subscribe to this pronouncement with the facts of the mission to which we have already referred before us, and also the fact that some of the apostolic churches of which we read in Scripture were not exempt from serious faults, and that the churches even in Europe, which have been in possession of Christianity many centuries, and those in other parts of the world, do not, many of them, form an exception."

This was not said in any "*tu quoque*" spirit, but was a plain reference to the history of all beginnings, and the incipient stage of all church organizations.

The report of that able and spirited discussion reacht the writer at the time, not through any missionary periodicals, in which it might properly have been lookt for, but through the local secular press in

West Africa, and was preserved as a valuable contribution to the permanent discussion of this fundamental feature of missionary economics. He did not present the subject at the time in these columns, partly through delicacy lest such course might be esteemed unfriendly to the missionary administration, whose action provokt a heated controversy. It is doubtful if the caution was justified. That discussion was educative, and ought to have had wide attention of the churches generally. Unfortunately, there is no provision for a common council of missionary administrators and missionaries for the consideration of questions which, like this, affect all missions.

It is certainly desirable that this Ecumenical Conference of 1900 shall consider whether it can not provide for the erection of some common representative body to meet, say biennially, to deal with questions of fundamental nature, like this, in which they have all common interest. What these African brethren assert about the failure of a century of missions to produce an indigenous type of Christianity in their country is, there is room to fear, not peculiar to their locality. The episcopal churches have not elevated natives to the episcopacy, and they only represent what the non-episcopal churches have failed to do within their several economies. It may be quite true that the native churches have not exhibited the qualities for such responsibility and leadership, but the deeper question is whether this condition is not attributable largely to their never having had responsibility thrust upon them. Men grow under responsibility, just as lads do, or as peoples do in new territory, where they can not avoid assuming leadership. This problem deserves attention. Its discussion ought to be advanced on the calendar.

Work Among Syrian Christians, India.

BY J. G. GREGSON, MANCHESTER, ENGLAND.

For over thirty years I labored in India without any knowledge of the power of the Holy Ghost working within me. Recently I revisited the country and was invited to hold meetings among the Syrian Christians, in Travancore, Southern India.

These people belong to the reform party in the Syrian Church, which they believe was founded by St. Thomas, at Quilon, on the Malabar coast, in the year 52 A. D. The reform took place about twenty years ago, by the bishop renouncing the confessional, prayer to the saints and Virgin Mary, prayers for the dead and masses, but until recently they knew nothing of spiritual truth and power through the baptism of the Holy Spirit. The reform had been more in outward ceremonies than in spiritual living.

The center of this movement is Aiyroon, on the river Ranee, where the people came night after night in vast crowds of between two and three thousand persons. The services were far too short to satisfy their desire to hear and learn more about spiritual things. At the close of the meetings we usually waited upon God, in silence, for a few moments, and then one after another of the audience would pray aloud. It would be impossible to conceive of anything more moving than to listen to these vast crowds, in which each individual prayed aloud to God to guide him into all truth, and very specially to reveal the possibilities of a holy life, lived out by His Spirit.

My second mission was one of constant traveling through the churches and living amongst the people. I found them simple-minded, hospitable, and earnest. In some parishes, where they were

beginning their rice harvest, they gave up work and often came miles to attend the meetings. In many places the churches were too small to hold the crowds, so that we had to meet outside in the open air. When the meeting was over, many would remain to a late hour, asking questions and carefully examining the Scriptures concerning the truths they had heard.

Christmas day is kept on January 6th, and a great festival it is. The Christmas service begins just before dawn, a little after three o'clock, when the explosion of bombs and the clanging of bells arouse the sleepers to the consciousness that it is Christmas morning. The first ceremony is around a camp-fire in front of the church, where they sing and pray, like the shepherds who kept watch by their fires at night. The service in the church begins about four o'clock, and goes on without a pause till eleven or twelve o'clock. At the invitation of the priest, I preacht the sermon on Christmas day, and in the afternoon had a meeting with the Sunday-school children. The boys and girls were remarkably bright and happy, tho one little lad greatly surprised me with a text, which was given in response to my request. He rose and said very gravely: "Oh, wretched man that I am, who shall deliver me from the body of this death?" I felt that my young friend must go home with a brighter text than the one he had given me, so I gave him instead: "Rejoice in the Lord always."

One of the most encouraging signs in connection with the mission has been in having a good many young men attending the meetings who have been educated in English and read our literature. These young men have formed a Young Men's Christian Association, and are deeply interested in an evangelistic movement among the heathen, who are their farm servants. The Syrian Christians are the farmers of Travancore, and, in many instances, cultivate their own lands. The chief products are rice, tapioca, sugar-cane, and cocoanuts.

Another encouraging evidence of their desire to know more fully what God has in store for them, is to be found in the eagerness with which the women attend the meetings. They are taken up with household cares and duties, and have but little time to attend to spiritual things. Several of the elderly women were deeply concerned about living a holy life in the power of the Holy Spirit. Tho the Syrian women are not shut up in zenanas, they have a life of drudgery, and are treated more like household servants than as wives. They are married when they are quite children, through arrangements made by their parents, and submit to the position in which they live, according to the customs of their forefathers.

For this work men and money are needed, and my belief is, that when He calls forth His laborers He will provide the means required to send them forth. The need is for sanctified messengers who have received the baptism of the Holy Ghost, and are thereby endued with the power of the Holy Ghost, and divinely qualified to go as living witnesses to the uttermost parts of the earth.*

Does the Roman Catholic Church Want an "Open" Bible in Roman Catholic Countries?

We are furnisht with fresh evidence of the antagonism of the Roman Catholic Church to a free and open Bible, in an episode which

* Mr. Gregson returned to Travancore in November, in response to a request to conduct a three years' mission among the Syrians.—ED.

has occurred in the order of "Free and Accepted Masons." What the merits or demerits of Free Masons or of Free Masonry may be, lies outside of the purview of this periodical. But Wm. A. Sutherland, Grand Master of the Grand Lodge of Free and Accepted Masons of the State of New York, has entered the arena as a champion of an open Bible as against one Christian Dam, Grand Master of Masons in Peru. It appears from the recital in a circular, which we judge is not esoteric to Masonry, that this Grand Master of Masons in Peru announces to those under his jurisdiction that "according to Catholicism the Bible is a sacred book in which the revealed word is deposited and as such can not be freely examined and criticized; that the Bible can not be considered as a fountain of scientific knowledge or history, nor as a basis of morality;" and he does "decree that on all Masonic altars the Bible shall be removed and replaced by the Constitution of the order of Free Masonry, and that in all our rituals the word 'Bible' shall be stricken out and the words, 'the Constitution of the Grand Lodge of Peru' put in its place."

The circular signed by William A. Sutherland as Grand Master proceeds to affirm, "By virtue of the powers and prerogatives in me vested as Grand Master of Masons in the State of New York, I do announce and declare that the said edict and the decree of the said Christian Dam has terminated all relations heretofore existing between the Grand Lodge of Peru and the Grand Lodge of New York;" and as Grand Master Mr. Sutherland commands all under the jurisdiction of the Grand Lodge of New York to "abstain from all Masonic intercourse with the so-called Grand Lodge of Peru until the said edict of the said Christian Dam shall hereafter be removed and repudiated."

The New York *Freeman's Journal*, noticing this expulsion and repudiation of the Grand Lodge of Peru, asks: What will be the result if the Grand Lodge of Peru in turn expels the Grand Lodge of New York from the order of Free and Accepted Masons? Of the whole matter as an inter-Masonic affair, whatever its merits *pro* or *con*, this periodical knows nothing, and with it has nothing to do. But, assuming that Mr. Sutherland is well acquainted with the facts in the case, and aware of his ability, and that he is an eminent and authorized attorney in the State of New York, we take it for granted that what he affirms of the authoritative expulsion of the Bible from the so-called "Masonic altars" of Peru, and the reasons for it, are matters of fact, and we make reference to it only in evidence of the general spirit of the Roman Catholic Church toward the Bible in every land it dominates, and as a fresh illustration of the need of the presence and power of Protestant missions in countries dominated, as is Peru, by the Roman Catholic hierarchy.

The *Freeman's Journal* volunteers in explanation of the course of the Peru lodge, that it is in evidence of and a part of the lamentable infidelity of the times. But will the *Journal* tell us in what Roman Catholic country the ecclesiastics of the church have not antagonized the circulation of the Scriptures among the people, or in which of these countries it has taught that the Scriptures might be "freely examined" by the laity? The Plenary Council of Baltimore may have said that they desired to see the Bible (presumably the Douay edition) in every home, but that is in a strong Protestant country, and amidst tendencies which they did not orig-

inate, and is not in evidence for Roman communities which they overshadow. Does it not occur also to the *Journal* that it is dealing with the product of three centuries of unrestricted domination of the Roman Catholic Church in Mexico and in South American communities, when it speaks of infidelity which results from Roman Catholic administration? We have long known that the Roman hierarchy wasted no affection on Free Masonry in Roman Catholic countries, but we had supposed that that hatred was toward it in common with all other secret societies. It seems very probable, however, that it is in accord with the spirit of the Roman Catholic Church, that the Peru lodge excluded the Bible from its altar, and not because of infidelity, since the ground of the expulsion, and the argument based on it, is that the Bible is a "sacred book in which the revealed word is deposited." There does not seem to be arrant infidelity in that, but there is a pronouncement of what the Grand Lodge of Peru understands to be the permanent policy of the Roman Catholic Church in all Roman Catholic lands, in the assertion that the reason for the expulsion is that "*according to Catholicism*" the Bible is too "sacred" to be "freely examined," we assume, by the laity.

There will not be much zeal for the circulation of the Scriptures, by any church or people holding this theory concerning the Scriptures. If the republics of South America and Mexico ever get this Bible in "every home," they will probably only have that blessing through the Protestant Bible societies and the Protestant missions of those lands.

The *Freeman's Journal* says: "Christian Dam has simply been more frank than his South American confreres." We admit and believe that to be true, not because, as the *Journal* says, it expresses the infidelity of Masons in South America, France, and Italy, but in that it plainly blurts out as the basis of its action, that "*according to Catholicism*" the Bible is too "sacred" to be "freely examined." It is that policy which has resulted in the revolt against the Roman Catholic religion which the *Freeman's Journal* styles infidelity, and which it alleges the Masonic orders of Roman Catholic lands represent.

Uniformity in Missionary Statistics.

It was mentioned in the report of the Missionary Officers' Sixth Annual Conference, that a committee which has been patiently working for some years to mature a formula for statistical reports from the several foreign fields, has been successful in preparing such a schedule as the American and Canadian societies had generally agreed upon, and this conference called attention to it as possibly affording a sufficiently comprehensive and yet analytical formula for general use over the missionary world. We make room for the headings of these several columns that missionaries everywhere may take note of the same, and if the brotherly spirit which dominated the American Officers' Conference shall prevail in attempting to work it, this or something better will greatly aid in reducing the present confusion, which makes the foreign churches, at least in one respect, not unlike heaven, in being a company which "no *man* can number." The formula has blanks for returns in the following order:

"TABLES OF STATISTICS FOR THE YEAR ENDING ——

Name of Station, Town or Village—When establisht; population of field. *Missionaries*—Ordained; unordained (not physicians); physicians (men); physicians (women);

single women; wives; total missionaries. *Native Helpers*—Ordained preachers; unordained preachers; teachers men; teachers women; Bible women; other native helpers; total native helpers. *Church statistics*—Out-stations; places of regular meeting; organized churches; churches entirely self-supporting; communicants; added on confession years; adherents; average attendance; Sunday-schools; Sunday-school membership. *Educational statistics*—Theological schools; students in theological training for the ministry; students in collegiate training; boarding and high schools; pupils boys; pupils girls; other schools, pupils boys; pupils girls; total number under instruction; schools entirely self-supporting; united with church during year. *Native Contributions, Churches and Chapels*—For church and congregational expenses; for education; for building and repairs; for home and foreign missions; total native contributions; appropriated by board; for churches and education native work. *Medical Summary*—The items suggested are, number of hospitals; number of beds; number of in-patients; number of dispensaries; number of out-patients; total expenses, including assistants;† receipts in fees. Under the department of *Printing Press* the items are—number of printing establishments; number of pages printed during the year; number of pages printed from beginning; number of Scripture portions; number of other books; total expense of running press, including supplies; total sales for the year.

This formula is accompanied with the following suggestive notes:

This blank can be used for station reports, or to make up the totals of a mission, comprising the statistics from a number of stations.

Adherents include all communicants, baptized children,‡ inquirers under instruction or received on probation, and regular church attendants. All contributions, fees, or society grants are understood to mean for the year closing the report. Day-schools should allow daily average attendance during the year, not total enrolment. All salaries, contributions, and society grants should be stated in native currency. Expenses or contributions entered in one column should not be entered in another column. The salary of a preacher engaged in teaching during the week should be divided between congregational expenses and school expenses, in the proportion to which he devotes his time to each. Meeting places should include organized churches. It is desirable to group towns and villages by their relations to an organized church, or by circuits, rather than to enter them alphabetically.

This excellent table is by far the most complete and satisfactory thus far issued, and much would be gained by its universal adoption by missionary boards. There are, however, some headings which may still permit misunderstanding. Whenever such possibility exists some are sure to make use of it:

1. Methodist, Episcopal, Presbyterian, and other organizations may put different interpretations on the word *ordained*.

2. It would be well to distinguish between paid and unpaid, Christian and non-Christian, *native helpers*.

3. *Communicants* should include only full members, and should be distingnisht from those who join on probation.

4. *Added by confession* might by some be more clearly understood if defined as meaning those "received into full communion."

5. It would be helpful to have a distinction made between Christian and non-Christian *pupils*.

6. Total (pupils) *under instruction* should be stated not to include those in Sunday-schools.

7. *United with the church during the year* is, we suppose, intended to refer only to pupils under instruction, and not to include those merely baptized or received on probation.—D.]

* The word "Sabbath" was suggested as a substitute for "Sunday."

† Not including salaries of foreign missionaries.

‡ Or baptized non-communicants.

Protestant Missionaries in Turkey.

We admire the frankness of the New York *Freeman's Journal*, a Roman Catholic paper, in the following, which it says under the caption of "A Correction:"

"Some weeks ago we commented

on reports, sent from Washington to the New York press, concerning Protestant missionaries in Armenia. These reports represented the missionaries as encouraging the revolt against the Turkish government, and as presenting exorbitant bills of damages for property destroyed by the Turks. Weight was given to these reports by representing them as based on official information from Dr. Angell, American Minister to Turkey. Assuming the correctness of the reports, and seeing no contradiction, we made our comments.

"Concerning the crediting of these reports to our minister to Turkey, the Rev. John Lee, of Chicago, sends us the following letter, which, in answer to an inquiry, he received from the Assistant Secretary of State:

"Rev. JOHN LEE, 57 Washington Street, Chicago, Ill.:

"*Sir:* I have to acknowledge the receipt of your letter of the 21st inst., in which you say that a prominent New York paper states that complaint was made some time ago that much of the trouble in Armenia was caused by the conduct of Protestant missionaries, and that our minister at Constantinople, in his report to the State Department giving details of the recent attack on Turkish villages by Armenian brigands, justifies the complaint. You request a copy of said report.

"In reply I have to inform you that no report of the character stated has been received from our minister to Constantinople, and the statement that you have quoted, which has been persistently current in the press, has been repeatedly denied. Respectfully yours,

"WILLIAM R. DAY,
"*Assistant Secretary.*

"As the author of the reports falsely attributes them to our minister, no reliance can be placed on what he says. His statement is detrimental to the character of the missionaries, and must be considered as worthless. And any remarks of ours based on those false reports are, of course, withdrawn."

Rescue Work in India.

Rev. J. O. Denning, M.A., principal of the Hardwicke Christian Boys' School, Narsinghpur, India, Dec. 22, 1897, acknowledges a donation for the support of his orphan boys, and communicates some facts of interest, which we give in substance:

"Narsinghpur is one of the four districts of the central provinces suffering worst by famine.

"Over two years ago a mother brought her three children, wanting to sell the girl of twelve years for ten rupees ($3.25), but supposing no one would take the two boys, younger, at any price, after a little talk, she gave me all three for nothing. From that time till now, two years, hundreds of people have been dying all around us; the ghastly looks of the living skeletons crying for bread; the sores and other diseases resulting from hunger; children sucking empty breasts or crying beside a dead mother; the pitiful appeals for food, which we were unable to meet, were enough to make one's hair turn gray.

"We rescued over seven hundred children, nearly all orphans, and sent them to various mission-schools. Our boys' school here soon filled up to about sixty, but having no more room, we sent others away. Last February we bought a large building here, nearly new, for about two-fifths of its cost, and put the boys in it. Last March we began relief work. A lady gave money to employ people—hungry, yet able to work. Others did likewise. For six months I had about 300 of these working people, and have 100 yet. They have greatly enlarged and improved the school buildings, and there is room now for 400 or 500 boys.

"Everyone on entering the school leaves off his heathenism and begins Christian form. Many of the older boys have really found the Savior.

Most of the boys will probably follow trades or some business, but no small per cent. will be preachers and teachers to their people. In the first English class, a sweeper-boy stands first; in the second, a Brahmin, while a Mussulman is probably first on a general average.

IV.—FIELD OF MONTHLY SURVEY.

India,* Burma,† Ceylon,‡ Hinduism,§ Woman's Work,‖ Native Agents.¶

BY DELAVAN L. PIERSON.

The Awakening of India.

More earnest believing prayer, and more absolute self-surrender and dependence upon the power and guidance of the Holy Spirit, is the great need of the Church to-day for the work both at home and abroad. The Church of Christ *has* the money and the men; what is needed is the consecration and energizing of these forces. More prayer is of greater importance than more work. India is possest of a legion of devils which can not be cast forth but by prayer and fasting. The missionaries are awakening to a realization of this, and observed December 12th last as a day of prayer for India. The fruits are already being made manifest, first in the quickening of the spiritual lives of the missionaries and of the native Christians, and second in the birth of souls into the Kingdom.

We rejoice and give thanks for the blessing already received and the *progress* already made. At the beginning of this century Protestant missions had only just been commenced in India, and were on a very small scale. In 1851 the native Christians numbered 91,100; in 1861 they had increast to 138,700; in 1871 there were 224,300; in 1881, 417,400; and in 1890 they were returned as 559,700. At the present time there are probably more than 750,000. There were very few children in mission-schools at the beginning of the century. In 1851 there were 64,000; in 1861, 76,000; in 1871, 122,400; in 1881, 187,700; in 1890, 290,700. There are now 300,000 children under Christian instruction. A writer in the *Harvest Field* summarizes the present work in India as follows:

"There are to-day nearly three-fourths of a million of Protestant Christians; half a million of children are under Christian instruction; there are also 1,000 European and Eurasian preachers, another 1,000 lady workers, 5,000 native preachers, and 10,000 native teachers at work spreading Christian truth among the people."

The growth indicated in these figures is cheering, but when we remember that in London alone there are six times as many ordained preachers of the Gospel and probably twice as many other workers as in the whole of India, the need of more laborers in this great field will be apparent.

Bishop Thoburn writes of the present *opportunities* in India, as contrasted with 40 years ago:

"It was no longer necessary to

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* See also pp. 368 (May, 1897); 517, 541 (July); 579, 591 (August); 669, 682, 687 (September); 13, 36 (January, 1898); 119, 139 (February); 197 (March); 249, 256, 260, 275 (present issue).

NEW BOOKS: "India, the Horror Stricken Empire;" "Twelve Indian Statesmen," George Smith, LL.D; "Missionary Pioneers in India," John Rutherford, D.D; "Life of Valpy French," Hubert Birke; "Christian Services Among Educated Bengalese," R. P. Wilder; "Life and Travels in India," Anna Leonowen; "British India," R. W. Frazer; "Hindu Manners, Customs, and Ceremonies," Abbé du Bois.

RECENT ARTICLES: "Indian Discontent and Frontier Risings," *Quarterly Review* (October, '97); "England and the Famine in India," *Forum* (November, '97); "Bubonic Plague in India," *Chautauquan* (March).

† See also pp. 264, 270 (present issue).

NEW BOOKS: "Picturesque Burma," Mrs. E. Hart.

‡ See also pp. 583 (August, 1897).

NEW BOOKS: "Letters from Ceylon," Fannie Gregson.

§ See also pp. 445 (June, 1897), 579 (August).

NEW BOOKS: "The Upanishads," F. M. Müller.

RECENT ARTICLES: "Early Religion of the Hindus," *Bibliotheca Sacra* (January).

‖ See also pp. 643, 669 (September, 1897); 197 (March, 1898); 249, 278 (present issue).

¶ See also pp. 264 (present issue).

go to the jungles to find inquirers. In many parts of India thousands are manifesting a practical interest in the Christian religion. Thirty years ago the great difficulty was to find converts who desired instruction. To-day enough Christian teachers can not be found to instruct the applicants for baptism. This is not the time for discouragements, but for prayer, faith, and fidelity. May God inspire His people to rise up in their spiritual might and meet the stupendous responsibilities of the present hour."

As to the *need of an awakening* Rev. G. H. Parsons cites the fact that in his own society (the C. M. S.) there was in one year an average of but two adult baptisms to every three European and native workers. And this he takes to be a fair example of the state of affairs in India. No wonder that he calls upon his brethren for more *waiting* until they be endued with power.

Rev. W. B. Boggs, D.D., of Secunderabad, indicates the following *requisites* for the awakening of the missionaries and a new outpouring of spiritual power:

1. A renewed and deepened conviction of the unfailing power of the old Gospel, and its perfect adaptation to India's need. Faith is the first requisite in the overthrow of Satan's strongholds.

2. A new evangelistic crusade. Faith without works is dead. More loving, faithful, patient devotion to the work of saving souls will not fail to be rewarded.

3. A new era of prayer. In closet communion lies the secret of Christian life and spiritual power. May God give us a new knowledge of the power of prayer!

It is always easier to recognize a mighty manifestation of God's power in the past, or to believe that it may come in the future, than it is to expect that He will do great things in the present. There is nothing too hard for God. Jesus Christ is the same yesterday and forever. All acknowledge the need, all believe in the power. Spirit-filled workers are the missing link, but they need not be missing long.

Hindu Social Reform.

The following are the resolutions past by reform Hindus at the eleventh social conference at Amraoti.* They are suggestive of much thought, showing that Christian aims and principles are being foisted on to Hinduism in many directions. Resolved:

I. That in the opinion of this conference no permanent improvement of our social arrangements is possible, without a wider spread of *female education* and the elevation of the standards at present taught in our public schools; and that the best way to attain this end is (1) the larger employment of qualified female teachers trained in special normal schools; (2) the continuation of the school education in private houses by means of home classes; and (3) the taking steps to secure a body of self-sacrificing Indian sisters, who will devote their lives to the cause—sacrificing in the manner of Christian sisters of charity and mercy.

II. The conference notices with satisfaction that in promoting the cause of *temperance*, the associations should make common cause with the temperance workers till we succeed in securing for the majority of the total abstainers the power of determining the number and locality of licensed liquor-shops in each large town, or some adaptation of the principle of local option.

V. That the conference notes with satisfaction that the reports of most of the associations furnish evidence of an earnest desire to postpone the *marriages of children* to twelve at least in the case of girls, and eighteen in the case of boys, and it recommends . . . that the consummation be postponed till at least 14 and 20 in the case of girls and boys respectively.

VI. That in the opinion of the conference the practise of men of more than 50 years of age marrying young girls below 12, is opposed to the spirit of the Shastras, and is

* Condenst from *The Bombay Guardian*.

extremely prejudicial to the interest of the community.

VII. That the experience of the last 40 years' working of the *Widow Marriage Act* of 1856 has establisht the fact that the act fails to secure to the remarrying widow the full enjoyment of her natural rights in the following respects: (1) That such widow is made to forfeit her life interest in her husband's immovable property for doing a lawful act, when such forfeiture would not have resulted if she had misconducted herself; (2) that there is a general impression that she loses proprietary right over her movables in favor of her husband's relatives; (3) in many cases she and her second husband are not only excommunicated, but their right of worship in public temples and access to public places has been denied to them; (4) in some parts of the country she is subjected to disfigurement without any freedom to her to exercise her choice. The conference is of opinion that steps should be taken by the social reform associations to adopt remedies to relax the stringency of caste usages, and to secure a reconsideration of the principles of the act with a view to remedy its defects.

VIII. The conference notes with satisfaction that in several provinces, notably in Bengal, Gujerat, and the Punjab a few attempts have been made to bring about the *fusion of sub-castes*, and the conference recommends that all castes and sub-castes who can dine together, should, as a rule, strive to promote intermarriage among their members.

IX. The conference records with satisfaction that in nearly all parts of India efforts are being made to discourage Nautch and indecent songs and obscene festivities at the Holi. This is only one department of the *purity movement*, and the conference is of opinion that a wider scope should be given and greater emphasis laid on the claims of this movement in all matters of personal, family, and public life.

X. The conference notes with satisfaction the efforts made by the Maharastra Village Education Society at Baramati, and the Prarthaua Samaj at Satara, to *educate the low castes*, and to raise their status in Hindu society, and it recommends that every effort be made to secure their education and industry so that they may attain positions which will remedy the disadvantages of their condition, and not to induce them to join other faiths.

XIV. That the conference is of opinion that the imprisonment of women in execution of decrees for the restitution of conjugal rights should be abolisht, as such coercive process is not sanctioned by any enlightened code of laws, and as the legislature has already abolisht imprisonment of women in execution of decrees for money.

XVI. That as the law at present stands, there is apparently no protection to a widow or an unmarried girl living under her guardian's protection, above 12 or below 16, who is a consenting party to an act of personal dishonor at the hands of strangers. In the opinion of the conference the consent of such a girl between 12 and 16 should, as in the case of kidnapping, be held to be inoperative to protect the man who violates her honor.

Prize Essay on India's Religion.*

The Saxon Missionary Conference, whose object is to arouse and maintain interest and intelligence at home respecting missions among the heathen, proposes, in union with the Preachers' Conference of the Lower Erzgebirge, a prize of a thousand marks ($250 or £50) for an essay in furtherance of the missionary cause in India. This essay is to have the form of a scientific dissertation of the following tenor:

"A presentation of the fundamental views of the Hindus, religious and philosophical, according to the Vedas, Upanishads, and of the Brahmanic (especially the Vedanta) philosophy, and an estimate of the same from the Christian point of view."

I. This prize has been proposed in view of three facts:

(1.) The observation that, in the intellectual struggle which has been evokt by missions in India, the cultivated Hindus are, indeed, ready to throw over the popular religion, but cling so much the

* Translated by Rev. C. C. Starbuck.

more tenaciously to "the primeval Aryan religion" contained in the Vedas, the Vedanta, and the Bhagavad Gita, and endeavor to strengthen themselves and others in the fancy that in this "primeval religion" the fundamental conceptions of Christianity are also to be found.

(2.) The assertion, continually reiterated in the journals of India, that this position of the Hindus is confirmed by the comprehensive labors of European scholars in the domain of Sanskrit literature and comparative religion.

(3.) The observation, that many tendencies of the circles in Europe and America which are estranged from Christianity, as, for instance, spiritism and theosophy, have, in some measure, allied themselves with "young India," and are endeavoring to make propaganda at home for the Brahmanic doctrines.

In view of these phenomena the prize essay must be addrest to serve a double end: *at home* to instruct educated friends of missions in the true genius of the Hindu religion, and its fundamental distinction from Christianity, as well as *abroad* to sustain the missionary in his conflict with the giant might of Hindu heathenism.

II. As respects the *contents* and *form* of the prize essay, it is meant:

(1.) To afford the proof (*a*) that this so-called "Aryan religion," neither in itself nor in its historical evolution is a homogeneous system, capable of satisfying the religious needs of a people, not to say of taking the place of Christianity. (*b*) That it is an error to assume that Christian Indologue as a body would favor a "renaissance" Brahmanism, now half dead. (*c*) That Christianity alone is, in its scheme, essence, and destiny, suited to become the world's religion.

(2.) The prize essay must rest upon a knowledge of sources and literature corresponding to the present stage of Indological inquiries, and demonstrate this adequate knowledge by citations frugally and carefully selected and illustrated on all sides.

(3.) It should limit itself to the main points of the religious view of Brahmanism, as it has especially defined itself in the Vedas, the Upanishads, and the Vedanta, and has modified itself in the Bhagavad Gita. Special presentation must be made on this basis of the following: Doctrine of God, cosmogony, man, transmigration, and, above all, redemption.

(4.) A further limitation of this wealth of material may be made by laying chief weight on the *final aims* (the practical results) of Brahmanism (especially Nirwana) against those of Christianity. There the extinction of the personality, here life eternal; there the contemptuous abandonment of the great masses, here the "seeking to save the lost," etc.

(5.) The author, however, must take great pains to throw into the light the *elements of truth* in those writings on which he founds his course of argument, and which, moreover, may render this better intelligible to Hindu readers.

(6.) It is desirable that there should be the greatest possible accommodation to the Indian manners of thought. Whether the author shall even use the form of the dialogue, such a favorite form of Hindu composition, it is for him to decide.

(7.) The *judgment* past upon the Hindu religion must be given from the positively Christian point of view, from that of faith in revelation. The counter presentation of the Christian truth will of itself be indispensable for the illustration of the labyrinthine aberrations of Hinduism.

(8.) The essay, which may be written either in German or English, should not go beyond 20 printed sheets (about the size of Oldenberg's *Religion der Veda*). Copyright is reserved to the author.

(9.) The manuscript must be easily legible, and superscribed with a motto, answering to the superscription of a sealed letter accompanying, giving the exact name of the writer, as well as of his calling and dwelling-place. It must be sent in before June 30, 1899, addrest *An den Vorstand der Sächsischen Missionskonferenz, z. H. des Missionsseniors R. Handmann, Leipzig, Arndtstrasse 22, Germany.*

(10.) The judges are: Professors Dr. Windisch and Dr. Lindner at Leipsic, and Dr. von Schroeder at Innsbruck.

Die Sächsische Missionskonferenz:

P. DR. KLEINPAUL, Vorsitzender.

Brockwitz bei Coswig, July, 1897.

V.—EDITORIAL DEPARTMENT.

The "Disciples" of Madison County.

This department aims to stand for truth and righteousness, with no fear or favor, and to deal justly with all parties and persons, irrespective of creed or organization. But justice is sometimes necessarily tardy, for it takes time to secure satisfactory evidence. In our November issue certain statements appeared impugning to the Disciples of Madison County, N. Y., certain beliefs and tendencies which, upon further investigation, we are pleased to find are untrue. The article was written by one unconnected with any mission board, but who has a sincere and sympathetic desire for God's blessing upon the people of that district, and the information was for the most part gained from various residents there. Our informant,* in regard to the "Campbellites," as they were inadvertently called, is one in whose Christian character and spirit we have the utmost confidence—a confidence which is strengthened by further communication on the subject. After a careful investigation our correspondent writes:

"The terms 'Campbellite' and 'Campbellism' were used simply to make myself more clearly understood, and to distinguish them from Christians and disciples in the other churches. I now regret having used terms displeasing to these people, whom I would not willingly wound.

"Regarding this church in the Bluff district I made somewhat broad statements which were founded on hearsay rather than on personal knowledge of facts. At your request, I have gone among these people to inquire into their beliefs. I have interviewed members and adherents of this church in this district, and my inquiries have convinced me that they are earnest men, seeking to know God's Word and to follow it.

"One with whom I talked said: 'There must be here and there an unfaithful preacher who preaches error, but the church should not be held responsible for such teaching.'

"I was told that the church believes in three persons and one God, and that candidates for admission to the church are asked: 'Do you believe that Jesus Christ is the Son of God and your Saviour?' Another told me that candidates are admitted by faith, repentance, confession and baptism. Repentance, he further stated, must be 'not from the lips, but from the heart.' A man must also break off from evil habits and give evidence of true repentance. 'Of course,' he said, 'we have members who are a reproach to the church. But the lives of these do not represent the teachings of the church.'

"I am glad of this investigation, as it has convinced me of the earnestness of the leaders of the church in question, and has shown to me that, as a people, they honor the Word of God. . . . I am further convinced of the loyalty of these people to the Lord Jesus Christ.

"It is, however, my honest conviction that somewhere among the people is a great failure to honor the *Spirit of God*.* They affirm their belief in the personal Holy Spirit, and say, 'Where the Bible speaks, we speak; where the Bible is silent, let a solemn hush prevail,' to which I say *Amen*. But there are great truths about which God is not 'silent' regarding the personality, character, office, and works of the Holy Spirit, which, tho they may be articles of belief, are not prominent subjects of preaching."

We have a further communication from one of the "Christians" of Madison County on the doctrinal position of the "Disciples of Christ" in that district,† and from this we make copious extracts:

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* We withhold the name of our correspondent, not by request, but according to our own judgment.

* This is, unfortunately, only too true of many other churches, even where not traceable to erroneous doctrines. It is often a failure of emphasis more than of faith.

† Henry Clay Ammons.

"(1.) Our church is known by the name 'Church of Christ,' or 'Christian Church.' We regard the nickname 'Campbellites' as an insult, because we absolutely refuse to bear any human name, ... and we claim that no mortal has any right to apply a name to God's church other than that found in the Bible.

"(2). If there is a disciple in this county who does not hold most firmly to the doctrine of the Trinity, it is unknown to me. We believe in God the Father, and in Jesus Christ, the only begotten Son of God. We believe in the Holy Spirit as that Holy Personal Spirit sent forth from God to convict, convert, and save sinners, and to dwell in all saints, to comfort and guide them unto the end.

"(3). We believe that all sinners must be regenerated by the word and Spirit of God in order that one should enter the Lord's kingdom, and that regeneration is the dividing line between the saved and unsaved. . . .

"(5). The only salvation that we ever heard of, conditioned on the Gospel, is *personal* salvation. Each person must hear the Gospel for himself, believe it for himself, repent for himself, and obey for himself, and then he can rejoice that he is personally saved in Christ. . . .

"All we ask is to have our doctrine clearly understood. . . . We are poor in this county, but, for the glorious doctrines set forth above, there is not one of us who would not go to the stake with songs if need be. Persecutions have knit us together as one man. We hate no one, we love all men who love our one Lord. We love peace—we even court it. . . . And now, brother, 'With charity for all, with malice toward none,' let us go on to finish the work in which we are engaged, to bind up all needless wounds, and to stand by every hero of our common cross, to the end that the world shall be taken for Christ, and our rightful, glorious King shall reign in all hearts."

This testimony is fully corroborated by other witnesses from whom we have not space to quote. We rejoice at this vindication of our brethren in North Carolina, and regret that we were so misinformed as to have unwillingly caused offense, and so have given currency to unjust reports.* This may serve, however, to vindicate them more thoroughly than if they had not been accused. Our one aim is glory to God, and peace among men. May the Lord more closely unite the Christians of all creeds to Himself, to the end that they may be more closely linkt together, in loyalty of heart, and labors of love.

D. L. P.

Dangerous Teaching.

With no little surprise and sorrow we have noticed, not only in the daily and secular papers, but in some of the religious weeklies the reported opinions concerning the question "Can an agnostic enter heaven?" with the *favorable* answers, not only of Dr. Lyman Abbott and Dr. Heber Newton, but of Drs. Faunce and McArthur (Baptist), Lloyd (Congregationalist), and North and Upham (Methodists), the last a professor in a Methodist Theological Seminary. The quotation of such opinions does not sanction them, but to quote without comment is to give currency to mischievous sentiments. At risk of seeming illiberal and narrow, we feel constrained to say that in our opinion such exprest views tend only to encourage infidelity and promote indifference to even the *search* after the highest truth. On subjects concerning which a Christian minister and teacher has no revelation, even if he ventures to have an *opinion*, it behooves him to be silent. It is a question whether, indeed, it is safe to form even an *opinion* where there is no Biblical basis. "Preach the preaching that I bid thee"—"preach *The Word*"—these are the Divine guides for us

* The editorial note in our February issue was printed before we received specific denials of the reports as touching Madison County, and before we had time to investigate.

in the solemn work of dealing with souls. The foremost preacher of to-day is, perhaps, Dr. Alexander Maclaren, of Manchester. If he has any private opinions that go beyond the express teaching of Holy Scripture, his sermons, reaching through a half century, have never, in a single case, betrayed them. He has dared to confine his preaching to the Scriptures, and has helpt to mold more Biblical teachers than any other living man. Beyond the clear revelation of the Word, we, as God's witnesses, can not safely go. It is possible that agnostics are often "*willingly* ignorant," and do not even care to examine into Christian truth. It has been well said that "if it is of no consequence what a man's opinions are, provided he be sincere, it is not worth while to search for truth, or when found, to embrace it." And we have no hesitation in saying that such sentiments, when not only privately held, but publicly declared, tend to knock the bottom out of all missions, both home and foreign. If men are in no danger without Christ, all missions become at best only a philanthropic and humanitarian scheme, and we feel constrained in loyalty to God to ask whether in the judgment of the great day one would prefer to stand among those who have gone beyond the Word of the Lord, or with such men as Dr. Maclaren, C. H. Spurgeon, Archibald Brown, Andrew Thomson, D.D., William Fleming Stevenson, D.D., and men of this class across the sea, and with such as Drs. R. S. Storrs, Theodore L. Cuyler, A. J. Gordon, Stephen H. Tyng, and Bishop Simpson, on this side the water. And as for foreign missions, the men who have most vigorously and nobly prosecuted them are, every one of them, men who hold by the old Bible. Witness Rev. J. Hudson Taylor, George Müller, the grand missionaries and missionary bishops of the Church Missionary Society, William Carey and Adoniram Judson, Dr. Duff and Dr. John Wilson, Griffith John, David Livingstone, Bishop Thoburn, and a host of others. If "by their fruits ye shall know them," it is a proof that the modern lax views of Scriptures and human peril are not of God, for they undermine the very basis of missions. As Dr. Ewing has said, "We cannot afford to export doubt to the foreign field." We write in no conscious intolerant spirit, but from profound conviction that those who would be loyal to God must preach not a negative but a positive Gospel. Goethe said, "Give us your *convictions*; as for *doubts*, we have enough of our own." With tenderness, but faithfulness, we would exhort our brethren not to go beyond the Word of the Lord, as the only course whereby we shall "save ourselves or them that hear us."

Our friend, A. R. Cavalier, of the Zenana Bible and Medical Mission, or Indian Female Normal School and Instruction Society, writes from London:

"Our society is the first establisht mission specially to reach the women in the zenanas, and has for upward of 40 years devoted its attention to work amongst women and girls in India." Mr. Cavalier, referring to statements, page 643 of the September REVIEW, that one-twelfth of the women in India are widows, says: "The actual number, at the last census of 1891 was 22,657,429; the proportion of widows is therefore nearly one-sixth."

The number, 8,000, for widows under ten was a typographical error, intended for 80,000; and instead of 175,000 under 14, it should have read "between 10 and 14."

The census is as follows:

Widows under 4 years of age	13,878
" between 5 and 9 years	64,040
" " 10 " 14 "	174,532
Total number under 14 is	252,450

"According to the same census

there were 38,047,354 girls under 15 years of age, and of these, including all girls' schools, both government and missionary, only 313,777 were under instruction, so that for every girl who is being educated, 99 at least are growing up without education."

At the Cambridge Conference of the Evangelical Alliance in September, Mrs. Bishop, bearing witness to the harmony of spirit and brotherly union which exist among Protestant missionaries, said: "I shall be happy to say what I have seen of the Alliance spirit among missionaries in various parts of the world. I have traveled for seven and a half years in Asia, and have visited in that time, I think, about 170 mission-stations between the eastern shores of Japan and the Sandwich Islands, and those willow-shaded streams by which the Jewish exiles wept over memories of Zion; from the snows of Siberia to the fierce glow of the Equator in the Malay Archipelago. In Central Asia, China, Persia, Asia Minor, Arabia—wherever I have met with missionaries in all these lands, I have met with the Alliance spirit, with work for the good of man, carried out in faithful obedience to the last command of our Lord, while the workers have been holding 'one Lord, one faith, one baptism, one hope of their calling,' and one hope of eternal life. I have found them meeting together for prayer and Scripture-reading in all the mission-stations, loving each other as brethren; holding their own denominational views, many of them very strongly—but these denominational views never, except in one particular case, interfering with that bond of brotherhood in which all were working for the welfare of mankind. It was instructive to see this bond of brotherhood so markt that one never knew to what church or society these devoted men and women belonged. All met together in love and harmony, seeking the same aims and loving the same Lord. This Alliance spirit, this blessed observance of the unity of the Spirit in the bond of peace, was communicated by these workers to their converts. One of the brightest features among the Christian converts, and, perhaps, especially in China, was this spirit of unity. There was no saying, 'I am of Paul,' and 'I am of Apollos;' all said, 'I am of Christ'—and they helpt each other. If they had known that I should be honored by being askt to speak at this meeting to-night, I am sure they would have sent a warm greeting to all here connected with the Alliance. I think I may well say that the missionary bond and the missionary brotherhood are two of the brightest examples of keeping that unity of the Spirit in the bond of peace which the Alliance for these fifty years has been striving to promote." Mrs. Bishop has made a donation to the society of £100 for a mission hospital at Mien-cheo, West China.

The Student Volunteer Convention, which met in Cleveland, Feb. 23–27th, was the largest and most representative ever held. Over 1,700 students gathered for prayer and conference as to ways and means of carrying the Gospel to the "regions beyond." Earnestness, waiting on God for guidance and power, calm consideration of difficulties in the field, and the need of thorough spiritual, practical, and intellectual preparation on the part of workers, the emphasis on whole-hearted consecration, and the need of beginning one's life-work at home—these and other characteristics markt the gathering and made it one of great power and promise. A report will appear in our next issue.

A British theological students' conference is to be held at Birmingham, England, April 12–16 for the purpose (1) of determining the relation of the British theological students to the student Christian movement of Britain; (2) to deepen the spiritual life in theological colleges, and (3) to stimulate missionary enthusiasm among theological students generally. Two hundred and fifty student delegates are expected, and the earnest prayers of God's people are sought to the end

that this conference may be directed throughout by God's spirit, and that the results may be manifest in spirit-filled men going forth to labor in all parts of the Lord's vineyard.

Frances E. Willard.

The death of Miss Frances E. Willard in her 60th year (born 1838), which occurred in New York, Feb. 18, is one of the most notable events of this year thus far. She was an extraordinary woman, probably unsurpast by any woman of her generation in the symmetry of her womanhood and the complete control of her really unusual powers. She is one of perhaps six women who have most influenced her generation for good, and this death strikes a chord in many lands. For ten years she has been at the head of the women's crusade against strong drink, and for this cause has sacrificed everything with rare self-abnegation. Later on she became a strenuous advocate of the movement in favor of social purity.

She was preeminent as a public speaker, and will be remembered as a model of simple, fluent, persuasive speech. Of her address in the great Free-Trade Hall, Manchester, England, a competent judge has said: "It was the finest speech I ever heard." Her style as a public speaker reminded one of Wendell Phillips. She was, first and last and always, a devoted Christian, and her death was such as fitly crowns a consecrated life. Her last words were: "How beautiful to be with God!" This is not the place for a biographical sketch. But the writer heard her years ago before a mass-meeting in the auditorium of the university at Ann Arbor, where her closing historic reference was the key to her life. She quoted Ignatius, the martyr, in the arena, facing the Numidian lion, and saying calmly: "I am grain of God; I must be ground between lions' teeth to make bread for God's people."

When our personal friend, Rev. Archibald G. Brown, so long pastor of the great East London Tabernacle, went to the Chatsworth Road Baptist church, West Croydon, his new field, he told his new flock why he had left the London tabernacle. For twenty-eight years he went to his work singing, and, as long as that continued, there was no need to stop; but then came a sense of weariness and ill-health, and he recognized that he was no longer young, and that the strain must be eased. But, after the rest, he could now say: "There is work in me yet." The Norwood deacons had said: "We have a chapel and hundreds of empty seats." "That's a great attraction, and that has brought me," concluded he, with the spirit of a true missionary.

Errata.

Page 849 (Nov., 1897) for Unitarian read Utrecht.

Page 98 (Feb., 1898) for Universalist read universities.

Donations Acknowledged.

No. 106	—Indian famine sufferers.....	$1.00
" 108	—Jerry McAuley Mission.....	5.00
" 109	—Jerry McAuley Mission.....	29.80
" 109	—Pundita Ramabai.....	30.00
" 110	—Jerry McAuley Mission.....	5.00
" 111	—Jerry McAuley Mission.....	30.00
" 112	—Pundita Ramabai.....	15.00

Books Received.

AFRICA WAITING; or, The Problem of Africa's Evangelization. By Douglas M. Thornton. 16mo, 148 pp. Map. Student Volunteer Movement, New York. 25c.

PICTURES OF SOUTH CHINA. Rev. J. MacGowan Illustrated. 8vo, 320 pp. Religious Tract Society, London. 8s.

APOSTOLIC AND MODERN MISSIONS. Student Lectures at Princeton, 1895. Rev. Chalmers Martin, M.A. 12mo, 235 pp. Fleming H. Revell Co. $1.00.

WHETHER WHITE OR BLACK, A MAN. A Plea for the Civil Rights and Social Privileges for the Negro. Edith Smith Davis. Illustrated. 12mo. Fleming H. Revell Co. 75c

JAPAN AND THE JAPANESE MISSION OF CHURCH MISSIONARY SOCIETY. 12mo, 220 pp. 2s.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

THE PRUSSIAN CHURCH AND MISSIONS.

At the Reformation, in order to escape the domination of the priesthood, the Protestants deemed it necessary to allow to the State an inordinate share of power in the administration of the Church. In England, we know, the sovereign, tho not assuming the immediate functions of the priesthood (which European sovereigns have claimed nowhere), called himself Head of the Church, and from the time of Elizabeth on has exchanged this for the title of Supreme Governor. In Protestant Germany and in Scandinavia, the sovereign is styled *Summus Episcopus*, Supreme Bishop, and seems to trench more deeply and far more arrogantly upon the spiritual sphere than in England. The bonds of the Continental state, as we know, are very heavy anyhow. The Old Catholic movement, which promist so well at first, has languisht in Germany for nearly a generation, in part on account of the feeble power of initiative in the German laity, which, moreover, has never formed the habit of spontaneous contributions for ecclesiastical ends. Cæsar may have defended the Reformation, but he has very nearly suffocated it.

Yet the Unitas Fratrum shows what depth of spiritual energy and of self-devotion is latent in German Protestantism. So, also, do the Hermannsburg missions. The inspiring, broadening, and strengthening power which lies in missions begins also now to show itself in German Protestantism at large. Even the authorities of the establisht churches, particularly the Prussian Church, entangled as they are in the depressing influences of Cæsaropapism, begin to awake under this reviving breath.

In the January number of the *Missions-Freund*, the Rev. A. Merensky has an article entitled "Signs of the Times," in which he remarks on this encouraging fact. He observes that we hear an infinity of complaints about peoples and governments, and above all, and that often with only too good ground, over growing frivolity and ungodliness. Yet all is not dark. These are exactly opposite signs, for which we ought to thank God with all our heart. The Gospel of Christ has again become a power. It stands on the candlestick, and the time is here of which St. John writes (as in Luther's Bible): "I saw an angel flying through the midst of heaven, who had an eternal gospel to proclaim to those that sit and dwell upon earth, and to all heathen and races and languages and peoples." That man unquestionably forfeits a great part of his warranted Christian joy who does not in our days look into the results of Christian missions, which are, without doubt, the greatest and fairest object that our age has to offer and that which is most worthy of thanks. When the Kingdom of God begins to show itself at the ends of the earth we know that it is the herald of yet more glorious times, for "this Gospel of the Kingdom shall be preacht in all the world for a witness unto all nations; and then shall the end come."

Protestant missions originated in Germany, altho it was the maritime

[illegible]

[illegible]

[illegible]

of God, since the usurpt supremacy of the Pope over the civil government no longer found credence with evangelical believers. History bears witness that the dismal fire of revolutionary rebellion has found more abundant fuel and effected greater ravages in the Roman Catholic lands than among Protestant nations. (4). Against the asserted connection between the Reformation and dissoluteness of morals we appeal to the witness of God. The Reformation, by its presenting of the unadulterated Word of God has awakened the conscience, and has been, from age to age, the spring of Christian culture and morality alike for the individual, the family, and the nation. But, against all calumnies, the incarnate Son of God, our Mediator, remains our Refuge and Fortress. The field He still shall hold."

The Synod has also occupied itself with the missionary work more immediately. It had caused a report to be drawn up which turned especially on the extent of the German missions. There are 16 societies engaged in these, which have altogether some 700 missionaries in their service, of whom nearly 100 are in the German colonies. They proclaim the Gospel in some 40 languages and have translated the Bible, or parts of it, into about 30. They have gathered some 300,000 Christians from among the heathen, and almost 70,000 once heathen children go daily into German mission schools. It is a great matter of rejoicing that, as appears by the report, the income of these societies has, in ten years, increast by a million of marks. It now amounts to about 4,000,000 marks. The colonial extension of the Empire is, it is true, in part to thank for this. The various provinces, however, differ greatly in the amount of their contributions. In West Prussia, Posen, and East Prussia, these amount to two or three pfennig a head; in Westphalia and on the Rhine, to 17 pfennig (4 cents) or more.

Professor Dr. Warneck, the well-known student of missions, added valuable suggestions and warnings. Especially: "Colonial history will ever be one of the darkest and dirtiest pages of universal history. In the Kongo State these nightsides are revealed in their most hideous form. But let us, at all events, rejoice that these colonial acquisitions are a new missionary opportunity, a new missionary signal." Director Gensichen then urged a wider circulation of missionary literature.

The General Synod has not been deterred by the effusively exprest friendship of its *Summus Episcopus* for the Sultan from adopting a resolution expressing the utmost abhorrence and distress in view of the pitiless and still-continuing persecution of our Armenian brethren in Christ. It warmly commends those that are still in the lion's den to the prayers and active help and liberality of German evangelical Christians. This liberality it implores, above all, for the children of the martyrs. "We exhort all the members of our Evangelical Prussian Church to pray that those who are still under the trial may exhibit a faithful constancy, and to supplicate the King of all kings and the Lord of all hosts, that He will turn the hearts of the persecutors, and give a gracious consummation to the time of suffering."

There is, indeed, more probability of a sudden conversion of the Mohammedan murderers than of their Western accomplices and apologists.

The Synod calls attention to the imperious need of providing ample pastoral care for the Germans in East Africa, that while the Gospel is preacht to the natives, these may not be set against the Gospel by the

virtual heathenism of the Europeans. The admirable influence exerted on the natives by the flourishing South African communities of German peasants around the Hermannsburg missions gives special point to this admonition.

Hitherto German missionaries, few of whom have gone through the prescribed course for a pastorate at home, have been incapable, if compelled to return, of holding a position in the home church. The Synod, however, has past a resolution greatly modifying this restriction.

The modest, but admirable German hospitals, schools, and other evangelical establishments in the Holy Land were also commended to the effective interest of German, immediately of Prussian Protestants.

Finally, the General Synod unanimously adopted the following vote:

"The General Synod has, with thankful joy, taken account of the fact that results in the German mission-fields have, of late years, been decidedly more encouraging, and that the home contributions have also increast, and a larger measure of trained theologians also have been added to the practically trained force. Yet the Synod can not close its eyes to the fact that the increase of missionary gifts is still far from corresponding to the increasing missionary responsibilities opening before Protestant Germany. The Synod, therefore, would address to all organs of the Church a cordial and earnest entreaty to persevere in extending missionary knowledge, and in using all means to kindle a warmer love for missions, such as shall express itself in a larger liberality, that the efforts of our missionary societies may not be lamed for want of the requisite means."—*Redaction* by Rev. C. C. STARBUCK.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

The Society for the Relief of Persecuted Jews has recently held a meeting at the house of Lady Louisa Ashburton, Kingsbridge.

An interesting account was given by Mrs. Tinn as to the amount and value of the work being done by the society, which is not forty years old. It was started in 1857 under the auspices of Lord Salisbury, in order to aid poor Jews returned to the land of their fathers from Russia, Rumania, and other countries, and yet utterly destitute. In order to get work for these poor refugees a plot of land known as "Abraham's Vineyard," was bought and cultivated. Solomon's quarries were again workt, and an olive-oil soap manufacture started. In this way many Jews have been helpt to gain an honest livelihood, the soap manufacture being specially prosperous.

Missionaries in Training.—On Thursday, December 23rd, a most enjoyable meeting was held at Harley House, Bow. The gathering was the last of the session, was, in fact, the breaking-up meeting before the holidays. The new principal, Rev. Silas Mead, M.A., LL.B., has evidently already establisht himself in the esteem of the students; he was received with great applause and his words of counsel listened to and appreciated, coming as they did from one so well verst in wisdom and experience.

The Rev. J. Douglas, M.A., of Brixton, now for the third year assisting in the work at Harley House—spoke a few words on the right equipment for the faithful missionary; dwelling mainly on the value of the study of the Word of God—a library in itself—a study which, if properly undertaken, would make the missionary a Divine messenger to the heathen.

Mr. Crosby Brown, B.A., the resident art tutor, did not publicly address the meeting. Reference was made, however, to his great helpfulness in the work by most of the speakers.

The Rev. G. D. Hooper of Luton, who during the two years previous to Mr. Mead's appointment, had been theological tutor, added counsel mingled with dry humor respecting the course of study for the future at Harley.

Throughout the evening songs and recitations varied the proceedings.

The special feature of the evening was the introduction of the foreign students by Mr. F. Z. Hodge, who with true humor characterized each foreigner as he introduced him. Palestine, Armenia, Korea, and France were all represented, and ably represented, by students now residing at Harley House, thankful for this land of Christian freedom, and the privileges enjoyed here.

Dr. Harry Guinness was unable to be present at this most pleasant evening with the students, as he was then working in Peru, organizing the new branch of missionary work there.

One could not but feel thankful, as one left the college after the meeting was concluded, that such a college exists, where men of all nations may gather together with one object, namely (after special training), the fulfilment of our Lord's great command, to go and preach the Gospel to every creature.

The Christian Endeavor Society, in connection with Moss Side Baptist Church, Manchester, has decided to support its own missionary in China, Mr. Charles Fairclough.

The ordination meeting was held in the last week of December, and the charge of the missionary given by the Rev. F. B. Meyer of Christ Church, London. Addresses were given by Mr. C. T. Studd, Mr. W. B. Sloan, and Rev. Arnold Streuli, the pastor.

The London City Mission held their annual meeting at Exeter Hall, as usual on New Year's Day. Between four and five hundred workers were gathered under the presidency of Rev. Robert Dawson, one of the secretaries of the mission.

The meeting was stimulating and energizing, and the toilers were helpt by Rev. J. Campbell Morgan's address on "The compassion of Jesus for the perishing multitudes." The workers were urged to manifest a Christlike compassion in their work among the sunken and degraded, and while hating the sin, to love the sinner.

THE KINGDOM.

—Revelation xiv. 6. "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

—Referring to the fact that in all churches the Ten Commandments are frequently heard, the *Church Missionary Intelligencer* suggests that in missionary meetings ten commandments from the New Testament be read, the people being invited to make after each the response, "Lord, have mercy upon us, and incline our hearts to keep this law." The following are mentioned as suitable for this purpose: Matt. v. 16; Matt. vi. 19, 20, 33; Matt. vii. 1; John xiii. 34; John v. 39; John iv. 35; Matt. ix. 36, 37; 1 Cor. xi. 23-25; Matt. xxviii. 19, 20. The *Intelligencer* adds that one advantage of the adoption of this plan, which has been successfully

tried is that it gives [illegible] on the right ground. It teaches the people to confess that they have been guilty of failure, and to pray for grace to amend; and it shows that the real Christian has a good as to whether or not he will take part in the evangelization of the world. —*Church at Home and Abroad.*

—The experience of George Müller in regard to "Answered Prayer," is related in the *Sunday Magazine*. The whole of the money invested in the building of his orphanages amounting to £110,000, was obtained thus. For sixty-two years he has never asked man for a penny, while he has received for the carrying on of his work £1,500,000. Further, he has been enabled to send £250,000 to his missionary brethren. His method has been invariably to go on praying till the answer has come. In a recent address to a Y. M. C. A. meeting, in his sixty-third year, he said that he took up his orphan work especially with the object of giving a visible demonstration to the whole world and to the Church of God of what prayer could do. The whole world is familiar with the result. —*London Christian.*

—On an Alaskan steamer the passengers were proving that an Indian could not be civilized. So Dr. Hill, of Portland, called up a graduate of Marietta and Lane, a native Alaskan with bronze skin and black hair, who told the story of what the Gospel had done for his people. Skepticism was impossible on deck after that demonstration. —*North and West.*

—"A Hindu trader in Kherwara market once askt Pema, 'What medicine do you put on your face to make it shine so?' Pema answered, 'I don't put anything on.' 'No; but what *do* you put on?' 'Nothing. I don't put anything on.' 'Yes, you do. All you Christians do. I have seen it in Agra, and I've seen it in Ahmedabad and Surat, and I've seen it in Bombay.' Pema laughed, and his happy face shone the more as he said, 'Yes, I'll tell you the medicine; it is happiness of heart.' 'The external appearance of our people,' said Bishop Caldwell Tinnevelly, 'is so much more respectable than that of their heathen neighbors; they are so much cleaner and brighter looking.'"—*Church Missionary Gleaner.*

—In suggesting what would be proportionate giving for various benevolent objects, the *Mission Field* of the Reformed (Dutch) Church indicates the following amounts on a basis of 10 per cent. on each $1.00 of income: Local church, $5.0; foreign missions, $13.5; home missions, $9.00; church erection, $6.75; ministerial relief, $4.50; widows' fund, $2.25; publication, $2.25; and miscellaneous, $5.00.

—Rev. John McNeil is back in London girding at the Pharisees. "It is nothing to give one-tenth when there are nine-tenths lying snugly behind. Call such a man a pillar of the church! He is a caterpillar." A good many church treasurers would be glad to have a few such caterpillars in their congregation, all the same.—*North and West.*

—A whole Christ for my salvation, a whole Bible for my staff, a whole church for my fellowship, and the whole world for my parish. —*Augustine.*

—We shall be glad to see the Parliament of Religions of the Paris World's Fair in 1900 justify its being; but it is at least not easy to see how it can serve any real good. It avowedly seeks "in default of doctrinal unity, the fraternal unity of all men only as being religious,

and to raise above the differences of sects the principles in which they are all united." But all people are religious; but what can the parliament promote that is held in common between the fetish worshiper of India and the Protestant? Men believe in God, indeed, but there is nothing in that unless the conception of God in each case bears some show of approachment. The Jews and the Samaritans had a good deal in common, as the Christians and Mohammedans have. But will any one tell us what work in common Christians and Mohammedans can do?—*Christian Work*,

—Rev. William Ashmore names these "three mistakes to be avoided in China," but all missionaries in all countries will do well to take note and give good heed: (1) Building their meeting-houses for them; (2) paying the salaries of their pastors for them; (3) educating their children for them.

—Worse and worse. There seems to be no doubt that Hermann Warszawiak drew from an Edinburgh bank $20,000, which had been deposited for use in building his New York "Christ's Synagogue," and declines to give any account of it, tho one has been demanded.

WOMEN'S WORK.

—The following figures presented at the union missionary meeting in New York by the chairman of the literature committee, show: That the number of members represented by the churches of 22 women's boards is 7,324,924; the number who are members of the missionary organizations of these churches is 611,237, or about 1 in 12; the number in the missionary organizations subscribing to missionary periodicals is 191,565, or about 1 in 3; of 30 boards, 26 publish a missionary periodical, and 4 are represented by columns in church papers; of 26 boards, 11 issue a children's periodical, and 2 have a department for children in the senior organ; about 9,000,000 of pages in leaflets and tracts are issued each year, besides books and pamphlets; of 30 women's boards, 14 pay all expenses, sometimes with a surplus, 10 are subsidized, and 6 are in debt; in 30 boards, 23 find interest in missionary literature increasing.

—To Queen Victoria has recently been sent a memorial signed by 336,350 women of the realm, not a few of them of noble blood, setting forth the fact that since her reign began 800 convents have been establisht in England, with 20,000 women now in them, but with no sort of supervision except from Rome, and praying that the government will take speedy measures to inspect their condition, management, etc.

—The British Syrian Mission Schools and Bible Work Society at its 37th anniversary reported 29 schools in Beirut, Tyre, Damascus, etc., with 3,312 pupils, of whom 1,245 are Greeks, 315 are Moslems, 441 Roman Catholics, 399 Druses, and 133 Maronites, Syrians, etc. The number of European and native teachers is 91.

YOUNG PEOPLE.

—The Chicago *Inter-Ocean* is probably unique among large daily papers in the fact that it employs an experienced reporter, who devotes all his time and thought to the interests of young people's religious societies, giving generous space to his work. This reporter, Mr. Oscar E. Roecker, puts into his writing much vigor and skill.

—Miss Carrie A. Holbrook, secretary of the Minnesota Christian Endeavor Union, mentions a so-

ciety in an Episcopal school which is phenomenal in its realization of the interdenominational and international ideas. It is made up of 50 members, among whom are Scotch, Norwegian, Swede, Dane, Austrian, Swiss, English, German, Polander, and American. The following denominations are reported: Presbyterian, Baptist, Methodist, Episcopal, Church of Christ, Roman Catholic, Lutheran, and Congregational. There might be a reminder of Babel in the meetings, but on the whole they must savor far more of Pentecost.

—Rev. William Carey, of Dháká, East Bengal, India, the great grandson of the famous missionary, writes to the *Christian Endeavor World* of a special visit to Calcutta, and a tour through Assam, which were fruitful of results for the Endeavor movement in which he is so greatly interested. "A fine opening has been found for Christian Endeavor among the Hindu girls in our mission day-schools. We have 3 societies among them in Dháká, and 3 more in Calcutta. My Assam trip was very encouraging. In one place 70 of the hill Christians (Khasis) signed the pledge at one meeting on a cold, rainy morning."

—The Endeavor society in the Cook county *poorhouse*, Dunning, Ill., has just celebrated its fourth birthday. It receives hardly any help from outside in carrying on its meetings. It is now in the pastoral charge of the Moody Institute, having been transferred from the Chicago Commons.

—The largest Junior Endeavor society in the New York City Union is at Five Points House of Industry. It numbers 200.

MEDICAL MISSIONS.

—*Medical Missions at Home and Abroad*, for January, gives a complete list of medical missionaries holding British degrees or diplomas. They number 251, an increase of 11 since last year. India has 76, China 69, and Africa 36. The Church Missionary Society leads with 44, the Scottish Free Church has 29, the London Society has 24.

—Womankind is represented in the foreign field by 116 medical missionaries, who are scattered far and wide through 11 countries: in China, 44; India, 41; Japan, 6; Africa, Persia, Burma, and Ceylon, 4 each; Borneo, 3, etc.

—Americans in London, as a lasting memento of the Jubilee, raised £5,000 and endowed in perpetuity a bed in each of the 5 principal hospitals of London, for the use of Americans primarily, but when not needed for these they can be used for others.

—Hindus of the Madura district have subscribed about $13,000 for a hospital, which has been given, nearly completed and free of cost, to the American Board, with distinct consent to have the Gospel preacht in its waiting-room every day. This hospital, called the third handsomest building in the city, may be contrasted with the great Madura temple to Siva, adorned with the finest sculptures of South India, and built 450 years ago, at a cost of $4,000,000.

—The Church Missionary Society has in its hospitals 1,030 beds, and to support each of these £5 are required annually in China, and £10 elsewhere.

UNITED STATES.

—If one is inclined to marvel and wax indignant over the situation in New York City, it will be well to remember that of the population 1,250,000 are foreign born, or with their children, 2,500,000, that is, two-thirds of all. The Germans, children included, number 700,000, which is more than any German

city contains, save Berlin; the Irish, 850,000, tho Dublin has not half so many; 170,000 English; 105,000 Russians; 100,000 Italians, 50,000 Scotch, etc.

—Chicago, eminent for so many things, good and bad, may properly be termed the Seminary City, since it holds 4 schools of the prophets, and Moody Bible Training Institution besides. In these are 865 theological students, distributed as follows: Garrett Biblical Institute (M. E.) has 150 students. Of these only 50 are college graduates; 20 are in the Scandinavian department. The Chicago Theological Seminary (Congregational) has 165. Of these, 130 are college graduates; 45 are in the Scandinavian department. McCormick (Presbyterian) has 150, all college graduates. The University of Chicago (Baptist) has 329 in the divinity department. Of these, 227 are college graduates, and 55 are in the Scandinavian department.

—Princeton Seminary in all has sent 208 men to the foreign field, located as follows: India, 48; China, 41; Japan, 20; Africa, 17; Brazil, 13; Siam, 12; Persia, 8; Hawaii, 7; Mexico and Chile, each 6; Syria, 5; Colombia and West Indies, each 4; Ceylon, Korea, and New Hebrides, each 2; and Burma, Afghanistan, and Formosa, 1 each. There are now in the seminary about 35 proposing to devote themselves to the foreign field.

—During the last ten years the Brooklyn Union Missionary and Training Institute has sent 62 to the foreign field. The number in attendance averages from 40 to 50.

—The number of Indian church members in the United States is 28,663.

—The Baptist Missionary Union is able to give this splendid account of itself: (1) Since 1819, when the first baptism took place, some 300,000 souls have been saved through the instrumentality of this society; (2) to-day there are over 200,000 "living monuments of God's mercy" who have been brought to the Savior through the same agency; (3) each year, on an average, about 12,000 are baptized by the missionaries; (4) 475 American missionaries, men and women, are now fighting the powers of darkness; (5) about 3,000 native preachers and other workers are cooperating with them; (6) during the last four years, even in the face of accumulating debt and diminisht resources, there have been nearly 50,000 additional converts; (7) the Union is working in 22 different countries, namely: Burma, Assam, India, Siam, China, Japan, Africa, Sweden, Norway, Germany, Austria, Hungary, Russia, Finland, Poland, Denmark, France, Spain, Bulgaria, Rumania, Belgium, and Switzerland.

—The distribution of the missions of the Presbyterian Church and its force are as follows:

	Missionaries.	*Native Helpers.*	*Churches.*	*Communicants.*
Africa	33	50	8	1,267
China	185	511	72	7,990
India	141	334	28	3,093
Japan	58	100	35	5,269
Korea	33	30	10	530
Persia	60	276	29	2,404
Siam and Laos	63	92	24	2,496
Mexico	23	104	42	2,191
Cen. and S America.	63	79	52	1,854
Syria	39	215	28	2,247
Chinese in U. S.	10	11	3	303
Totals	708	1,802	331	30,644

—The Evangelical Lutheran Church (General Council) has one mission field in the Madras Presidency, India, in which are 7 missionaries with their wives, 1 native pastor, and enough of other toilers to make a total force of 160. The principal stations number 7, schools have been establisht in 113 villages with 2,719 pupils, and preaching is

sustained in 191 villages. The communicants are 2,002, and native Christian (adherents) 5,036, an increase of the latter of 552 in two years, and of school children 826.

EUROPE.

Great Britain.—An immense confraternity has been formed in France and England to pray and work for the conversion of England to the R. C. faith, and complete submission to the pope. This is all right; it is a better way of trying to conquer England then by sending "invincible armadas" against her. But the effort to convert England into dependence upon an Italian priest for religious and moral guidance is a very fruitless enterprise. The popes could not hold the English or the Scotch in their harness when they had them fairly well tied up; much less can they recall a free people into bondage to the ways and devices of the dark ages.

—Well does the New York *Times* say of the position Great Britain has taken in China with regard to free trade: She is the champion of civilization and humanity. She is the champion of democracy and progress against the reactionary autocracies of Europe. She deserves the support of all mankind, and especially does she deserve the support of the United States.

—Gratifying progress seems to be made by a movement initiated by the Calvinistic Methodists to raise a fund of £10,000 toward helping to make up the loss caused by the recent earthquake in India. The Rev. Josiah Thomas, the secretary of the foreign missionary society, has received information as to the extent of the destruction in the Khassia and Jaintia Hill, and in Sylhet, and it amounts to 207,124 rupees, or at least £12,000.

—In the St. Thomas Church choir, at Ryde, Isle of Wight, a lady of eighty-five years of age is leader of the choir, of which she has been a member for seventy-eight years. She walks to and from the church (from the almshouse, where she is one of the inmates) to the services regularly.

—*The Evangelical Churchman* (Toronto) for Jan. 27, has a fine portrait of Eugene Stock, editorial secretary of the Church Missionary Society, and an article which tells of his gifts and work. These words are well justified by the patent facts in the case: "He has raised the C. M. S. publications to be easily the first in the world. He has done more. He has managed to create an ever-growing circle of people who read them. Missionary reports and papers are no longer dull and uninteresting. They claim and secure attention."

The Continent. — The French Catholics seem to be alarmed over the number of priests who are inscribing their names at the Faculty of Protestant Theology in Paris, and a leading French paper says that such a desertion from the Catholic ranks has never been witnest as at the present time.

—The French Lutherans have formed themselves into a society for helping the Norwegian Lutheran Mission in Madagascar.

—It is said that the Italian Government has on foot the founding of a public library at Florence for the purpose of collecting all the books *which have been banned by the Vatican*. There will be no special expense connected with the publication of the catalogue, as existing copies of the *Index Expurgatorius* are accessible and can be procured at a reasonable price. Expurgated truth will be thus given public recognition, preservation,

and circulation. A free state thus offsets an intolerant church.

—The late Baron de Hirsch gave away during his life, or devised, nearly $22,000,000; for Jewish colonization, $10,000,000; for the Jews in the United States, $5,000,000; for their education in Galicia, $5,000,000, etc. What wealthy Christian has done better?

ASIA.

India.—Bishop Thoburn believes it a fact that tens of thousands of poor people can be found in India to-day who are willing to embrace the Christian religion if teachers can be found who, in the language of the inquirers themselves, can "show them how to be Christians."

—In the Wesleyan *Work and Workers* the question is discust of why there is often such an unsatisfactory state of feeling between the races in India. The writer admits that color prejudices may have something to do with it, and also the imperiousness begotten by the position of the rulers; but he ascribes it largely to the moral defects of even the best educated natives, which make it difficult to work with them, and also to the social entanglements by which the natives are beset, and which cause them often to live a double life hardly compatible with honesty.

—Christian missionaries are always glad to have prayer offered in their behalf. It may interest them and stimulate their flagging zeal and declining energies to learn what their Bramho Somaj brethren are asking. We find this prayer in the *World and the New Dispensation:* "Cause Thy light, Almighty God, to shine on all Christian missionaries working in this land. Do Thou revive, we earnestly beseech Thee, their declining zeal and energies, and increase their spirituality and devotion. Unlike the noble band of apostles, martyrs, and saints that have preceded them, they are, at least most of them, dull preachers of dogmas that bring neither light nor life to our nation. O Lord, if they have come to benefit us, may their lives show more earnestness, self-denial, and prayerfulness. Make them worthy of Christ and acceptable to the people among whom they labor by imbuing their hearts largely with that simplicity of faith, sweetness of devotion, and lowliness of asceticism without which preaching is sure to be ineffectual. Lord, teach them to be humble and poor, and turn more to the spirit than to empty forms, so that they may prove truly helpful in leading our countrymen to purity of life and godliness."—*Indian Witness.*

—How strange! During the appalling calamities which have recently befallen India from plague and famine, almost the entire amount of financial assistance has come from Christian Britain and America, and next to none from the thousands of wealthy Hindus and Mohammedans.

—R. Chandra Chandra, a caste Hindu, was converted to Christ in the Duff College, and baptized by the late Rev. Dr. Mackay. He past into the Bengal medical service, and distinguisht himself both as a regimental surgeon and a medical professor. When on furlough, Surgeon-Major R. Chandra Chandra married the late sister of the present Lord Chancellor, Earl Halsbury. On her death, and his return to India, Dr. Chandra Chandra made a will, under which, after providing for his Hindu brother and sister and three sister's sons, and for a small hospital in memory of his wife, he bequeathed £500 to our foreign missions, and a capital Chandra fund of Rs. 3,750 (say £235), the interest to go to our Calcut-

ta Bengali Church's Sustentation Fund, to the mission, and to the girls' school. The will was declared informal by the court, and the whole past to the nearest Hindu heirs. They have most generously resolved to carry out their Christian brother's intentions, and have paid over the amounts left for our missionary purposes.—*Free Church Monthly.*

—Among the 1,000 temples in Brindaban there is one built by two rich bankers of Mathra at a cost of $2,250,000. The food of the idols costs $15,000 yearly, and other expenses amount to $12,500. The managers of the temples were determined that no Christian place of worship should ever be built there. They kept out the Mohammedan mosque during the 800 years of Mussulman rule. Six years ago the Methodist Church began work in Brindaban, and now the presiding elder of Agra District, Dr. J. E. Scott, of which it is a part, has 15 appointments.

—A member of the Bareilly M. E. District Conference writes thus to the *Indian Witness:* "We have 242 members, of whom about 180 are paid workers. We have 20 circuits, 112 sub-circuits, with a sub-pastor and pastor-teacher for each of 1,222 villages in which Christians live, 1,088 baptisms this year, with 1,924 under special instruction for baptism, 3,786 full members, 5,652 probationers, 4,335 Christian children; giving a Christian community of 13,773. Number of leaders, 688; Christian pupils in day-schools, 2,026; pupils of all ages in Sunday-schools, 7,152."

—When Dr. Duff began work in Calcutta, he found that a cow had more rights and higher rank than a woman, and he said that to try "to educate a woman in India was as vain as to attempt to *scale a wall five hundred feet high.*"

—Hindu widow remarriages are increasing in number. One of the latest recently took place at Haidarabad, Scinde, under the auspices of the Arya Samaj there. The bride, Valli Bai, was aged about 22 years. She is the head mistress in the Thatta Vernacular Girls' School. The bridegroom was Lala Dewan Chand, a Punjabi employed in the storekeeper's office, N. W. Railway at Kotri. The parents of the bride are living, and it is with their consent that the marriage was contracted. The ceremony was performed according to Vedic rites.

—John R. Mott visited a college in Ceylon where he found a band of students so poor that 16 of them occupied one room. Near the building was a garden, in which they spent their spare time cultivating bananas. When Mr. Mott inquired, "What do you do with the money?" they took him to the shore and pointed to an island off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developt now into a church. We are going to send him to another island this year." They also said they had instructed their cook that every tenth handful of rice should be laid aside that they might sell it in order to have Christ preacht a little more widely.

China.—It is stated that from the Peking Government strict orders have been issued to each of the governors of the eighteen provinces to open in the capital city schools of Western learning. Of course, for teachers resort must be had to the missionaries and their Christian pupils.

—Rev. W. B. Hamilton writes thus vigorously in the *Independent:* "China at present is like a sitting hen. She has sat and sat so long, and in her sitting has so misman-

aged, that most of her eggs have become addled. Attempt to move her and she ruffles her feathers, futilely pecks at the intruder, and at times cackles incontinently. Poke a stick at her, in appearance like a gun, and away she runs in temporary fright, in her awkward haste perhaps breaking one or two of her ill-smelling eggs. Sitting hens are sometimes cured by breaking up their nests. To accomplish this, external force must be applied. This process China is now undergoing. Under foreign influence antiquated methods in war and diplomacy, in commerce, industry, and education are being abandoned. But China's corrupt government still remains untoucht. How long will the imperious powers of the West continue to have their patience thus abused? Already the temptation is strong to wring the old hen's neck and gather to feast upon her toothsome body. But will our symbolic hen lend herself to neat dissection? This is the Chinese puzzle of the day. In China carving is often performed with a meat-cleaver. Whack! whack! whack! down comes the blade, and backbone and legs, breast and wing are served up in one shattered, shapeless mass. Such carving, however, is very distracting to an order-loving world. Undeniably, China does present some lines of cleavage."

—Miss Anna Pruitt gives this account of a Chinese funeral: "The old lady across the street has just died. Her sons are rich, and think their money can buy happiness for their mother's soul. They burn make-believe money, and say that it turns into real gold and silver for her to use. I can't tell you all the things they have burned for her. There was a paper horse for her to ride, tho the old lady never even trusted herself on a donkey here; there was a cart with a mule to pull it; paper servants to do all sorts of work, paper houses, flowers, tables, chairs, a pig, and even an image of her pet cat. These all were sent up in smoke, and supposed to go to her wherever she is. Several bowls of real food that she liked best were burned too. Ugly paper lions were burned to guard her door and keep thieves away, for the Chinese have no treasures in heaven where thieves can not break through and steal. At her grave two huge paper giants were burned—one black and the other white. Their faces were terribly fierce, and they were expected to drive evil spirits away."

—Rev. J. A. Silsby gives these figures as to the number of Christians in China, which he estimates at 80,000 communicants, and 20,000 applicants for baptism in addition. He finds them scattered through all the 18 provinces, Fukien leading with 17,000 communicants, Kwangtung following with 12,700; Shangtung, 12,000; Chehkiang, 9,000; Manchuria, 7,200; Chili, 7,000; etc., down to Honan, 300; Hunan, 100; Yunnan, 60; and Kwangsi but 20.

—Dr. Baldwin in a letter to the New York *Advocate* describes the new M. E. church at Peking. It is the largest church edifice in the empire, having comfortable seats for 1,300 people, and it is possible to accommodate an audience of 2,000. At night the church is lighted by 40 electric lights arranged in a circle around the center of an audience room. The electric plant in the Methodist University building near by furnishes the lighting power. The church was built in accordance with architectural plans from the United States. Bishop Joyce dedicated the building a few weeks ago. Mandarins of high rank were officially deputed by the Tsung-li Yamen, or Board of Foreign Af-

fairs, to attend the service, who listened with close attention to the Methodist bishop's earnest sermon, in which he held up Jesus Christ as the only Savior of sinful men.

—Bishop Joyce tells of an exhilarating Methodist lovefeast at Hinghua, in which 228 natives, as many women as men, and 11 foreigners testified for Christ *in fifty minutes*. In that conference are 40 members and 60 local preachers, whose whole time and energies are given to the work, at a cost of only $3,500, and of which the people raise about half. That is, the average cost is but $35.

—Dr. C. R. Hager, of Hongkong, has charge of 10 stations with 9 schools and 226 pupils, treated 1,046 patients last year, made 98 visits to the sick, pulled 124 teeth, performed 53 operations in minor surgery, baptized 131, and received 122 adults to the church; and all at the expenditure of $590. The South China Mission received only $850 to sustain 11 chapels, 11 day-schools, and a training school.

AFRICA.

—The United Presbyterians have in Asyut, Egypt, a college and a girls' school, and the two institutions seem to be enjoying abundant success under the management of Rev. J. A. Alexander and Miss Jessie Hogg. There were about 590 students enrolled in the college during the past year, and about 240 in the girls' school. These numbers are quite in excess of the reasonable capacity of the institutions, and the students are simply crowded in the study and sleeping-rooms. It is, indeed, fortunate that the excellent climate of Egypt allows the students to do a considerable part of their studying out of doors, or it could never be done, with the present insufficient accommodations.

—At the Rhenish missionary station of Omupanda, in German Southwest Africa, 13 converts have lately been baptized, the firstfruits of four years of preparatory work. In Great Namaland considerable desire after the Word of God is apparent now that more peaceful times have come round. At Keetmannshoop a new church has been built at a cost of £10,000, and another is about to be built at Bethanien. The total number of baptized converts in German Southwest Africa now reaches 9,370.—*Allgemeine Missionszeitschrift.*

—The churches of the Rhenish Missionary Society in Cape Colony numbered 14,335 souls, according to the last annual report. It is an important point that these congregations themselves pay the whole cost for the maintenance of their churches and schools, and in 1894 they even paid 4,300 marks as a voluntary offering to missions. In Natal also the work is making decided progress. The number of native Christians has increast in a striking manner during the last seven years. In 1888 there were 5,000 baptized adults, last year there were 15,000.

—Says the *Mission Field* (Society for the Propagation of the Gospel) under the heading of "A Zulu Student:" Gregory Mpiwa Ngcobo, a Zulu, baptized at Isandhlwana, is a student at St. Augustine's College, Canterbury. He is the first Zulu who ever past the Universities' preliminary examination of candidates for holy orders. At that examination an average of one-third of the candidates are rejected. Ngcobo not only past, but did well in Latin, Greek, and elementary Hebrew. The examiners were very much pleased with him. He is going back to work in his own country under the Bishop of Zululand. There is, indeed, good hope for the native

church when it can have such men of the Zulu race for its clergy.

—M. Julla has been successful in preventing a war which was about to break out between the Barotsi and the Mashikulumbue. The king and chiefs being present at a service, M. Julla exhorted them to renounce this iniquitous enterprise. They were astonisht at his boldness, and some of the chiefs were furious; but in a few days they all agreed to give up the war. This is the first time that the Barotsi have renounced a war for which they had already made all the preparations.—*Journal des Missions Evangéliques.*

—A remarkable story of enterprise, illustrating the rapid opening of Africa, comes from Bulawayo, the capital of Matabeleland. In April of 1896 the first rail of the new line north of Mafeking was laid, and on October 19 the first engine entered Bulawayo, completing the construction of 500 miles of railway in 400 working days. This haste in construction was occasioned by the ravages of the rinderpest, which had rendered the transportation of goods in South Africa almost impossible. We can have little conception of the immense losses caused by this cattle disease. It is estimated that in the district over which the Christian chieftain Khama rules, 750,000 cattle have died. *The Christian Express*, of Lovedale, estimates this loss as amounting to $7,500,000, which, comparing the condition of the people in South Africa with that of the people in Great Britain, would be like taking $750,000,000 from British savings.—*Missionary Herald.*

—Mr. John R. Mott reports that last summer he met an old friend in England, just home on a furlough from his work in Uganda, who said: "Five years ago we had 400 baptisms; four years ago we had 800; three years ago we had 1,600; two years ago we had 3,400, and the past year nearly 7,000."

—A missionary in Uganda tells us that once converted the people are anxious to evangelize their fellow-countrymen, and that one out of every 5 communicants has gone to proclaim the Word of God to the heathen. The natives are not encouraged to adopt European habits, as the missionaries believe in the formation of a strong native church.

ISLANDS OF THE SEA.

—At the beginning of the century the population of Java was 3,500,000. In 1826, it was 5,500,000. In 1850, 9,500,000. In 1865, 14,000,000. In 1890, 24,000,000. It is 600 miles long, and from 60 to 120 miles wide. Borneo and New Guinea are much larger, but, nevertheless, have populations of only 800,000 and 600,000. The difference is the Dutch system of colonization in Java. There are about 13,000 Christians in the island, and the Bible is printed in Javanese.

—General Galliéni, the French resident in Madagascar, has demanded for the current expenses of the present year an additional sum of no less than £760,000, so that the total expenditure for 1897 will amount to £1,220,000. It is calculated that in future the yearly outlay will be at least £720,000. Most of the unforeseen cost has been incurred, not by reproductive works, but by military expeditions, and by what was otherwise necessary for insuring the pacification of the island. France, therefore, has not yet made much of its new conquest.

M. Delord, who has been appointed by the Paris Missionary Society, after conference with the representatives of the L. M. S., to two large districts in Imerina, writes thus of his charge: "From the material, as well as the spirit-

ual point of view, it is a 'despoiled heritage' which has fallen to me, and, some exceptions apart, I only meet with ruins. The schools are disorganized; about 50 have only a nominal existence, not having been able as yet to find any teachers. The churches, in many cases, have no reality to answer to the name; the flocks, more heathen than Christian, having only just come out of the forest to which they had fled, are in such a state that one feels that everything has to be done or to be redone."—*Journal des Missions Evangéliques.*

—In the three districts which formerly belonged to Mr. Pearse, Mr. Johnson, and Mr. Huckett, more than 1,000 children and 1,200 grown-up persons have come back to us. At Fianarantsoa I am told that more than 300 children have left the Catholic church and begun again to attend the Protestant service, after having remained several months without appearing anywhere. The Malagasy judge, of whom I wrote to you, has come back. This movement will grow, I hope, when I have a church. And I am happy to tell you that I shall have one in about ten days, from what Commandant Claret tells me."—*Ibid.*

—From the Betafo district of the Norwegian Missionary Society in Madagascar, Pastor Engh writes: "Capt. Durand (the French official) keeps his word faithfully, and the greatest civil and religious freedom is allowed within the bounds of law. People can be Protestants, Catholics, or heathens, just as they like, without any influence being used by the authorities in one direction or another.—*Norsk Missionstidende.*

—The annual report of the Australasian Wesleyan Mission Society, just publisht, shows that this society numbers now as regular attendants on public worship, on the island of Samoa, 6,192 persons; Fiji, 96,421; New Guinea, 9,318; New Britain, 8,812, making a total of 120,743. The first missionaries were sent to New Britain only 20 years ago, and the New Guinea mission was establisht only 6 years ago. 21 European missionaries, 73 native ministers, 1,250 native teachers, and 2,778 day-school teachers are employed in these fields. Of the native agents 3,763 are Fijians. The total cost of the work is about $50,000, about half of which is borne by the natives.

—The following are the latest statistics of the Fiji district:

Churches and preaching places	1,293
European or Australian ministers	11
Fijian ministers	67
Catechists and teachers	3,756
Local preachers	2,051
Class leaders	4,521
Native members	30,794
" " on trial	4,291
Catechumens	11,081
Sunday-school teachers	2,631
" " scholars	33,590
Day scholars	35,141
Attendants on public worship	96,421

—Rarotonga, the South Sea island, which John Williams first visited, has a most interesting article devoted to it in the December *Chronicle* of the London Missionary Society. It has a population of over 2,000, and has been a Christian island for more than seventy years. Each village (there are 5 of them) has a church, school-house, and manse of its own. The people maintain their own pastors, and make an annual contribution to the London Society. They have stone houses, with chairs and tables; they use buggies, and have a *bicycle club;* they have a local parliament, in which all the islands of the group are represented.



GIROLAMO SAVONAROLA.
From a painting by Fra Bartolemmeo in Savonarola's cell in San Marco.

THE

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GIROLAMO SAVONAROLA: THE FRIAR OF FLORENCE.—I.

BY REV. GEORGE H. GIDDINS,

Author of "Paxton Hood: Preacher and Poet," "The Christ in the Canvas of Gustave Doré," etc. Secretary of the Evangelical Continental Society.

The "City of Flowers" and "Flower of Cities," filled, as it is, to repletion with fascinating memories, has none more fragrant, more picturesque, and pathetic than that of Girolamo Savonarola, *the four hundredth anniversary of whose martyrdom* Florence observes this month. The story of his stormful life has been told so often and so eloquently that to speak here and now at any length, or in any very detailed way, concerning his life and time is quite unnecessary; but on so auspicious an occasion as this, it may not be inappropriate to sketch as briefly as possible the wonderful career of this "reformer before the Reformation," this marvelous, many-sided man, who so strangely blended the mystical monk and the practical patriot; whose name is yet a talisman, whose influence yet lives.

A strange fascination fastens around the personalities of the great churchmen of the medieval age—Francis, of Assisi; Bernard, of Clairvaux; Abelard in Paris, Savonarola in Florence. As we tread the tortuous streets beneath the quaint gables of timber-fronted houses of old world cities like Rouen and Antwerp, Bruges and Nuremberg, Bologna and Verona, what kaleidoscopic pictures shape themselves of the dim days when freedom was first breaking from the somber shadows in which it had been envelopt so closely and so long.

In Italy, in the beginning of the fifteenth century, the awakening of the slumbering giant was attended with more striking phenomena and significant tokens than in any other land. If for long ages doomed to a denser darkness than elsewhere, the twilight was to be of shorter duration when once the dawn had come. On all hands there were manifestations of an unwonted energy; auguries of still more stupendous change.

Two great events had conspired mainly to bring all this about.

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

In the North, the invention of printing had been the signal for the great crusade against tyranny and darkness, under which men for long ages had been groaning; while in the East, the capture of Constantinople by the Turks had contributed in no small degree to that revival of letters of which Italy was destined to be the theater. This conquest, while driving learned Greeks from the old Byzantine capital, had filled the Italian cities with the glories of the ancient Attic literature, and everywhere from these two causes a thirst for light and liberty had been created, that was only to be assuaged by the most copious draughts. The inertia of the dark ages was stirred, the gross ignorance, like a sable cloud, was drifting before the freshening breeze, and the dawn-glory of the Renaissance had come.

Everywhere there were glimpses of a gladder life; the air seemed palpitating with new ideas and radiant with new enthusiasms. Learning had revived; the old, disused, and half-forgotten classics were dragged from the dust of their long oblivion. Art, with palette and pencil, chisel and mallet, lute and song, was softening asperities into new forms of beauty. The draught was a Circean one, and men seemed in danger of being more fatally blinded by an excess of light. Minds that had found their only pabulum in monkish legends, the grotesque presentments of the lives of saints, or the crude effigies of credulous and ecstatic artists on canvas or in stone, now found themselves in reach of the more virile aliment of classic literature. Things grew with startling rapidity in those early days of the great revival. Beneath its Ithuriel touch new arts sprang into lovely life, and, better still, new thinkers rose who, looking closer into things, with clearer scrutiny and no longer through smokt lenses of the priests, saw in many of them their worthlessness and hollow pretense. The principalities and powers that the Prospero wand of designing ecclesiastics had sufficed to summon into existence and terrify with their portents, melted into thin air, like mists at morn. The people were awakening, and even already anticipating the famous formula of Heine: "The human spirit has its rights, which are eternal, and will not be hemmed in by dogmas or rockt to sleep by the lullaby of church bells. . . . Men can not now be put off with promissory notes upon heaven."

Dante was the first to herald the new evangel, as he had been to utter the anathemas which had shaken to its foundations the meretricious structure of the Church.

Florence, in spite of all its treasured memories of painters, sculptors, statesmen, and orators, boasts no greater names than those of its poet and prophet;—Dante, greatest of poets in all those years that witnest the auroral brightness of the Renaissance, and Savonarola, greatest of prophets in that corrupt and skeptical age.

Florence and Savonarola are forever inseparable. The Tuscan

capital and the brave Dominican friar, around whose personality is circled so strong and strange a charm, are linkt in closest of all possible bands.

The old world city that throws its shadow into the Arno made Savonarola the interesting figure that he was, even as he, in no mean measure, left his impress on its history and molded the moods of the men of his time. And very stirring times, indeed, were those into which his troubled life was cast. When Savonarola entered Florence, Lorenzo il Magnifico was the all-powerful ruler of Tuscany. Perpetuating the splendid traditions of his ancestor, Cosmo de Medici, the founder of the Platonic Academy and the Laurentian Library, he was the Mæcenas of men of letters, a liberal patron of art, and adding to the other qualities of his great family, the graces of a frank and dignified address, a resistless eloquence, poetic ability —altho degraded to the composition of the corrupt *Canti Carnascialeschi*—and lavish expenditure in the embellishment of the capital, he won the warm affections of the major portion of his people, and succeeded in investing his singularly striking personality with an interest almost unique. But the Florentines, enamored of their prince, fell beneath the spell of his enchantments, and, because the links were golden, failed, till the chafing became too acute, to recognize the fetters with which they were bound. Altho magnificent, courteous, generous, and accomplisht, his rule was none the less a disastrous one. Luxury enervated the moral tone of the people, and year by year Florentine freedom was abridged, until at length it lived only as a tradition and a name.



LORENZO IL MAGNIFICO.
From a painting in the Uffizi Gallery.

Upon the papal throne sat Alexander VI., the infamous Roderigo Borgia, of all bad popes the worst. Born in 1431 at Valenzia, in Spain, by the purchase of votes of some of the more venal members of the College of Cardinals, he was elected pope in 1492. By an adulterous connection with a married woman, Vanezza, a noble lady of Rome, he had a daughter, the notorious Lucrezia Borgia—married by her father's connivance four times—and four sons, one of which, the infamous Cæsar Borgia, who, in spite of having murdered his sister's third husband, and thrown his own brother Louis into the Tiber,

became a cardinal and Duke of Valentinia. To this pope is due the establishment of the *Index Expurgatorius*, that mighty engine for the enthrallment of the Catholic world. Almost every vice with which the annals of history have been stained may be fairly attributed to this successor of St. Peter. His extravagance was only met by utmost unscrupulousness in regard to all laws, human and divine, by the sale of indulgences, and even by the stiletto or the phial and potion of the poisoner, to which the Borgias had so frequent a recourse. Profligate plays, by the most shameless prostitutes of the city, were enacted before him in his palace, and he is credited with having committed adultery with his own daughter. After a life of matchless debauchery he died August 18, 1503, having partaken in error of a poisoned dish prepared by himself and son for an obnoxious cardinal, of whom he desired to be rid.

Ulric von Hütten said later of Rome what was preeminently true of it at the period of our sketch: "Everything there is for sale—God, the sacraments, the kingdom of heaven, and everything is there allowed, except poverty and truth, which are regarded as the only two mortal sins. There are three things which Rome does not believe in: the immortality of the soul, the resurrection of the dead, and hell. There are three things which Rome trades in: the grace of Christ, the dignities of the Church, and women." And Machiavelli said at Florence: "The greatest symptom of the approaching ruin of Christianity is that the nearer we approach the capital of Christendom, the less do we find of Christian spirit in the people. The scandalous example and the crimes of the court of Rome have caused Italy to lose every principle of piety and every religious sentiment. We are principally indebted to the Church and to the priest for having become impious and profligate."

Girolamo Savonarola was born at Ferrara, September 21, 1452. The ancient city is rich in memories of the illustrious author of the "Orlando Furioso," Ariosto, and the still more famous Torquato Tasso, who, while winning for it imperishable renown by the printing of the "Aminta" and the "Gerusalemme Liberata," has left in the memory of his imprisonment, in the stone cell of the hospital of Santa Anna, an eternal disgrace upon the city which was honored by giving him birth.

As we walk along the gloomy grass-grown ways of this husht old city, it is with difficulty we can conceive of it as ever having been the scene and center of exuberant life. A hundred thousand citizens lived then within its walls. A noble university drew to it students from every town of Italy. The luxury of the reigning family of the Este knew no bounds. The court was the constant scene of riot and revel. When the Emperor Frederic III. arrived within the city walls, it was to be received upon a veritable field of cloth of gold, and when,

later still, Silvio Piccolomini (Pius II.) came hither, the popular *fêtes* excelled in splendor all that had ever gone before. The successor of St. Peter and follower of the lowly Nazarene entered beneath a canopy of gold; along the flower-strewn streets, rich silks and tapestries depended from every balcony, and when he stept from his gilded barge the place of landing was enricht with statues of the pagan gods.

All this was noted by the studious lad deep in the study of the Bible and Aquinas. He knew, too, that within the palace, bright with a thousand lamps, festooned with flowers, and eloquent with song, fair forms, in soft diaphanous drapery, moved in the mazes of delicious and delirious dance, and that beneath, in dungeons deep and dark, the sobs of breaking hearts and clang of iron fetters were the only sounds that broke the awful stillness of the scene. Such contrasts as these awoke within his young heart the first strains of those protests for civil and religious freedom which were to echo in the years to come in trumpet tones.

While still in Ferrara, and in his twentieth year, there shone out upon him the bright eyes of a fair Florentine girl, the daughter of the exile Strozzi. Their glance enkindled the first fires of passion in his heart. But his suit was unsuccessful. He was too poor, too studious, and too sad, and when his proferred love was spurned with something like disdain, his fate was most significantly sealed. A few years later, on a visit to Faenza, he heard a stirring sermon from an Augustinian eremite, and some strong and forceful word struck home. By violent contrasts between the professions and practises of religion; by the harsh dissonances of gilded *salon* and gloomy dungeon in the fortress palace, and by the smart and disappointment of unrequited love, the soil had been made ready, and when the good seed fell into its furrows, it immediately took root. He returned home with new thoughts and aspirations, now vague, but daily growing into distincter light, and on the 23d of April following, while all Ferrara was busy with the *festa* of St. George, he left his home, journeyed to Bologna, and there sought and found admission to the Dominican convent in that city. The young enthusiast and scholar who had learned Hebrew in the Ferrara University, and was already *au courant* with the writings of Aquinas, was received with every manifestation of respect and cordiality by the prior and his monks, and three days after his admission he had assumed the monastic garb under his new name of Friar Jerome.

As a boy he appears to have eschewed the ordinary pastimes and occupations of youth, and "melancholy markt him for her own." He inherited a fine, chivalrous nature, with the added quality of a peculiarly keen sensitiveness that was to develop later into that strong sense of right and justice which urged him forward in his bold and brave career.

Of studious rather than athletic tastes, he delighted to listen to the stories of ancient chivalry, or, better still, of medieval martyrs, with a strong and strange proclivity for mystical visions and asceticisms. Nursing such fancies and indulging the vague hopes that are born of such, with a far tenderer interest in the aureole of the saint than in the lance and scarf of the knight; with an education little fitting him for the robust life of the soldier or the gay career of the courtier, small wonder is it that we find him early entering the convent, and, in its shades, endeavoring to find that rest and realization of childhood's dreams which he might not hope to attain elsewhere. He had studied the subtle dialectics of Aristotle, but had early renounced the errors of the Stagyrite for the more satisfying philosophy of Plato. But Thomas Aquinas was the favorite in these early days. From his "Commentaries on Aristotle" his own early repugnance was deepened, and his "Sum of Theology" weaned him from philosophy to divinity in his earliest and most impressionable days.

Thus he resolves to enter a religious order, and, as he has determined to be a preacher, he chooses the order of Dominicans, the order of preaching friars *par excellence*. At the age of twenty-three then, on the 23d of April, 1475, he becomes a novice in the White Friars' Monastery, at Bologna, the grand and gloomy old city, with its twelve great gates, its grass-grown moat, and lichened walls, birthplace of Guido and Guercino, Francia and Domenichino. He is drawn, as we have seen, to the Dominicans, but as we read his character as the strangely-colored life unfolded it, or look into that cowl-encircled face as Fra Bartolommeo painted it, there seems to have been more of St. Francis than of St. Dominic about him. The seer's instinct allied him closely to the "seraphic saint" of Assisi. What a study is that face! A marvelous commingling of tenderness and strength, full of bravery and endurance, of heroisms and spiritualities, a far-off look that tells of pathetic yearnings; a lip that quivers with suppressed feeling and speaks of the quenchless fires of passion; eyes that betoken inextinguishable ardors and unrelaxing faiths; the whole face, even in the repose of the picture and unlighted by the quick alternations of opposing passions, such as charmed the hushed multitudes in the Duomo, evidencing a life that had its beginnings and its ultimate developments in generous and full-souled self-surrender.

The apparition of the young neophyte in the Bologna cloister was an unwonted experience for the monks installed therein. Never was abnegation of self more complete, never were aims higher and purer, never had braver heart sought refuge here. Like Bernard of Clairvaux, he is willing, nay desirous, to become a servant; to stoop to lowliest offices while aspiring to austerities more rigid than them all. He soon finds fame, compelling it by the winsomeness of his character and the palpable reality of his vocation. Within the cloister

his austerities are very pronounced, his clothing of the coarsest, his food of the plainest, and so protracted are his vigils that he sleeps but four hours in the twenty-four. When not employed in his menial tasks, he divides his time between prayer and fast and vigil, and the reading of St. Augustine and the Bible. He becomes lecturer to his own and neighboring convents on classical literature, and for seven long years performs his monotonous duty bravely, tho with an ever-deepening sense of sorrow in his soul. The Bible and the religious life of the monastery seem strangely at variance, and the apathy of his brother recluses is a constant cause of trouble. Before quitting his convent he abandons all other study for that of the Bible, and to the mastering of this applies his whole energy. Fired with the martial stories of the Old Testament, and inspired by the passionate poems and mystical visions of the prophet bards, he determines to follow his undoubted vocation of a preacher, and the better to aid him in this purpose, becomes a priest.



THE CHURCH OF SAN MARCO, FLORENCE.

Quitting the monastery, he is sent as a preaching friar to Ferrara. With all the enthusiasm that is born of sincere conviction and consecration, and trained by his apprenticeship of obedience and penance, he proclaims his message with fiery fervency and zeal; but soon the heart grew faint and the spirit sore as he found, to his intense disappointment, that his words fell upon deaf ears, and rang with no responsive echoes in hearts all filled with the business and pleasure of a purely mundane life. Not here, then, is his place, and so, with characteristic celerity, he turns his steps toward Florence, bright, beautiful, dissolute, skeptical Florence, and enters the convent of San Marco. But what hope of success was there here for the dreamy anchorite, in a city where Marsilio Ficino is attracting all that is highest in mental attainment and culture to his lectures on Greek philosophy; where Agnolo Poliziano is unfolding the ancient literature of Rome, and Pico della Mirandola, the Mezzofanti of his age, is teaching an almost encyclopedic knowledge in two and twenty languages; where all who are not immersed in commerce are steept in classic lore, or all aglow with newly awakened enthusiasm for art? Not here yet is the field

for his labors, and so he journeys away into distant villages of Lombardy, and attempts again his task of extempore exposition. The ill success that would effectually have dampt the spirit and daunted the courage of lesser men only gave fresh impetus to his enthusiasm. He quitted Florence then, bearing his "burden" to others of the Italian cities, proceeding from one to another with the same message, in many minor keys, but ever with the same refrain. The tone of the man, so strange and yet so real, his hardy persistency, his unflinching boldness, told in time. The six years of wandering brought fame, the echoes of which reacht fair and fitful Florence at length, and he was recalled thither.

It is in Brescia, the fine old city filled with glorious torsos of antiquity, that he speaks for the first time with comparative freedom, and there, in apocalyptic speech, there escape from his lips words that are full and significant, that heave and pierce and burn.

In 1487 he attended a provincial chapter of Lombardian Dominicans at Reggio, in Modena, and there he gained the notice of Pico della Mirandola, who urged Lorenzo to invite him to Florence and to Cosmo di Medici's splendid convent of San Marco. Here in the cloister garden, amid the laurels and the climbing roses, he attracted immense crowds of listeners, as also in the cathedral church of Santa Maria del Fiore.

His sermons seem rugged at times, as we read them through the harsh medium of translation, or even in the mellifluous *lingua Toscana* in which they were delivered; but they are faithful words, words that glint and glow, that rush out like sparks from the anvil, that scorch and sear. His action, too, was fervid; every gesture was



THE CLOISTER GARDEN OF SAN MARCO.

indicative of the fire that burned within him as he is borne along on the quick tides of his emotion. Guicciardini and Vasari, the Italian historians, dwell upon the voice of the great *predicatore*. In later days, when for a month he preacht evening after evening at San Marco upon the building of Noah's Ark, and prophesied the after calm when the purified Church should become an ark for faithful Florentines, the immense multitudes who thronged to hear him were spellbound by his passionate appeals, swayed by his eloquence, in turn were toucht to tears or roused to frenzy. Pico della Mirandola says of the sermon from the text, "Behold, I will bring a flood of waters upon the earth," that he shuddered as he listened. He had not long been engaged in this serious business of preaching before the thought that was uppermost in his heart found full expression from his lips, and he pronounced boldly against the tyranny of the Medici, and declaimed against the excesses and shameless vices of nobles in the state and of dignitaries in the Church.

Very soon he is chosen prior of his convent. Instinctively, "*il Magnifico*" discerns in the eloquent Dominican a possible, nay certain foe, and so is desirous of averting the threatened danger by some show of patronage. Savonarola accepts the appointment, but with characteristic independence. In accordance with the custom of the time he should have presented himself before his patron and, swearing fealty, sought with all humility the grace and protection which he knew would not have been refused. But not of such material is this man made. He has not learned the *rôle* of the sycophant, and he will not go. The *frati* implore him, and Lorenzo, incenst at his refusal, commands his submission; but the sturdy preacher ends the matter by declaring, "God, not Lorenzo, has elected me prior."

His contemporaries have left us a very detailed portraiture of the man: Of middle stature, with ruddy face and fair hair, and with a bold, broad forehead, deeply plowed with furrows. His eyes, deep blue, were filled at times with fire. A large, aquiline nose, denoting strength, and quivering under lip, betokening nervous force and passion, held with difficulty in check. Of upright mien, grave, gentle, and yet with features sufficiently mobile as to display an endless variety of aspect and play of all the passions. A man of inflexible will, a staunch republican in politics, with an enthusiasm that readily glowed to a white heat, and which easily overleapt the barriers dividing it from sheer fanaticism. He seems to have been possest of just that *ensemble* of physical, mental, moral, and spiritual qualities that endow a man with the power of fascinating and compelling men. Whatever else he may have been, there was an ever-predominating air about him that made men instinctively to know that a real *man* was before them, one who *believed* all he said, one who saw deeper into the hearts of things than others, and one who was ready not only to

do battle for his convictions, but to die, if need be, in defense of them. Notwithstanding his popularity, but scant success of any abiding kind in those early days followed the predication of the prior; but knowing the tone and temper of the man as time has revealed him, it is not astonishing to hear him say, "Elegance of language must give way before simplicity in preaching sound doctrine." He possest the one essential to all success—belief in the truth and ultimate triumph of his convictions; and so, in spite of disappointment, chagrin, weariness of body, and sorrow of soul, with magnificent persistency he quails not nor looks back from the plow to which he has put his hand.

(*To be concluded.*)

SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—MISSION WORK AMONG LEPERS.

BY THE EDITOR-IN-CHIEF.

When Spirit-moved men and women undertake mission work among lepers, they reach and touch the lowest depths of human degradation, wretchedness, and hopeless misery.

Of all human maladies, leprosy is the one, unique, solitary disease, that has borne, throughout all time, the brand of peculiar curse, as "*the scourge of God.*" Technically, it is a chronic skin disease, whose main characteristics are two: ulcerous eruptions, and succcssive desquamations of dead skin. The name is now usually restricted to *elephantiasis.* It is clearly hereditary, and overwhelming facts seem to show that under some circumstances it is contagious; that, at least, where there is habitual contact and association, as between parents and children, it is communicated, whereas separation prevents its development even where there is a leprous parentage.*

A leper is a walking parable of guilt and death. To the Jew especially, leprosy was the sign and seal of sin, already bearing its visible judgment. A leper was unclean, and he was obliged to proclaim his own uncleanness. His touch was defilement, his garments were spotted by the flesh, and he lived apart from others, and could not even come near to the altar where sin was expiated by blood. Miriam, tho the sister of Moses and Aaron, was shut out of the camp when the leprous brand appeared on her brow, and King Uzziah was shut out

* There are believed to be 500,000 lepers in India, 100,000 in China, as many more in Japan, 1,200 in the Hawaiian Isles, 27,000 in Colombia, South America, 500 in the United States, as many more in Cuba, 2,000 in Norway, etc. Isolation is the only known means of eradication. There is a growing sentiment in favor also of the separation of the sexes, that there may be no propagation of offspring that have predisposition to the taint of this horrible disease. It seems as tho no measures were too drastic to stamp out this malady.

from his palace, and "lived in a separate house until the day of his death." Trench, in one awful sentence, sums up the matter: "Leprosy is nothing short of a living death, a poisoning of the springs, a corrupting of all the humors of life; a dissolution little by little of the whole body." No language can describe the horror and terror inspired by the sight of a crowd of abject leprous beggars, as they are seen thronging the Jaffa gate of the sacred city, and reaching out the stumps of handless arms, their faces ghastly, with sockets from which the eyes have dropt out, perhaps without ears, and their bodies in every state and stage of actual physical defect. The leper is the slow, sure victim of a death that kills one member at a time, and severs it from the body like a dead limb, that drops off from a tree by its own rottenness. Dante, in his visits to the *Inferno*, never beheld any sight that so suggests the awful curse that follows sin to the third and fourth generation, if not the fortieth, or compares with this in indescribable repulsiveness. Surely it is no accident that, in that eighth chapter of Matthew—*Scriptura Miraculosa*, as Ambrose called it — the first recorded miracle is one in which the great Healer not only made the leper clean, but by touching him, thus identifying himself with his uncleanness and becoming ceremonially himself a leper! No wonder Isaiah, foreseeing His glory and speaking of Him declares, "Himself took our infirmities and *bare our sicknesses*."



A LEPER.*

We can not appreciate the Christlike self-sacrifice and passion for souls that must have moved holy men and women to approach a leprous community, and even become permanently identified with their relief and salvation, unless we first get a true glimpse of the actual condition in which lepers were found. And here again words fail. There are no terms quite equal to the description. For example, when Miss Kate Marsden went on her mission of charity to Viliusk, in Siberia, the frightful state of the lepers in the province was found to be worse even than as set forth in the report of the medical inspector. They were found driven into exile in vast forests, almost nude, and closely packt in dirty yourtas. So great is the dread of this disease that people suffering from other ailments are often exiled with

* From "Hawaii, Our New Possessions." Funk & Wagnalls Co.

the lepers and forced to abide with them, through mistakes of the natives when defining leprosy; and awful brutality is practist, under plea of banishing a leper from society, where greed is the motive—some small fortune left by a relative being thus seized by the persecutors, a leper being treated as one civilly dead, and having no right to property. A supposed child-leper was starved to death, for the sake of a few cows left him by his parents. An uncle, whose ward he was, first murdered his sister, and then persuading his neighbors that the boy was a leper, drove him into a forest in the depths of a Siberian winter, and there, with no shelter but a sort of kennel, a few sticks lightly covered with cow dung and snow, starved, half-frozen, and on the verge of madness, the boy was left to die. When found the body was but skin and bones, with a little clay in the stomach which had been devoured in the pangs of hunger, and there was not a sign of leprosy or any other disease!

The crowding together of these outcasts in the same filthy yourta, makes physical cleanliness and moral purity alike impossible. The yourta or yurt, is often only a pen in which human beings and cattle herd together, men, women, and children, all alike. It is made of logs, covered with earth and moss, and partly sunk in the ground, one of the most primitive human habitations, and having none of the qualities of a comfortable or decent dwelling. Miss Marsden found the Siberian lepers clad in cast-off garments of the Yakuts (members of the Turkish race, of the basin of the Lena, E. Siberia), these garments being generally fur-skins filled with vermin, filthy beyond words, and at best a mass of tatters.

The leper is so accustomed to being avoided and shunned that, even when approacht by the messengers of love and pity, he shrinks as in terror, or as tho some violence or insult was intended. He feels himself an outcast, doomed to be an exile from all clean society. One visit to the vile and small huts where lepers dwell is enough to fix itself forever on the mind of the visitor. There is almost no light, a door so low that one can not enter without bowing, and the air is foul to suffocation with the leprous exhalations, and the odors of rotten fish that are their chief diet, and which even the fire can not purify. No beds or linen, but benches, no robes but rags, and all this for years at a time. In a small hovel, six men and three women were often found huddled together. Of course, such abodes are absolutely without sanitary provisions and swarm with vermin, and often the only places to sleep are rude trunks of trees covered with planks, on which these outcasts lie, packt together, the head of one opposite the feet of the next. And here they eat, cook, sleep, live, and die. It is customary for a dead body to be kept in the hovel for three days, and in a visitation of smallpox, four dead bodies were thus kept during such time in the same room with the living!

Mr. Guilford gives a similar account* of his own visit to the leper asylum at Tarn Táran (India) with its 234 wretched inmates. There he met a surging crowd of deformed, mutilated human beings, in whom all the dire effects of sin ever wrought on the human frame seemed presented in one mass before his eyes. To stay long in such a scene was impossible, but he said that until death the sight would haunt him. It was a living charnel house.

Various efforts have been made in behalf of the lepers, in which we are not surprised to find the Moravians leading us all. Always ready to dare the worst climates, and the most hopeless conditions, before the first quarter of the century had past, in 1822, they began work at Himel en Aarde (Heaven and Earth), in South Africa. Four years before, the colonial government, fearing the spread of leprosy, had built a temporary asylum in this valley, whose weird name suggests its isolation, far from human abodes, and so hemmed in by rocks as to be opened only to the sky. The hospital having been enlarged, Governor Somerset sought for a Moravian to manage the institution and to teach the inmates Christian truth. Rev. Mr. Leitner and wife took up this work, and supposing it to involve risk of contagion, they virtually entered this asylum, thenceforth to be themselves rankt as lepers.

The transformations were marvelous. Industry and intelligence and cleanliness proved to be the handmaids of piety, and neat gardens surrounded the hospital, and an aqueduct was built to supply water. During six years Mr. Leitner baptized 95 adults, and on Easter-day, 1829, while baptizing a convert, he suddenly past to his reward. For ten years more the Moravians were in charge; and in 1846 the hospital was enlarged, improved, and removed to Robben Island, near Cape Town. The duties of the missionaries were henceforth restricted to the educational and spiritual government, officials being in general charge. A school was begun, whose first teacher was a leprous young Englishman, John Taylor, who after five years of earnest work died in 1866. The Moravians continued identified with this hospital at Robben Island until 1867, when a chaplain of the Church of England was appointed to the religious oversight of the institution.

The Moravians have been similarly connected with the leper Home at Jerusalem, erected outside the Jaffa gate, and which owed its suggestion to Baron Von Keffenbrinck-Ascheraden's visit to the Holy Land. He and his wife saw these wretched outcasts, dependent on the alms of passers-by, lodging amid abject poverty, and dying in unsoothed agony. And again, when a small home was provided, the United Brethren gave Mr. and Mrs. F. Tappe to become father and mother to the loathsome and incurable lepers. This asylum, opened in 1867, was enlarged in 1875 and 1877, and a new and larger build-

* "The Lepers in Our Indian Empire." W. C. Bailey.

ing erected on a new site in 1887, at cost of $20,000. In 1884 Mr. Tappe's health having compelled his retirement, Fritz Muller and wife took charge. Out of about twenty Moravians who gave themselves to this sacred ministry not one has taken the disease. The leper-home at Jerusalem has issued its twenty-sixth report. Since 1891 Mr. and Mrs. Schubert have been in charge. The year 1896 began with 19 patients, ten of them being men and nine women; and during the year, fifteen more were admitted, and one died. Diligent study and effort are now directed to the medical treatment of leprosy.

We can not within such limited space give the complete history of missions to lepers; but, in this great work, Wellesley C. Bailey, of Edinburgh, the well-known secretary of the Mission to Lepers in India, must have a conspicuous mention. It is now twenty-four years since, returning from mission work in India, he told Dublin friends of his efforts to help and save lepers. His tracts on the subject, half a million of which were circulated, united with his personal appeals, kindled such interest, that in 1878 a committee was formed in Dublin, and the work reorganized and enlarged, nine years later. No one who has been at all familiar with this grand work needs to be told that from 1875 onward, in Chamba, in the Sabathu asylum at Ambala, in the Punjab, in Almora, at Dehra, at Calcutta, at Lohardugga, and Purulia, Chota Nagpore, at Travancore, at Rurki, at Pithora, at Allahabad, at Rawal Pindi, at Madras, in Neyoor, etc., etc., this society has either built or aided asylums. A little over ten years ago the work of separating untainted children from their parents was begun,



SABATHU LEPER ASYLUM, INDIA.

and retreats were provided for such children at Almora, Pithora, Lohardugga, Purulia, etc. The aim of this organization is twofold, philanthropic and evangelistic, its supreme aim being not only to better the temporal condition of the lepers but to save their souls.

One of the most humane results of the mission to the lepers, has been the *separation of children*, born of leper parents, from their original surroundings. Most medical men are now agreed that the disease *is* undoubtedly contagious,* and that the worst condition of such contagion is where children continue to live in the leprous homes where they were born. Before reaching majority it has been found that the great bulk of such offspring develop the loathsome disease, so that of all who were born in the asylum at Tarn Táran, during thirty years, and who were left there, *only two did not become* confirmed lepers. At Almora, however, for years past children have been separated from their parents, and only *one child* has shown signs of leprosy,† proving how much can be done to stop the spread of this scourge. No wonder Mr. Guilford pronounced it the saddest of sights to see a bright, innocent, untainted child fondled by a leper mother, and fed from hands that are a mass of corruption; and yet in India thousands of sights like this may be seen daily.

Can the souls of such wretched outcasts be reacht? Let Mr. Guilford again testify.‡ At one time the asylum at Tarn Táran was in charge of a native doctor, whose hatred of Christianity was proverbial, and when some converted lepers sought a home in the asylum, in a rage he drove them away until they should renounce their faith. Hear their answer: "If you refuse us admission unless we deny our Lord and Master, we are content to go and sit on the highway and die." And there they sat for eight long days, with no shield from the intense sun save the trees, and with scarce a morsel of food, and this inhuman native doctor would not even allow the asylum shop to *sell* them food! In the asylum at Purulia, Mr. Bailey met a bright, happy audience of lepers, where only five out of 116 were even nominally heathen, and

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* This seems to be a good point at which to refer to the recent Leprosy Conference at Berlin. It was called by the first Leprologists in the world, and the following conclusions were reacht:

1. The disease is communicated by the bacillus, but its condition of life and methods of penetrating the human organism are unknown. Probably it gains entrance through the mouth or mucous membranes.
2. It is certain that mankind alone is liable to the bacillus.
3. Leprosy is contagious but not hereditary.
4. The disease has hitherto resisted all efforts to cure it.

Observe, that in affirming the contagiousness of the disease, it is probably meant that it is contagious by some form of inoculation only, such as receiving into a cut or abraded surface some particle from a sore or ulcer of a leper. We must not confuse *contagion* and *infection*. Medical missionaries and others freely handle lepers and dress their wounds, yet no one has ever been known to contract the disease. Children of lepers probably have a hereditary predisposition to the disease, and if left to live in the same huts, sleep in the same beds, and eat out of the same vessels, run great risk.

† "The Lepers in Our Indian Empire." Bailey, p. 107. ‡ *Ibid.* Bailey, p. 108.

nineteen came forward for baptism in one service. What a sight to see these lepers bowing at the communion of the Lord's supper, where the bread had to be dropt into their hands or put into their mouths, because they had no hands, and the 'cup' served to them by a spoon!"

Without the Camp states that the Mission to Lepers in India and the East works in connection with 18 societies or denominations and 40 stations in India, Burma and Ceylon, and 7 in China and Japan. Of asylums and hospitals *of their own* they have: 14 in India and Burma; 5 in China and Japan; with 14 homes for untainted children; they aid 11 other institutions and have 15 places open to them for Christian instruction. In all, 2,700 persons receive help.

Were the history of missions to the lepers fully written, it would



THE LEPER SETTLEMENT AT MOLOKAI, HAWAII.*

supply some of the most pathetic tales of heroism ever recorded even in missionary history. We all remember the interest which centered about "Father Damien's" work among the lepers on the island of Molokai. Tho there was thought to be some false glamor or halo about this man, especially after his death, the Prince of Wales presided over the committee formed to raise a monument to this departed worker, to establish leper wards in hospitals, and to send out physicians to cope with the terrible evil and study its cure or relief.

Leprosy was brought to the Sandwich Islands by a traveler from Asia early in this century, and spread so fast that the government, in 1865, decreed the banishment of every tainted man, woman, and child to the island of Molokai, and in thirty years more than 3,000 have thus been exiled to await death in this lonely seagirt home.

* From "Hawaii, Our New Possessions." Funk & Wagnalls Co.

When, in 1873, Father Damien went there he found these lepers given over to every form of sloth, lawlessness, and vice. Before his death he saw very great improvement, and aroused not only the Hawaiian government to a sense of shame and duty, but awakened all civilized peoples to a sense of sympathy for these outcasts. His own hands became so crippled by the disease that at the last he could only sign letters that he could no more write. Father Damien was wont to speak to the unhappy inmates of the island as "*we* lepers;" and when he took the disease, he told them it was God's way of bringing him and them closer together. Through his work miserable huts were exchanged for clean cabins; there is a hospital, costing $10,000, with skilled physicians.*

Those who have read the heroic story of Miss Mary Reed, will not need to be reminded of its indescribable pathos. She is an American missionary of the Methodist Episcopal Church in India, and, her health giving way, she came home, but for a year had no suspicion of the real nature of her illness, which baffled all the science and art of medicine. God himself, in midnight vision, revealed to her that it was leprosy, and made plain to her that she was henceforth to be a messenger of mercy to a leper community in the mountains of India. A specialist subsequently confirmed the impression of the vision, and all her suspense was over. To lessen the pain of parting, she left her father, mother, brothers, and sisters without revealing her secret, save to one sister, and on her way wrote home the terrible news. Then she went on to Pithora, in the Himalayas, and has been finding in those mountain heights — what they mean — "heavenly halls." Here is a refined, cultured young woman, smitten with this awful malady, exiling herself for the sake of these outcasts. She went among them, and, with hot tears, said, but without a tremor in her voice, and with a heavenborn smile: "*I am now one of you.*" There on the heavenly heights of Chandag, 6,000 feet above the sea, she is pointing outcast lepers to the Friend of outcasts, and her heart finds joy never known before in her Christlike work. She may be found daily binding up with her own hands the wounds and sores of lepers, while she pours the oil of God's consolation into their souls. She was found with 73 inmates in the asylum, and 500 within ten miles radius, whom she aims to get under the same blessed shelter.†

* An interesting description of this settlement is found in Jno. R. Musick's "Hawaii: Our New Possessions."

† Those who would read more fully on this terrible yet fascinating theme, may find in the following books more ample information: "The Lepers in Our Indian Empire," "Mission to Lepers in India and the East" and "A Glimpse at the Indian Mission-Field and Leper Asylums," etc. W. C. Bailey. John F. Shaw, London. "On Sledge and Horseback to Outcast Siberian Lepers." Kate Marsden. Cassell Pub. Co. New York. "The Story of the Mission to Lepers in India." H. S. Carson. London. "European Lepers in India." Miss Lila Watt. "Without the Camp." Magazine, Lombard Street, Toronto, Canada, and Edinburgh, Scotland. "Encyclopedia of Missions." Funk & Wagnalls. "Picket Line of Missions." Eaton & Mains. New York.

THE GOSPEL IN THE NEW HEBRIDES.*

BY REV. JOHN G. PATON, D.D.
Pioneer Missionary in the New Hebrides.

Geographers have arranged the South Sea islands under three divisions: Polynesia, the many eastern islands between 180 degrees and South America; Melanesia, the black islands, from the dark-brown color of their inhabitants—they include Fiji and all the islands west, with New Guinea; Micronesia, all the small islands north of the line from Hawaii on the east to China on the west. The South Sea islands are inhabited by only two races, the Malay Polynesian and the Papuan. The Malays appear to be of Asiatic origin, and are the superior race, with well-developt, powerful persons, yellow in color, and with straight, glossy, black hair. The Papuans are so called from Papua, or New Guinea. They occupy the western islands, and are not generally so tall and handsome in person as the Malays. They are of a dark-brown color, with dark, curly hair of different shades, and appear to be allied to the negro; but have plump, pleasant features, unlike the negro and the aborigines of Australia. The Malays all speak one language, with dialectic differences, all musical and liquid, like the Italian. Every word ends in a vowel. The Papuans speak a different language on almost every island, or dialects differing, so that the natives of one island can not understand those of another; and on some islands two or even three dialects are spoken on the same island, so different that the inhabitants of the one district can not understand those of the other. Nearly the whole, if not the whole, population of the South Sea islands were cannibals, in a state of nudity, when

* Balboa, governor of Santa Maria, discovered the Southern Ocean in 1513, named it the South Sea, and took possession in the name of the king of Spain. Six years later Magellan sailed through a large portion of it, and called it the Pacific Ocean. In 1509 Mendana discovered and named the Solomon group, and in 1595 the Queen Charlotte group. The New Hebrides were discovered in 1606 by Quiros, who thought he had discovered a great southern continent, and called it the Land of the Holy Spirit. He anchored in port Philip Santo, and tried to establish a city (New Jerusalem) on the bank of the large river Yor, which runs into the bay. But the Spaniards quarreled with the natives and left it. Quiros sailed to Mexico, but Torres, the senior officer in command, sailed west, discovered and past through Torres Straits, which bear his name, between Queensland and New Guinea. Boginville discovered that it was not a continent, but a group of islands, that Quiros had discovered, and he named them the Great Cyclades. Bent on discovering new lands, about that period many eminent navigators sailed in the South Sea, but we hear nothing more of the New Hebrides till, in 1767, the famous Captain Cook sailed on his first voyage to observe the transit of Venus at Tahiti. In 1773 Captain Cook returned, and sailed twice through the group, spending 46 days in exploring and describing every island and the natives with an accuracy scarcely yet surpast. Believing he had discovered the most westerly group in the South Sea, he gave it its present name, the New Hebrides; but 200 miles southwest he afterward discovered another large island, and called it New Caledonia. He took possession of it in the name of his sovereign, King George the Third; but in 1854, when Britain was engaged in the Crimean war, France took possession of it, and turned it into a large convict station at the door of Australia, to which, by escaped convicts, it is a source of danger and pollution.—J. G. P

missionary work was begun on them, yet even there, by God's blessing, almost every society and church engaged in the work has been used and honored in the conversion of many thousands, and now each is working on an independent portion of New Guinea for the salvation of its natives, and with encouraging success.

The New Hebrides consist of about thirty inhabited islands, with many small ones adjoining. The group lies south-southeast and north-northwest, extending over 400 miles of ocean, between 21 degrees and 15 degrees south latitude, and 171 degrees and 166 degrees east longitude. The Solomon group, which is the center of the Church of England's mission, is about 200 miles northwest from the New Hebrides. New Caledonia is about 200 miles southwest, Fiji about 400 miles, Auckland about 1,000, and Sydney, Australia, 1,400 miles distant from our group. In her first charter to New Zealand, Britain included the New Hebrides, but, apparently by some mistake, they were afterward left out. Yet, except to New Zealand and Australia, the group is of little commercial value to any other country, on account of the great distances of all others from it.

As the natives have got nearly all the blessings of Christianity and civilization which they possess from British missionaries and subjects, they unanimously plead for British annexation and protection, while, from their oppressive cruelty to the natives, and suppression of Protestant schools and mission work on the Loyalty group and on other groups annext, they fear and hate the French. There are other cogent reasons, for the French Senate past a resolution "to send 100,000 of France's lowest criminals to the New Hebrides, as freed men and women, to live as they could and go where they would, on the one condition that they do not return to France." Against this Australasia and Britain protested so decidedly that the scheme was not carried out; but the resolution to deport them was renewed, and for the present the destination is kept secret. The French have recently been sending Roman Catholic priests to the New Hebrides, apparently as political agents. A few months ago the heathen natives of one of our islands eagerly desired a Protestant missionary to settle among them, and give them the teaching of Jesus and His salvation, and when they were selling our missionaries a site for the station, two priests gave them much abuse, and told them of all the fearful calamities which would befall them if they allowed the Protestant missionaries to land on their island. They also gave the missionaries much abuse, and at last offered the natives three Sniders (rifles) and two large, fat hogs for the site, if they would forbid the Protestant missionaries to settle on the island. Tho, above everything else, the heathen islanders desire Sniders and such fat pigs, yet they rejected the priests' offer, and sold the station to our missionaries. The highest French officials in these colonies have sent a man-of-war to the spot

to investigate this case, and their report proves that it was correctly stated by us.

In 1839 the famous John Williams and Mr. J. Harris, of the London Missionary Society, sailed to try and begin mission work on the New Hebrides, but on landing on Erromanga both were murdered by the savages, who feasted on their bodies. In 1843 Drs. Turner and Nisbet were by the London Missionary Society settled on Tanna, but about six months after, by a passing ship, they had to escape for their lives. After this Samoan and Rarotongan native teachers were again and again placed on the group, but they were either murdered by the savages, or died in the damp, unhealthy climate (compared with their own), or in sickness had to be taken home again. So no effective mission work was done on the group till in 1848 Dr. John Geddie and in 1852 Dr. John Inglis were landed on Aneityum, where God spared and used them in bringing 3,500 cannibals on that island to serve our dear Lord Jesus Christ; and until they had translated and carried through the press the whole Bible and other books in their language. For the printing and binding of this Bible the converted natives paid the noble British and Foreign Bible Society £1,200 sterling($6,000), earned by them preparing and selling arrowroot.

In 1857 the Rev. G. N. and Mrs. Gordon were placed on Erromanga, where Williams lost his life. By them God brought some fourteen young men and as many young women to renounce heathenism and serve Jesus, but in 1851 the savages one morning tomahawkt both to death. Their young converts wept and wailed over their loss, laid them in the grave, and vowed over it that they would conquer Erromanga for Jesus, or die, as their missionaries had died, in the effort. In 1864 the Rev. J. D. Gordon, going to convert, if possible, the murderers of his brother and his wife, was placed on Erromanga, and after much successful work, the heathen there killed him also with the tomahawk in 1872. The Christian party laid his body in the grave, wept and wailed over it, and renewed their vow and wrought and prayed till they have, indeed, conquered the island for Jesus Christ. Now every family there daily sings the praise of His redeeming love, and tries to serve him devotedly.

In 1858 the Revs. Joseph Copeland, J. W. and Mrs. Matheson, John G. and Mrs. Paton, and in 1859 S. F. and Mrs. Johnston were all placed on Tanna, but soon after Mr. Copeland went to Aneityum. From the first on Tanna, as on other islands, the native priests gave much opposition to the missionaries' teaching. This priesthood is powerful and profess to have and, by sorcery, to exercise all the powers of God. After the murder of the Gordons, a Tanna "holy" man, prejudiced by white traders, clubbed an Aneityum chief, a native teacher, and he died soon after, rejoicing in Jesus Christ. Also from the effects of a savage attack upon my life and his, Mr. Johnston

never rallied, but died soon after, having been only about four months on the island. In 1862, after much suffering, bereavement, and many attempts upon our lives, and the loss of all earthly property, except our pocket Bibles, Mr. and Mrs. Matheson, the teachers, and I escaped by a passing ship. After reaching Aneityum Mrs. Matheson died in March and he died in June that year. I left for Australia to get, if possible, more missionaries and a mission ship for our mission. There the Lord, by His people, gave me £5,000. The new *Dayspring** was bought with £3,000 of it, and the remaining £2,000 sent and supported more missionaries. Since that time island after island has been occupied, and the Lord has prospered our work, till we have now the large staff of 26 earnest, educated missionaries, 5 of them medical men and 5 lay helpers, besides about 300 native teachers, all educated by our own missionaries for their work. In the mission we have a teachers' training institution, with 46 students, under the care of Dr. Annand and his lay teachers, and we have a hospital under the care of Dr. Lamb and his lay helpers. By our missionaries the whole Bible has been translated into one language, and the New Testament into several. The portions of Scripture so translated, have been printed, and are now read by the natives in over twenty languages of the group. This is a great work, which makes our mission laborious and expensive compared with others having only one language to conquer. Our islanders had no written language when we began the Lord's work among them. A number of the translations have been printed by the British and Foreign Bible Society, but our natives try to pay it for all it does for them.

As results of the work, our dear Lord Jesus has given our missionaries about 16,000 converts, and the blessed work is extending among some 40,000 or 50,000 remaining cannibals on the group. In our synod year of 1895–96, 1,120 savages renounced idolatry and embraced the worship and service of Christ. One missionary baptized 200 out of his communicants' class of 400, after a long and careful preparatory Scripture training. We never baptize and teach afterward, but educate and wait till they give real evidence of consecration to Jesus Christ, and then, at their desire, baptize, and continue teaching them to observe in their life and conduct all things Jesus has commanded. Hence, we have only about 2,500 communicants, tho 10,000 attend our day and Sabbath-schools. All of our converts attend church regularly. In 1896 they contributed about £900, and last year over £1,300 by money and arrowroot, and a number of the islands now support their

* The *Dayspring* was lost last year, and the need of a new vessel is sorely felt by the missionaries, who must now depend entirely on Godless traders and vicious sailors who trade on Sabbaths, and whose contact with the natives often does incalculable harm. They supply natives freely with rum, and directly oppose the missionaries. The Presbyterian Assembly of Australia has recently voted to postpone decision as to securing another ship until next year. It is earnestly hoped that then the much-needed vessel will be furnisht.—Ed.

own native teachers. Yet they have no money but what they get by selling pigs, fowls, cocoanuts, and copra to passing ships. God has given four of our present missionaries each from 1,700 to 2,000 converts; and at all our more recently occupied stations the work is very encouraging, and enjoys the divine blessing. Our chief concern at present is how we are to get money to keep our large staff going on, but we trust in Jesus to provide all as it is needed.

Never since Jesus Christ gave the great commission, have so many of His servants been proclaiming the blessed Gospel, and never before in heathen lands has it shown more vitality and power in its grand results. Yet what large portions of the world are yet in heathen darkness! Oh, for a new Pentecostal baptism of the Holy Spirit to all branches of the Church, to lead her to try to "preach the Gospel to every creature," and by the Gospel conquer the world for Jesus Christ. A small book, showing the extension and glorious fruits of Christian Protestant missions during the last half century would do much to silence the infidel and the enemies of Protestant missions to the heathen, enlighten the indifferent, and draw forth the united praise and prayers, and increast money support, and personal, zealous cooperation of Christians in all lands, so to conquer the world for Jesus Christ by His own appointed means. It would show that the Gospel is not only the power of God unto salvation to everyone who believes, high and low, of every color and of every country, but that, wherever found, it is the only real and lasting civilizer of man. Had Britain felt her responsibility, and improved her privileges by spending a twentieth part of what her present wars will cost her to subdue her rebellious subjects, in giving them the Gospel teaching of Jesus while under her care, it might have prevented those wars, and saved her the loss of life and treasure and carnage in subduing her heathen revolted subjects, and the feelings of revenge that remain and foster in the hearts of the surviving relatives and tribes of the subdued. Armies may conquer and sweep the opprest into eternity, but Christ's teaching enlightens the mind, influences the heart by creating it anew, and leads all so brought under its power to feel their responsibility to our God, the Supreme Judge of all. Thus it lifts them above heathen superstitions, prejudices, cruelties, and discontent, filling the heart with gratitude to God for His love and mercy in Jesus Christ, and so leading them to love their benefactors, and to do to others as they would have others do to them. Tho our New Hebridean savage cannibals, as they all were when our work began among them, have lost many thousands of lives, and suffered much oppressive cruelty by the sandalwood traders and by the shocking Kanaka labor traffic*

* The "Kanaka Inter-island Labor" will form the subject of a future article by Dr. Paton. It is little better than a system of slavery, and is cruel in the extreme. Natives are brought from various islands to work under contract for traders and planters on unsupervised islands. Some of these natives have been flogged to death by their employers. This system calls loudly for reform.—Ed.

which followed, yet because of British missionaries so many of them have been brought to serve Jesus, that now the remaining population all plead for British annexation and protection. And lately, on a recently occupied island, where all under the missionaries' charge were painted savages, after several acts of kindness by the missionary, the war chief was led to hear the teaching of Jesus, and to believe in, and serve Him. He was the first man among some 3,000 or 4,000 to appear at the church and to wear clothing in public. For some reason his savage warriors wanted him to go to war, but he refused. His enemies sent a man to conceal himself by the path and shoot dead one of the chief's men, being one of their usual challenges to war, and many now urged him to fight in revenge, but he said, "I will not fight and shed blood, but leave all revenge to my Jesus now," and he preacht the Gospel of peace and love to them, and prayed for them all. His life was threatened, but he also left that to Jesus. He now teaches a school among his savages, and, following his example, many have begun to wear clothing and attend school and church. The chief and twelve others are now candidates in a class for baptism and church-membership, and a real work of grace seems to have begun all around among the savages. Surely the Divine blessing on the same teaching would produce like blessed results among the heathen subjects of all nations, and make them happy, industrious, loyal, loving subjects—a thing which can not be done by conquering armies.

THE MALAY ARCHIPELAGO.

BY H. GRATTAN GUINNESS, D.D., LONDON, ENGLAND.

Singapore in "the Straits," as the Straits of Malacca are popularly called, is only eighty miles north of the Equator, and forms practically the center of communication for the East India Islands, one of the most important and populous groups of islands in the world. The Malay Archipelago is unique in climate and character. *Its population equals that of South America*, yet there are few parts of the world less known to the ordinary traveler. All ships sailing from Europe and India to the far East must pass through "the Straits," so that Singapore has become an important stopping place; but the islands of Borneo, Java, Sumatra, and Celebes, and New Guinea being off the track are seldom visited, and the missionary work which is being done in them is little studied and understood. Its records are for the most part lockt up in the Dutch language, for the most populous islands in Malaysia are Dutch possessions.

In "the Straits," Penang and Singapore are both British posses-

sions. They lie in the narrow strip of sea dividing the peninsula of Malacca from Sumatra. With a warm, damp, uniform climate like that of a hothouse, their vegetation is remarkable for its tropical beauty and luxuriance. Palms and flowering trees abound, the air is often laden with the sweet odor of the blossoms, and nature is presented under some of its most attractive aspects.

The variety of races to be found in these two small islands is extraordinary. The larger part of the population is Chinese, but there are Malay, Bengalese, Parsees, Arabs, Javanese, and Jews, besides English, French, Dutch, Germans, and Americans. In Singapore Bibles are sold in twenty-five languages. Men-of-war and trading vessels of many nations crowd round their beautiful and extensive harbors, while Mohammedan mosques, Chinese joss houses, Hindu temples, and Christian churches are prominent in the well-kept streets and park-like spaces.

Passage from Hong Kong to Singapore can be had on some of the best steamers for very low rates, thereby enabling thousands of Chinese to migrate from the overcrowded cities of South China year by year. Thus these cities have a decidedly Chinese aspect. Many of the Chinese merchants in Singapore are rich and prosperous, and the majority of Chinese emigrants are industrious and successful.

The American Methodist Episcopal Church, under the supervision of Bishop Thoburn, has a school at Penang attended by 500 Chinese boys, and another at Singapore with 700 scholars on the roll. In both these schools the teaching is chiefly in English. English services are held in the building on Sundays.

At Ipoh in Perak, a native state on the Malay peninsula, under British protection, there is a church which was built by funds locally subscribed; a school of 100 boys (mostly Chinese), and regular services are conducted in English, Chinese, and Tamil. Two native preachers and two colporteurs are working among about 100,000 people, scattered in 30 small towns.

I was interested to observe the degree to which the principle of self-support has been carried by the American M. E. Church in this extensive work under Bishop Thoburn's charge. In some regions self-supporting mission work is at present impossible, but wherever it is possible the principle should certainly be carried out in order that missionary funds may be used where most urgently needed. In Bombay, Poona, and Madras, there are congregations of Eurasians and others under Bishop Thoburn's charge, which are practically self-supporting, and the important school and presswork in the Straits settlements is of the same character. Such work can only be founded and organized by laborers on the spot. No Home Committee thousands of miles away could do it. I was much imprest with the importance of adequate constant supervision of missionary enterprises. It

is the testimony of primitive as well as modern times that Christian missions need visitation by wise and godly men charged with the responsibility of oversight, able to avail themselves in their conduct of the work of such knowledge and experience as can be gained only on the mission-field.

Among the larger islands in the Malay Archipelago, most important from the point of population, is Java; the rapid growth of whose population is distinctly traceable to the excellent management of the island under Dutch occupation. At the beginning of the century the population of Java was only about 3,500,000, and in 1826 it had advanced to 5,500,000. In 1850, when the Dutch system of cultivation had been in operation 18 years, the population was, by census, 9,500,000, an increase of 73 per cent. in 24 years. In 1865 it amounted to over 14,000,000, while in 1894 it had reacht over 25,000,000. The island is 600 miles long, and varies from 60 to 120 miles in width. It has a railway running half its length, and, according to the testimony of the naturalist Wallace, is "the most fertile, the most productive, and the most populous island within the tropics." The contrast as to population and prosperity between Java and the islands of Borneo and New Guinea is most striking. The two latter, tho the largest islands in the world, have only 1,300,000 and 600,000 as their estimated populations. Borneo remains to a large extent covered with dense forest, while New Guinea is for the most part in a state of savagery.

Sumatra, also under Dutch government, has a population of 3,000,000; the island of Celebes 900,000, while the Philippine islands contain about 7,000,000 inhabitants.*

MISSION WORK IN THE MALAY ARCHIPELAGO.

I. In the island of JAVA, with a population of about 25,000,000, five Dutch missionary societies are at work.

1. *The Netherlands Missionary Association* was establisht in 1797. Its principal station is Modjowarno in East Java, where there are more than two thousand converts. Including its nine outstations, the native Christians at Modjowarno number between three and four thousand.

The story of the origin of the work is remarkable. A foreign rice-seller, whose father was a Russian and his mother a Javanese, was converted about fifty years ago, and called to Christ's service by a dream. His testimony brought him into collision with the local Mohammedan teachers, whom he challenged to public discussion, with the result that many of his hearers were led to accept the Gospel. A German watchmaker living in the neighborhood, named Van Emden, assisted

* Wallace, who spent eight years in the East India Islands, has shown that a line drawn in a north-easterly direction between Celebes and Borneo divides the Archipelago into two groups of islands contrasted in character. Sumatra, Borneo, and the Philippines are Indo-Malayan in their fauna, flora, races, and languages; while Sumba, Timor, Banda, Coram, Gilolo, and New Guinea belong to the Papuan, or Austro-Malayan group. The former are Asiatic, the latter Australian in their affinities.

in the good work, and baptized the converts. When their number had increast they decided to establish a Christian village, and for this purpose made a clearing in the forest which superstition had left to the wild beasts. About 100 Christian natives there laid the foundation of Modjowarno. Brother Poolen, the Russio-Javanese, who had begun the work, died in 1873, at the advanced age of 105.

The *Malaysia Message* gives the following particulars as to the present position of the work at Modjowarno.

"Two missionaries* are now stationed there. The church is a neat, plain building with a spire and belfry, and has an average attendance of 400 adults and 460 children. A well-trained choir of natives, accompanied by an organ, leads the congregation with their sweet singing. The calm impressive Dutch Psalms are sung with remarkable pathos by these redeemed ones, drawing the heart nearer to that God whom they unitedly adore. After the service the members retire with an order which would put many European church-goers to shame. Attacht to the church there is a training-school with fourteen students, who are being prepared for the work of catechists and teachers. Behind the school is a rice storehouse for the poor, conducted by the missionaries on a self-supporting basis. There is also a savings-bank, which was opened in 1889, and a day-school with 579 scholars, of whom the Christian boys number 215, girls 183, Mohammedan boys 164, girls 17. Facing the mission-house is a newly-built hospital with a dispensary and consulting room; medical relief was administered to 4,700 persons last year; more than 100 out-patients are in daily attendance."

In the province of Pasoeroean there is a station at Kendal-Pajak† with three outstations, and a Christian community of 1,400 persons. The missionary has 21 native helpers.

The missionaries of the Netherlands Association work in two ways; some adopt the plan of founding Christian settlements free from Mohammedan influence; while others preach in the streets and offer Bibles and Christian books for sale.

2. *The Java Committee* in Batavia,‡ the capital of Java, has been forty years in existence. A seminary has been founded at Depak for educating native preachers. A number of day-schools are under the oversight of the missionaries.

3. *Missions of the Reformed Churches*, representing the Reformed Missionary Association and the Christian Reformed Missionary Association, has undertaken work among Eurasians and also among soldiers and sailors in Batavia. It has in addition mission stations in Surabaya, Poerworedjo, Pekalongan, and Solo, where a hospital is soon to be erected.§

4. The five missionaries‖ of *The Salatiga Mission* receive no fixt salary. Looking to God for the supply of their needs, funds are

* Rev. J. Krult and his son. † Under the care of Mr. J. Kreemer.

‡ Messrs. Geiszler and Haag are at present in charge of the station in the capital.

§ Under care of Dr. Scheurer.

‖ Brother Heiden, Kamp, Jungst, Zimmerbeutel, and Heller.

ministered to them according to the abilities of the Association in Holland. They have small communities of Christians under their charge in nine places.

5. *The Baptist Missionary Association*,* or Mennonite Society for the Propagation of the Gospel in the Dutch Colonies, was founded in 1848. There is now a Christian colony at Mergaredja, and six thousand converts are connected with this mission in central Java.

Altogether the missionaries in Java have about 13,000 profest converts under their charge. The whole Bible has been translated in the Javanese tongue, and has been printed with the help of the British and Foreign Bible Society. A large number of schools are also under missionary oversight.

II. A mutiny in Borneo was the means of starting the SUMATRA



A SCENE IN MALAYSIA.

mission. In May, 1859, heathen Dyaks incited and led by Mohammedan fanatics attackt the mission stations, killing seven missionaries and several children, and destroying the schools and churches. Four little children of the missionary Hofmeister were captured by the murderers and taken to the jungle, but were subsequently ransomed after suffering many hardships and much cruelty. The twenty-five years' work of the *Rhenish Missionary Society* was revived. As the door continued closed in Borneo, the survivors of the mission left Borneo for Sumatra and founded a work among the Battak people. This mission has been marvelously prospered, and in 1874 had nine

* Its two first missionaries were Jansz and Schuurmans, and the son of Mr. Jansz is now stationed at Mergoredjo. He is assisted by Brother Fast, who began work in 1890.

stations with twelve missionaries and 2,300 baptized members. Tho the work among the heathen Battaks was by far the most successful, the conversion of the Mohammedans became more frequent year by year, and in 1884 134 Mohammedan converts were baptized, and 340 were under instruction as applicants for baptism.

There are now nineteen missionary stations in Sumatra, in a population of 3,000,000. Twenty-two European missionaries are assisted by 104 paid and 306 unpaid native workers. Church-members number 21,779, and there are many scholars in the mission schools. Dr. Schreiber, the foreign secretary of the Rhenish Mission, says:

"I do not know if there is any other part of the mission-field, with the exception of some part of Java, where such large numbers of Mohammedans have been won for Christ as among the Battaks of Sumatra."

III. In spite of the massacre of the Rhenish missionaries already referred to, Dutch missionary work is continued in BORNEO at eight stations under the care of eleven missionaries, with 19 paid and 10 unpaid helpers; there are 1,600 profest Christians, of whom about one-half are communicants. There is a special call for work among the Dyaks who are not yet Mohammedan, but who are in danger of becoming such through the influence of the Mohammedan Malays by whom they are surrounded. While the population of Borneo is about 1,300,000, that of British North Borneo is stated to be about 175,000, of whom 34,000 are Dusuns, 11,000 Bajows, 3,700 Sulus, 3,500 Brunei Malays, 7,000 Chinese, 1,500 Malays, 960 Javanese, and 890 Bugis. As all these tribes speak different languages and are spread over a wide area, the work of evangelizing them presents many difficulties.

IV. Between Borneo and New Guinea lies the large island of CELEBES, with an area of 42,000 miles and a population of half a million. It is a land of mountains and valleys, with a rich soil and salubrious climate, and capable of sustaining ten times its present population. Celebes is inhabited by various tribes speaking many dialects. The most influential races are the Bugis, in the south, and the people of Macassar. Many of them are strict Mohammedans, others follow a hybrid religion, submitting to some of the rites of Islam, but still clinging largely to their own superstitions. The tribes along the eastern coast and in the interior are called Alifuru, many of whom are still heathen. The seat of Dutch government is at Macassar, a place of some importance with a population of 46,000. The first to bring the Gospel to Celebes were German missionaries, who in 1830 founded a station in the mountains, where at a height of nearly 3,000 feet they found a beautiful lake and plateau. Here a church was built and school establisht. Another center of work was found at Langowan, six miles from the lake, and twenty miles from Tondano. The church in Tondano is the largest in Celebes, and seats about 2,000

people. Owing to the frequency of earthquakes it is constructed of wood. Every Lord's Day the church is fairly well filled, and at the celebration of the Lord's Supper, which occurs twice a year, it is not large enough to seat the number who gather. In North Celebes, under the superintendence of the missionaries, there are 130 schools with an aggregate attendance of over 7,000 children. The entire Christian population is estimated at 130,000, and it is the testimony of Mr. Alfred Lee, from whom the above facts are gathered, that among the islands of Malaysia there is "no spot of like dimensions whose people are so well taught, so intelligent, and so well behaved, whose villages are so well ordered and clean; whose houses are so well built and kept in such good repair; and whose women and children are so well cared for."

V. Want of space obliges us to group together our notices of the remaining islands.

In Dutch NEW GUINEA a mission was establisht in 1885. Three stations are at present workt by seven missionaries connected with the *Utrecht Mission*. There are about 230 native converts.

In the island of AMBOINA the number of Christians at the close of 1894 was 66,921, or more than one-fourth of the population, and in the TIMOR residency, 38,560. The Christians in Timor form but a small proportion of the population, and a desire for the Gospel has been exprest among the unevangelized native tribes.

On the island of GREAT SANGIR there are 16 churches with 16,250 adherents, of whom 857 are church members. At Tagoelandang there are 2,800 in attendance and 690 members. On the island of NIAS at the close of 1890, there were four mission stations, six missionaries, and 770 converts. Four years later there were eight missionaries at the six stations, with 1,813 converts. Many other stations have to be past over from lack of space.

THE INFLUENCE OF THE DUTCH GOVERNMENT.

The question has been seriously agitated of late among the missionaries in Malaysia, whether the government regulations which have in view the material and intellectual welfare of the native population are, or are not favorable to the work of missions. In a paper read at the quadrennial Missionary Conference in Java it was stated that "it is expressly stipulated by the government that all native officials must be Mohammedans, and that if one of them was to become a Christian he would be at once removed from his post." As a result of this "the Dutch Government is intimately associated with Mohammedanism in the native mind." Christian missionaries are prohibited from working in Netherlands India without the permission of the government, while "no restriction whatever is placed on the movements of Mohammedan propagandists." "The state forbids itinerat-

ing missionaries, or traveling preachers, and also open-air preaching." "Permission from the government is necessary for public religious worship outside buildings and closed places," a permission seldom granted. It is feared that the government may, while assisting mission schools, be of greater help "to the Mohammedan propaganda and other forces which are opposed to Christianity, for there are already 20,000 Mohammedan schools and 350 heathen Chinese schools in Java alone." On the other hand, the number of schools under missionary influence is considerable. In the directory for the Straits Settlements and Indo-China for 1897, it is stated that there are in Netherlands India "502 government vernacular schools, and 578 private vernacular schools, which gives instruction to upward of 117,800 pupils. The greater number of their private schools are managed by missionaries."

PREPARATION FOR MISSIONARY SERVICE.*

BY REV. J. C. R. EWING, D.D., LAHORE, INDIA.
Principal of the Forman Christian College.

The work of winning the world for Christ is a veritable warfare with principalities and powers. The evangelizing of the nations is no light and insignificant task. For its accomplishment the best gifts of the Church are demanded, and for the successful missionary certain definite qualifications are essential. He must be one who can say, not only at the outset, but every day throughout the years, "The love of Christ constraineth me." He is giving his life to a work which has in it vastly more of monotony than of romance, and has deliberately chosen to cast his lot amidst conditions calculated to depress rather than to stimulate. If, then, the love of Christ constrain him not, nothing else in the world can do so.

But aside from this spiritual equipment, the call of the Spirit to the work, and the indwelling of the Spirit in the worker's heart—without which the missionary will be a disappointment to himself and to those who send him forth—is there not something else upon which emphasis ought to be laid? Is mere personal devotion to the Lord Jesus always sufficient to guarantee efficiency in the missionary? The obvious reply to this is precisely the same that would be given relative to the work of Christian leadership in our own country. The thorough presentation of God's Word to the non-Christian world—this is the work which the Church has undertaken. Side by side with our dependence upon the Holy Spirit to enlighten the dark mind, is *the human side.* It is ours to strive to show the reasonableness of

* The substance of an address on "The Intellectual and Practical Preparation of the Volunteer," delivered at the Student Volunteer Convention, February 24, 1898.

the faith which we profess and preach, and to accomplish this, the brightest and best intellectual gifts to be found in the Church are needed.

The missionary goes to stand face to face with hoary systems of faith, some of which have not a little to say for themselves. The disciples of Confucius and Buddha and Mohammed and Laotze and Dayanand Saraswati are by no means ready to accept our statements as to the superiority of Christianity, merely because we utter them. The preacher not seldom finds himself confronted by representatives of these faiths, whose familiarity with the doctrines of the Christian Scriptures startles him There are also those amongst them who have become familiar with most of what has been urged against the teachings of the Bible by skeptics of this and earlier ages. It is amazing how quickly anything which may seem to militate against the authenticity or genuineness of any portion of God's Word finds its way to non-Christian lands, and gains utterance from the lips of those who would oppose the message of the preacher in school, or college, or market-place.

The marvelous spread of the knowledge of our English tongue has made it easy for anyone who fancies that he has anything new to say against Christianity, to say it in quarters where it will meet the missionary. Western agnosticism and all forms of skeptical speculation have, in some quarters, encouraged a revolt against the propagation of the Gospel. The Bradlaughs and Ingersolls, the Blavatskys and Olcotts and Besants, together with the Humes and Voltaire sand Paines of the past, are striving, with an activity scarcely less than that of the Christian missionary, to influence great sections of the non-Christian world.

As illustrating the desirability of the best possible intellectual and educational equipment on the part of those who contemplate entering upon the work of a missionary, I would suggest:

1. *Ability to master a strange and difficult language* is of the utmost importance. While a very imperfect acquaintance with a foreign tongue—familiarity with a few words, supplemented by vigorous gesticulation — may enable one to convey something of his thought to the patient and polite Oriental, who is all the while manfully resisting the temptation to burst forth into laughter, nevertheless the fact can scarcely be too strongly emphasized that the preacher or teacher of Christian doctrine falls far short of the highest efficiency who is unable to meet, on the common ground of familiarity with the speech of the country, those for whom he believes himself to have God's message.

As a rule, those conscious of markt inaptitude in linguistic study would do well to consider whether, after all, they are not called to serve Christ on home fields. A well-known missionary, when askt

how long a time was required to master the language of the country in which he labored, replied: "Oh! about thirty or forty years." It is a lifetime's work. No person with less than five years' of hard study can speak to the peoples of Oriental lands as he should. True, he may *begin* to speak the language after a few months; but he is almost certain frequently to share the experience of the Indian missionary who, after having discoursed for a quarter of an hour to a street audience, using what he believed to be intelligible Hindustani, was discomfited by the respectful request that he speak Hindustani, as they were not familiar with English.

Imagine a foreigner taking his stand in the market-place of one of our great American cities to preach to a waiting crowd the doctrines of a strange religion. He hesitates, stammers, violates every rule of English grammar and idiom, and brings good old words into new and strange and ludicrous positions. Think of the effect upon his audience and of the inevitable and pitiable failure to secure for his message the candid consideration of even the most thoughtful and earnest of the people. Something quite as ludicrous and sad as this characterizes every attempt of the missionary who fails to use, and to use well, the speech of the people amongst whom he labors.

2. A fair degree of *familiarity with the false faiths* which we aim, in Christ's name, to undermine and to overthrow, is essential. The mere mastery of a language will not suffice. The spirit or genius of the people must be understood. Their institutions, philosophy, literature, and faith we dare not ignore. These must be studied. There can be no effective and true preaching of the Gospel without such study. To pass rapidly from village to village with the announcement of certain great and precious truths, but which the inhabitants fail to understand, because the preacher is unable to appreciate their attitude of mind and spirit, this, I protest, is not preaching the Gospel effectively or in such a way as to discharge our responsibility.

We must know the main currents of thought in order that we may bring the truths of the Bible to bear upon them. Pantheism, polytheism, atheism, idealism, fetishism, materialism, in their baldest and in their subtlest forms, have to be met. Representatives of one or, it may be, of all of these, are before the preacher as he stands to deliver the formal discourse, or sits amidst the little group to talk to them of Christ. Power to understand and appreciate in very considerable measure the workings of those minds, imbued as they are with ideas which are the product of the thinking of many generations of thinking people, is an indispensable condition of real efficiency. A Hindu was heard to express himself thus: "It is an insult to our intelligence that a man should preach to us, and expect us to accept his religion, when he himself is unable to give any real reason for supposing our

religion to be inferior to his own, since he knows of our religion nothing at all."

3. *Ability to reason intelligently with objectors*, who are often honestly troubled over some of the great mysteries of our blessed faith, is another important qualification. Questions of the most tremendous import are often fairly hurled, one after the other, upon the missionary. For example:

"Who died upon the cross? Was it God or was it man? If he was God, why did he cry out and say, 'My God, why hast Thou forsaken me?' If he was man, how can we suppose that a man's death could atone for the sin of a whole world full of men?"

"Explain to me, please, the doctrine of the Trinity."

"You say that the doctrine of the transmigration of the soul is not true. Will you give me any argument, outside the Christian Scriptures, to prove your position?"

"Some of the greatest of the Christians say that a part of the Bible is not God's word. Which part is that, and how do you know that the remainder is inspired?"

"Will you give me any reason for believing that there is a state of conscious existence after death? Of course, I want a reason outside the Bible, for that book is not with me an authority."

These are but typical of a host of the keenest inquiries which meet the missionary at every turn. No sophistry will be accepted were the preacher so foolish or so wicked as to descend to that. In some countries at least he is in constant contact with a people who can detect a flaw in an argument as readily, and who appreciate candor in discussion as highly as ourselves. Objections of every conceivable type are placed before the missionary, and if he fail to give reasonable answers to reasonable questions, it would seem wiser not to have assumed the part of a teacher, since his failure must result in almost incalculable injury to the cause which he represents.

4. *Regarding the great fundamental truths of Christianity*, the young missionary should have *definite, settled views*. We can not afford to export doubt to foreign countries. Those lands have enough, and more than enough, religious speculation of their own. Faith and a system of vital truth, as opposed to doubt and profitless speculation, must be the substance of our message. In a very real sense must the messenger speak that which he knows, and testify of those things which he has seen. If it be otherwise, how pitiable is his blind attempt to lead the blind!

Missionaries should, therefore, as a rule, be thoroughly educated men and women. The best natural gifts disciplined and developt by the training of years are in demand. Let there be no short cuts to the mission-field. Seven years of literary and theological training seem long to those whose hearts are throbbing with enthusiasm for Christ, and who contemplate with horror the rapid rate at

which the unevangelized millions are passing into eternity without having heard of the world's Savior; but they must be content to wait while God is fashioning them into workmen who need not to be ashamed. Every truth mastered now will count for something by and by.

THE PRACTICAL PREPARATION OF THE MISSIONARY is, perhaps, of but little less importance than adequate intellectual equipment. You are proposing to engage in spiritual work abroad. Have you ever tested your powers at home? Much of your life is to be spent in personal dealing with individuals, in striving to guide men to a point where they will recognize their need of a Savior, and in pointing them to Christ as the great Physician. I believe that skill in thus dealing with men is rarely, if ever, born with us, but is a distinct attainment. Experience in practical Christian work, in the teaching of God's Word, personal contact with those who need help and guidance—here is a training-school for the missionary second in importance and faithfulness to no other. All would doubtless deprecate the sending forth of a missionary who himself has had no definite experience of the power of Christ to transform a human life. Second only to personal experience is the ability to guide others over the path which we have trod. The great work of life is to be that of winning souls for Christ. Those who do not succeed in showing some aptitude for this in their own country, give little promise of better success in a strange land.

The value of tactfulness in dealing with men is everywhere obvious. In treating with peoples of national or racial tastes, habits, and affinities other than our own, practical common sense is mightily effective. One's own countrymen may overlook and forgive the most pronounced idiosyncrasy or failure to adopt oneself to special conditions. In foreign lands such lack of adaptability often stands as a barrier between the Christian and those whom he longs to influence.

The Church has arrived at a crisis in the progress of her work among the nations. A new condition is before her. She prayed long years for open doors and for increase in the number of workers who would enter those which were open. This missionary century is nearly gone, and lands long closed have been freed from every obstacle. Men and women now stand, only waiting to be sent. The fields are white, the harvest is waiting, the reapers are ready; what hinders? The hour has struck, but the Church is not on time. I have the confidence that the Church will not shrink and falter long. The cry of Peter the Hermit will soon be the cry of the whole Christian Church: "God wills it." Then, filled with the Holy Spirit and thoroughly equipt for the work, larger numbers of our choicest men and women will go forth and carry to every dark corner of this great world the knowledge of the world's Savior.

II.—MISSIONARY DIGEST DEPARTMENT.

HINDRANCES TO INTEREST IN MISSIONS.*

REV. R. WARDLAW THOMPSON.
Foreign Secretary of the London Missionary Society.

During the past one hundred years there has been a very markt change in the attitude of the Christian Church toward the great missionary enterprise. At the end of the last century, the idea of missions to the heathen was regarded only as the peculiar possession of a company of well-meaning but fanatical and foolish enthusiasts. The majority of the members of the various religious communions disapproved of the movement, and their disbelief found expression through very distinguisht channels. To-day the dream of the enthusiasts is the creed of the Church, and organized missionary effort is a markt feature in every section of the Christian community. This is a change which speaks volumes for the advance of Christian life among us, and should be thankfully accepted as an answer to the pessimism which seems inevitable in the declining years of a century which has seen the birth and progress of many movements, and which has now almost exhausted its vitality.

At the same time it is only too evident that while missions to the heathen have been accepted by the Church of Christ as one of its greatest honors and most pressing duties, the individual members of the churches are not yet all equally alive to the pressing nature of the obligation, or to their personal duty and privilege in connection with it. On the contrary, there is a very large amount of apathy still to be overcome, and there are many who on various grounds hold aloof from any share in this work.

The causes which are operating in many quarters to produce disbelief in missions to the heathen, or at least to make men lukewarm about them, are not obscure.

I. There is the mischievous ignorance of our universal knowledge. The world is so open, and the habit of travel and settlement in every country of the globe has become so common, that multitudes take holiday trips to Africa, India, China, and even to the distant islands of the sea, and multitudes settle down in the midst of non-Christian peoples of the world for the purposes of trade. It is true that the traders live, as a rule, almost entirely apart from the natives of the lands to which they go; that in most cases they come in contact with them only for business purposes and in the most limited way; that in the East, especially, they know very little of their language; and that almost invariably they regard exact inquiry into their beliefs, their morals, and their social relations as being altogether outside the region of their interest or duty. It is true also, that the traveler, passing rapidly through a country and unable to speak its language, gets only a superficial view of the life of the people, and consorts entirely with the little communities of his own countrymen. But despite such disabilities, not to mention others, the traveler and the trader freely express their opinion with the fearless confidence of our race. They assure people that missions are a failure. and many believe them without question.

II. There has been a silent but very serious change of opinion in many quarters, which has necessitated looking at the whole question of mis-

* Reprinted from *The Student Volunteer* (British).

sions from a new point of view, and this has in many cases produced a suspicion of the real value of mission work, even where there is not an avowed disbelief in the expediency and duty of sending the Gospel to the heathen. When canons of the Church are found prepared to argue that Mohammedanism is better suited than Christianity to meet the spiritual requirements of races in Africa who are in a low stage of development, it is not altogether surprising that many others should doubt the propriety of sending the Gospel to such people. The belief in the necessity for individual conversion to God resulting from conviction and repentance of sin, and from the revelation of God's grace in Christ through the Holy Spirit, has in many quarters apparently slipt into the background, if it has not been utterly discarded. Where this is the case, enthusiasm for missions can not fail to suffer.

III. Perhaps the most distinctly prevalent form of objection to missions is to be found in the unsettled state of men's minds on the subject of the future state. In the early days of modern missions the appeals of missionary sermons and speeches were frequently occupied with descriptions of the appalling spectacle of the myriads who die without the Gospel in heathen lands, and who were passing away to perdition unsaved and hopeless. The pendulum of opinion has swung far in the other direction in more recent years. Genial optimism has so far affected men's minds that their interest in the salvation of the world seems to have died away. They ask, "Why increase men's responsibility by preaching to them a Gospel which every prepossession and influence of past habit leads them to resent and reject? Why not leave them to the slower yet certain process of natural development, resting assured that God's great purpose of salvation will assuredly be fulfilled in His own time and way?"

THE ANSWER TO OBJECTIONS.

To my mind, the simplest and most complete answer to all such objections is in the plain statement of facts. Knowledge of the facts of mission history is quite sufficient to remove all doubt about the success of missions.

I. The story of what the Gospel has actually accomplisht in Greenland, in the West Indies, among the many groups of the South Sea Islands, and in Madagascar, is full of wonders. But the results already achieved in the great lands of the East, tho not so conspicuous as those of the simpler fields, are really more remarkable, when the conditions under which the work has been carried on are realized. This has also been admitted by the people themselves in many vigorous efforts to counteract it.

II. Again the facts of the history of nations and races show how hopeless is the dream of the evolution by natural processes into a condition of permanent and perfect life. That the course of human life is under the control of law is unmistakably evident, but that law is the law of progression to maturity and then decay. Nay, more, the very factors in the character of the race which at one period in their history are a source of strength and progress, become inevitably the means of their decay after they have achieved their growth. The only thing which can arrest the natural process of decay, and make life permanently young and vigorous, is the incoming and influence of some moral or spiritual principle. It will surely not be disputed that there is not, nor has there ever been, a spiritual principle or influence known to the world, at once so elevated,

so simple, so universally effective, as that contained in the Christian revelation. The evidences which may be drawn from the mission-field of the results of the incoming of Christianity to conserve and to renew are very numerous and very impressive.

III. Once more, the facts of individual life suffice very speedily to prove, that if the gracious saving and renewing influences of the Gospel are to prove effectual, it can only be as the result of the conscious action of the individual will. Christian education, Christian environment, Christian influence, constantly sustained, will not suffice to make a man a new creature in Christ Jesus, unless he repents of sin, and seeks and accepts the grace of God in Christ, and yields to the influence of the Divine Spirit.

IV. Lastly, the effects of the world's present moral condition show such lamentable evidence of the working out of the stern law of deterioration and death, that theories of the future state are cast in the shade by the urgency of the need of present regeneration. One thing is clear: God is dishonored here and now by man's sin, and the sin of man is daily leading him further from God, and light, and goodness, each sinner destroying much good and making the path of virtue and godliness more difficult for his neighbors. Christian work becomes, therefore, not a question affecting the future condition of the world and its future relation to God, so much as its present urgent need. If you would have fountains of human life cleansed, if you would have the peoples of the world delivered from the horrible bondage of present corruption, if you would have God glorified in His works, opinions as to the law of God's dealing with men hereafter will have to be subordinated to the duty of taking the Gospel to them here and now. The world is dying in its sin, and only the Gospel of God's grace in Christ can bring to this dying world a healing and vitalizing force sufficient to arrest decay and bring humanity back to the Divine ideal.

BUDDHISM AT HOME AND ABROAD.

American and Asiatic Buddhism may seem much the same in theory, when expounded by skillful apologetes, but the real character and practical results of the doctrines can only be fully seen and studied where they have had full sway for centuries. There the fruits which reveal the true nature of the tree indicate that it is impotent to produce pure, unselfish, and powerful character, however much of truth there may be in it. A correspondent of the New York *Sun* thus writes, in part, of Buddhism as seen in Ceylon:

People who are trying to foist Buddhism on us in the West, are like the *blasé* Roman patricians of the middle empire, who went daft over the Syrian sun cultus, and the jaded French noblesse running after the mesmerist Cagliostro, in the latter days of the ancient regime. A trip to Kandy would do them good. In the vestibule of the Kandy temple—the center of Buddhism—is a series of painted panels representing the condemned in the Buddhist inferno. Woman, as the child bearer and perpetuatrix thereby of human woe, is the chief sufferer. She is cut with knives and axes, sawn asunder, immersed in billows of flame, transfixt on stakes, crucified, torn to pieces by foul birds, eaten of reptiles. Yet there are in London, Berlin, and elsewhere societies composed almost entirely of women for the study and the propagation of the very creed which treats them with such distinguisht consideration.

When the Buddhist fad was preternaturally active in Boston some years ago, men and women boasting their enlightenment, and scorning effete theologies, could be seen by the hour poring over the Dhammapada and the Vinaya Pitaka. The run in the library for Max Müller's translations and for Sir Edwin Arnold's versions of Indian poems was unprecedented. Not to know who Siddarta was, or what the Bhagavadgita taught, or what the Tibetan mystery of Buddha reincarnate signified, meant social ostracism. Every now and then you would see in the horse-cars pale-faced spectacled youths studying hard on Sanscrit grammars. In short, Buddhism was in the air; Oriental religion was epidemic, and who might be the next victim of the contagion it was impossible to foretell.

An elderly lady, wealthy, socially prominent, and of large literary attainment, was one of the first to fall under the spell. She was so affected by the claims and injunctions of the new belief, and so convinced of the need of a pure and unadulterated Buddhism, that she determined to import from India a learned pundit who should instruct her and her friends in the esoteric mysteries of Asia. Extensive alterations were ordered in the rear of her house, and in due time a sanctum was built, which would have done honor to Agra. Wednesdays and Saturdays were the appointed days of meeting. If you had strayed into these sacred precincts on these occasions, you would have seen a tall, dark-faced Hindu, with an immense shock of hair, holding forth to a cotery of fifteen or twenty ladies, who listened with rapt attention to every syllable falling from his lips. You might have said that the discourse was rhapsodical, incoherent, even nonsensical at times. But never mind; you are not initiated. The point of view from which one looks at these things affects one's judgment very seriously.

Now we all agree that religion is not for Sundays alone; and we confess with shame that so often among us Christians piety is laid aside on Monday morning. Not so with our Buddhist friend. The new creed was to permeate daily life with its peculiar vigor. Everywhere and in everything it was to receive recognition. On a certain occasion, therefore, when Mrs. —— was to give a reception, she decided to show her colors. On the invitations, in the right-hand corner, was engraved the complete symbology of Buddhism, the mystic syllable "Om," the serpents encircling the globe, and much more, which my own slight knowledge of the East could not interpret. Several hundred invitations with the enigmatic characters were sent out, one of which happened to fall into the writer's hands. Curious to know the entire significance of the hieroglyph, I handed it to a friend born in India, versed in the lore of Indian mysticism, reading Sanscrit as English. What was my surprise and horror to learn that the apparently innocent engraving stood for immoralities which would bring the blush of shame to any modest person's face.

Fortunately the Buddhist fad has to a great degree subsided in America, and is not likely to reappear in force.

Rev. William Upcraft writes from Rangoon, Burma, of the "Concrete Buddhism," as seen in its practical outcome as contrasted with its theoretical teachings as to purity and unselfishness exploited in Occidental circles. He says:

Adult Buddhism is in urgent need of strong remedies for internal maladies, rather than the mild exitement of fitful adulation in select circles in

the Occident. Buddhism needs to be rescued from idolatry and its associated evils. Like a nightmare this fearful system sits upon the people, feeding itself on the superstition originated by its own hand. Ability to people this world with malignant spirits, and the world to come with unspeakable horrors, release from which can only be found through priestly office, is a condition from which Buddhism needs to be rescued. From polyandry and the moral obtuseness implied in that condition, from polygamy and the oppression of woman involved in such relations, a like rescue is desirable. From the narrowness of mind, the darkness of heart, and moral inertia in which lying has become a habit, the tolerance of its followers a cloak for the defects of its priesthood, and the temple courts the resorts of gamblers and opium-smokers, Buddhism urgently needs a rescue.

Where is the Buddhist conscience in respect to the illtreatment of animals? Across the hills in Western China one meets with long trains of pack animals, whose raw and fretted backs are a source of constant pain to the creatures, and shame to the men who can stand by in criminal indifference to the suffering from which the burden bearers find no relief because there is no voice to plead for them. Why is Buddha dumb?

The condition of the women, too, in this land is not a poem. There are evils so well known that recitation of them is wearisome, and it has been reserved for white women from across the seas to voice the need and find a remedy. Again, why is Buddha dumb? There are starving thousands, there are weak and crippled tens of thousands, and crowds of others just as needy to be found in the swarming cities and hamlets of China—and Buddha has been silent save in the drawing-rooms of the West.

ISLAM AND CHRISTIANITY IN MALAYSIA.

An important statement concerning "The Spread of Islam in the Dutch Indies" appears in a recent number of the *Malaysia Message*, laying on the Dutch government much of the responsibility for the gathering of converts for the Crescent in their colonies. The report says in part:

By far the greater part of the ground Mohammedanism holds at present in the Indian Archipelago it has gained since the Dutch took possession of those regions. In Sumatra, it is true, Achin and Menangkabau had become Mohammedan before that time, and thence Islam had found its way to Java; but on both these islands the majority of the people were still heathen when the Dutch took possession of them, and to the islands of Borneo and Celebes Mohammedanism has crept in the time of the Dutch government. At present on Java almost the whole population is Mohammedan, at least in name; a great deal of heathenism still being concealed under the surface. In Sumatra about one-fourth are still heathen. In Borneo and in the Celebes perhaps one-half—but wherever in Dutch India a heathen population is in contact with Mohammedans, Mohammedanism is advancing steadily. Even the official government reports state the progress of Mohammedanism in the Battak country and Telambang, in Sumatra, in West and Southeast Borneo, in Menado, Celebes, and in Ternate, Tidore, Bachan, and several other places.

That it is really the Dutch government itself which spreads and forwards Mohammedanism is clearly shown in the Battak country in Suma-

tra. The people of the Battakland have been for centuries not only in contact with the Mohammedan Malays, but several times they have been attackt, and a large portion of their land has been quite desolated by the Malays, in order to win the Battaks for Islam. But all was in vain; the Battaks kept firmly to their heathen creed until, about forty years ago, they became subjects of the Dutch government. Now almost the whole of them, as far as the Dutch government extends, have become Mohammedan, whilst hardly a Mohammedan is to be found beyond the borders of the colony. The Mohammedans of Sumatra themselves believe that Allah has given the rule to the Dutch in order that all heathen nations may be made Mohammedan. Many heathen in Sumatra are quite amazed when told that the Dutch are not Mohammedans; so much is the Dutch government and Mohammedanism one and the same thing to them.*

The Dutch can not live in Malaysia without a Mohammedan appendix of lower officers, as clerks, policemen, interpreters, and tradesmen. The Malay language being (outside Java) the language of the government, and being spoken by Mohammedans only, is one of the most powerful agents of Mohammedanism. Wherever the Dutch government is establisht, everybody that has anything to do with it, either in court or trade, is compelled to learn the Malay language, and very seldom any one has learnt Malay without becoming Mohammedan at the same time. Very soon, therefore, all the native men of influence, become Mohammedans, and then before long the other people follow them. There are few Mohammedan missionaries in Malaysia, but the Moslems, being zealous in fulfilling their religious duties, and very ardent to propagate their creed, all of them do the work of missionaries, especially the so-called hadjis, whose number increases year by year, on account of the passage to Mecca by steamer being now very cheap and easy. In 1875 there were no less than 5,600 hadjis (pilgrims) from Malaysia.

In corroboration of and in contrast to this is an article in *North Africa*, by Dr. A. Schreiber, Sec. of the Rhenish Mission, describing work among the Mohammedans of Sumatra. He says in part:

In Sumatra the Battak people surrounded by two fanatical Mohammedan nations, the Achinese and the Malays, were almost sure to be swallowed up by them. But things have altered very much since the work of Christian missions was begun among the Battaks about forty years ago. This was done under especially favorable circumstances. There had been a very fanatical sect among the Mohammedans of the Bovenlande of Padang, called the Padries, who had driven the Malays into the holy war against all their heathen neighbors, especially against the Battaks, whose country was laid waste and depopulated to an enormous extent. For this reason some of the Battaks askt for Christian teaching, and welcomed the missionaries when they began their work among the Battaks of Angkola and Sipirok.

It soon became clear that the heathen belief could by no means stand against the double attack of Islam and the Christian faith; it was giving way very quickly as far as the influence of the Dutch government reacht. In some districts heathenism disappeared in a few years. But by far the greater part decided for Islam and not for the Gospel. What all the

* The Dutch may not wilfully propagate Mohammedanism, tho there are some infatuated men among them who, blinded by their hatred against Christianity, really and openly wish good speed to the Crescent.

fanaticism of the Padries had been unable to do was done by the steady influence of the Dutch government.

The missionaries wisely preferred to begin their work as far as possible in those parts of the land where the Dutch government had not yet come, and where the people were still heathen. The result has justified their doing so, since they have been enabled to Christianize one very important region, the valley of Silindung, with a population of about 15,000 souls. In other parts of the country, where they had to work under the influence of the Dutch government, they found the increase of Islam too strong for them, and only a small portion of the population accepted the Gospel.

For almost the first thirty years everyone that embraced the Mohammedan faith was considered lost to Christianity, altho there had been exceptional cases in which converts had been won from Islam. But during the last few years things have altered very much in this respect; I do not know if there is any other part of the mission field, with the exception of some parts of Java, where at present such large numbers of Mohammedans have been won for Christ, as among the Battaks of Sumatra.

Several causes have workt together to bring about this happy change. It made a deep impression upon the whole people, that the entire valley of Silindung became Christian, where till recently the only change in religious matters had been their conversion to Islam. But perhaps the behavior of the Christian Battaks, living in the midst of the Mohammedans, has had a still greater influence. The people had been accustomed to have all the same religion, and when most of them had embraced Islam, and only a small portion had become Christians, it was quite natural that the Mohammedans considered it their duty to do all in their power to win the Christians over to their faith. They expected with certainty, that the Christians could not withstand their endeavors, because they had all the important chiefs, who are at the same time the judges, on their side in the struggle. But after a time they found that the Christians, however small their number, stood their ground, and showed not the slightest inclination to change their religion for Islam; nay, even more, they were obliged to confess that the Christians knew a great deal more about their new faith than they did themselves, because Battak Mohammedans do not understand Arabic, and get a very poor religious nourishment out of the Arabic Koran. Besides, it must be difficult for a people that were accustomed to pray in their own mother tongue to their former gods, to be compelled, as Mohammedans, to pray in a quite unknown and unintelligible tongue, not knowing the meaning of what they say. The Christians were much better off, being allowed to pray in their own language.

During the last five or six years a great number of Mohammedans have exprest their wish to become Christians, and have come under the instruction of the missionaries and their native helpers. Their number amounted every year to several hundreds, and at present there are more than 500 of them under the care of the Rev. Schütz, of Bungabondar. Nor is that all. There is a vast tract of country east of Sapirok, stretching to the Straits of Malacca, called the Padang Bolak ("the wide lowland"), which I had considered as wholly lost and gone over to Islam. But I thought it well to make at least a trial, and to send a native evangelist, Markus Siregar, to visit the district, and to preach

the Gospel in all the scattered villages and the valleys of the Padang Bolak. This he did for several years with great zeal and perseverance, and altho he encountered much resistance from the "hadjis" (Mecca pilgrims), he found many willing ears to listen to what he told them. Thus we were encouraged to send a European missionary there, and the Rev. Irle went in 1888, and settled in a place called Sipiongot. He had for his assistants four trained native teachers and evangelists, among them Markus. Mr. Irle has been cautious in receiving people into the church, keeping them generally for several years under instruction, before he baptizes them; but, notwithstanding, he had at the end of 1894, 338 baptized, and more than 500 that wished to be, by far the greater part of whom had been formerly Mohammedans. These people are scattered over a very wide area, and are living in a great number of villages. In some of the villages, where formerly Islam was predominant, it has been expelled altogether, so that the hadjis and the Moslems have disappeared.

There are two peculiar yet hopeful signs for the future of this work. There has been a very great number of the chiefs that have embraced Christianity, among them some of the very first men in the country; and besides, new calls for the Gospel are constantly coming from distant parts of the country, so that the missionary says he ought to have at least twice as many assistants, in order to be able to supply all the wants of his district.

The greatest struggle in our Battak mission is now going on round Lake Toba, where we have planted ten mission stations within the last fifteen years, among a population of about 150,000 souls, almost all still heathen, with only a few that have become Mohammedans during their stay in Delhi or Assahan, on the east coast of Sumatra. Altho the country is now under Dutch rule and influence, we hope that by far the greater part of that vast population will be won for Christ. Altogether we have (1896) at work now among the Battaks twenty-four European missionaries, besides five single ladies, and more than 150 native trained assistants, of whom nineteen are ordained. The number of our Battak Christians amounts to 31,000, besides 6,600 adherents.

MEDICAL MISSIONS TO THE AFGHANS.*

BY T. L. PENNELL, M.D., BANNER, PUNJÁB, INDIA.

Afghanistan is one of those benighted countries where the herald of the Gospel has hitherto found his entrance barred. As far as we know, the Gospel has never been publicly proclaimed within its borders. True, some thirty-five years ago the clergyman and traveler Wolfe visited Cabul and preacht in the Armenian church there, and some fifteen years ago the native pastor of Peshawar visited the same place and ministered for a few days to the few Armenian Christians in the city; but since then harder times have come, and the Armenians, tho able to get work under the amir, and free from persecution so long as they keep quiet, yet are unable to conduct public worship, and their small church has been destroyed.

The present amir is an astute ruler, and thoroughly comprehends

* Condenst from *Mercy and Truth.*

the character of the people whom he has to govern, and to what an extent they are ruled by blind religious passion; and, tho probably himself broad-minded and caring more for the affairs and pleasures of the world than the arguments and phantasies of his religion, yet he realizes the necessity of appearing a devout Moslem in the public eye, and visits with no slight punishment any tendency toward heresy or schism from the state religion. There is little reason to suppose that a convert in Afghanistan would be able to make his change of religion known and yet save his life.

The priesthood in Afghanistan are almost the only people in the country possest of any learning, and have been accustomed from countless generations to be the trusted advisers of chiefs and people in matters temporal as well as spiritual. They have thus attained a tremendous influence, and would scarcely favor any leanings toward a new religion, which would take away their livelihood and their name. Thus these priests, or mullahs, are nearly everywhere our most bitter and rancorous opponents, and not infrequently succeed in stirring up enmity against us and our work where the people were originally and naturally friendly disposed.

Another prominent feature of the people is their division into tribes, which are constantly at war with each other. It has been aptly said that the Afghans are never at peace except when they are at war, for in the face of a common enemy or invader the tribal feuds are dropt, and the bitterest of foes fight shoulder to shoulder till the common danger is averted. Then they again, with unquencht avidity, take up the cudgels against each other.

Nor does this strife end at the tribe, for within that tribe, as in Israel of old, are many distinct families or sections, each with its own grievances and bloodscore against its neighbor; and within the family too often the house is divided against the house, and a man's foes are those of his own household. I have frequently been in a village where my host could not accompany me at night to a different section of the same village, but at every few streets it has been necessary to take a new guide resident in that neighborhood, as all regard a man of a different part of the same village, visiting their street at night, as necessarily doing so for sinister purposes. Only a few days ago I was visited by an influential priest from over the border, and, in addition to the Koran under his arm, he had his rifle and a well-filled cartridge belt, a revolver in his waistband, and a short sword dangling by his side; and when I remarkt on the incongruity of his accoutrement, he said, "Oh, but these things are necessary in our country; there are few houses here which have not their own blood feud."

It can be well understood what an advantage a medical mission has among these people over any other, and no more forcible proof could be given of it than a visit to our hospital. Afghanistan is entirely devoid of anything worthy of the name of surgical or medical treatment, and consequently the area from which we draw our patients has practically no boundary whatever on the west; and we may say with thankfulness to God that the mission hospital is a household word in nearly every village and hamlet for a hundred miles around.

The only check on the numbers coming to us is the obligation under which they are laid of listening to the preaching of the Gospel which precedes the giving of medicine, an unwelcome obligation which undoubt-

edly largely keeps down the number of those availing themselves of medical relief. Still the daily number of out-patients is seldom below a hundred, and frequently rises to nearly two hundred, and often the worst cases are brought from the more distant parts of the district.

We have gradually increast our beds, till now we have thirty-one, yet not only are these all full with (mostly) operation cases, but many others, urgently requiring in-patient treatment, are kept outside. *We feel the want of trained nurses most acutely;* most of the patients have either brother or father or wife to attend them, and he or she will sleep on the floor beside the bed of their sick relation, and attend to their wants in a rough but kindly way; but the greasy garments and long unwashen skin of this dilettante nurse send many a misgiving to the heart of the surgeon, especially when he is seen to have bound some very old and dirty rags from his own person round the dressings of an aseptic joint case to make it lie more softly. Yet to dispense with these willing but uncouth, unwashen, and often blundering helpers is quite impossible, as most of the patients would refuse to stop without their friends to care for and guard them.

The same ward illustrates the geographical extent of our work, for six men come from five different tribes, and beyond the British border they could not come into such intimate contact without carrying out designs on each other's lives and effects. When they return to their homes far and near, they will recount to their fellow-villagers, not only the benefits, the health, the kindness, received in the hospital, but a more or less intelligible account of the Gospel they have heard preacht during their time of sickness; and Christianity, instead of being associated in the minds of the hearers with heresy and strife, will be lookt on as the motive of the love displayed on them, and prejudices will first be mitigated, then softened, and finally dispelled before the purity of Christian light and love. Thus many a time has it been our experience that the presence of an old in-patient has made all the difference in the reception we have received at a village; instead of being turned away or warned off with angry looks or blank defiance, we have been welcomed as their friends, and all the Gospel we have spoken has been received with respect and attention.

The area of Afghanistan is about 20,000 square miles, and its population numbers about four million. At present the only means of reaching them is by medical missions on the border, and by the distribution of portions of the Bible and tracts which have been translated into Pashtu or Afghani. Abdur Rahman, the present amir, holds an important strategic position as ruler of the mountainous country lying between Russian Turkestan and the northwestern frontier of India. He is also a man of influence in the Mohammedan world, and his attitude in the Indian frontier wars has been of no small importance.

As a race the Afghans are handsome and athletic, often with fair complexion and flowing beard. They are brave and warlike, hardy and lawless. While apparently frank and generous, they are really unscrupulous, treacherous, passionate, and cruel. Sobriety and hardiness characterize the people as a whole, but deep and degrading debauchery too often marks the upper classes. Sir H. Edwardes sums up their character by saying, "Nothing is finer than their physique or worse than their morals."

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Uprising of Student Volunteers.

It is not our intention to give a report of the Third International Convention of the Student Volunteer Movement for Foreign Missions, but rather to review the movement in the light of the additional information and inspiration of that assembly. It is scarcely necessary even to outline its history and present status.

When, a century ago, William Carey said his "business was missions," and he "carried on shoemaking to pay expenses," the highway to the mission fields was not yet cast up, and the fields themselves were not so much as mapped out. But within the century, practically speaking, the whole world was thrown open to the missionary enterprise. The Church's prayer for open doors was answered.

Two problems, at the close of the first century of foreign missionary effort, faced the Church: where to find the men and where to find the money to develop these great providential opportunities. Work abroad had grown into great dimensions, which demanded a far larger force of missionaries than was forthcoming. Two causes among others superinduced the lack of agents. (1.) For some decades the Christian world had experienced unwonted development of commercial and other enterprises, and the opportunities for the accumulation of wealth attracted the most promising of the youth of the land, so that candidates even for the ministry were found in insufficient numbers from the best-trained graduates of the institutions of learning. (2.) The Church had not systematically set itself to the special training of men for foreign mission service, so that fifteen years ago not only the supply of agents for foreign service was limited and haphazard, but the call for men was spasmodic, and generally on very short notice. There were no conditions that turned the minds of young men and women just entering upon their life-work to the foreign mission service, nor was there any security of ultimate employment in it if they did consider it, for there was little law of selection by the societies beyond a sort of "catch-as-catch-can," within a few months, as the demand arose. This slipshod manner of securing agents left the societies often without the men when needed, and not infrequently compelled them to take those of poorer furnishing than the case required.

It is a remarkable fact that the attempt to regulate this entire supply, and to initiate any system on which it could be operated, did not arise either in the missionary organizations as such, nor in the colleges and theological seminaries, nor within any establisht ecclesiastical organizations, but like the missionary movement under Carey and that under Judson and his associates, was inaugurated by individuals at Mt. Hermon, Mass., in the summer of 1886, and was not organized till 1888, since when it has been known as the Student Volunteer Movement for Foreign Missions. It is distinctively a missionary society, finding its field among the Christian students of the higher institutions of learning, among whom it seeks to create and maintain an intelligent and active interest in foreign missions, to enroll a sufficient number of students who may volunteer for service to meet the demands of the missionary

boards, to aid such intending missionaries to prepare for foreign service, and yet further to awaken and deepen the sense of responsibility of all other Christians toward foreign missions.

Its field is definite, its object is definite. Its results have been markt. It has toucht eight hundred and thirty-nine of the institutions of learning, and enrolls at the present time about four thousand men and women who purpose to enter foreign missionary service if permitted by their providential opportunity. Not all of these will go abroad; some will be let by Providence. Not all would be accepted by the boards, but the number of students who are expecting to become missionaries now in the colleges is five times as great, and in the seminaries is over two times as great as it was before the movement started. It does not follow, of course, that the whole of this increase of personal candidacy is to be attributed to this movement, but the larger part of it doubtless is. Of those who have been enrolled on the list of Volunteers by this movement at the close of the year 1897, 1,173 are known to have gone to the mission field under the direction of forty-six missionary societies, employed in fifty-three countries in various parts of the world.

It would be impossible to make such analysis as would show what number of missionaries would have been drawn from these institutions within the same ten years irrespective of this movement. The growth of the demands of the foreign missions for men and women and other collateral causes, would doubtless have made the number larger than that of any preceding decade; but after all this has been deducted, there still is a large residuum attributable to the activities of this organization. It must also be borne in mind that this movement augmented the supply quite beyond the demand of the missionary societies, while before the supply was not equal to the demand.

The activity of the officers of the society as recruiting agents was naturally open to the charge that they pointed a way which they themselves did not go. That could, at any time, scarcely have been more than a cavil, but even the cavil has been abundantly met in the statement that of twenty-six different volunteers who have been traveling secretaries or members of the executive committee within its history, including those now in office, fourteen have sailed for foreign fields, four are under appointment to sail within eight months, and three have applied to the boards and are temporarily employed by these boards at home, and the remaining five are still preparing themselves for foreign service.

Besides increasing the number of candidates from which the boards might select, there is no doubt this movement is entitled to credit for an improvement in the average quality of missionary applicants, through the introduction among the students of classes for systematic study of missions, which have grown within four years from thirty to 267, having a present enrollment of 2,361 students; the placing of $20,000 worth of missionary literature in these institutions, besides which there has been a training in giving, which has augmented the missionary contributions in the colleges and seminaries from $5,000 to $40,000. What the influence has been on those who have gone out from these institutions of learning who remain at home, in giving them an intelligent interest in foreign missions, it is impossible to estimate. Altogether the Church has to face the fact that to-day she has both open doors and a volun-

teer force of trained recruits, which, if not equal to the opportunities abroad, is at least far and away ahead of the financial ability of the boards to move to the front, and a force which can be indefinitely increast by still further aggressive action of the Movement among 10,000 theological students on this continent, 25,000 active members in the College Young Men's Christian Associations, and over 10,000 active members in the College Young Women's Christian Associations, not more than one in fifteen of whom has yet been brought into relation with this organized effort to enroll volunteers or with this training in mission classes.

Of the Third International Convention there is little need to speak, since it has been so extensively reported through both the secular and religious press of the country. There were present registered as delegates, 1717; college presidents and professors, 106; returned missionaries, 89; secretaries of foreign missionary boards, 83; representatives of the religious press and other organizations, 219; making a total of 2,214 delegates and guests. Such a body of mature young men and young women, assembled with such serious purpose, was of itself worth traveling far to see.

Such a vast assembly magnetized itself, but the mental training of the schools showed in the self-control of the body, even when the suppressed enthusiasm, under the inspiration of magnetic orators, seemed to render it impossible to avoid an outburst of applause. Not all of those present, we assume, were specifically enrolled as volunteers, but it would seem difficult that any should return from that convention without seriously asking what was his individual duty in regard to enrollment for service.

It was enough to "high-spirit" the Church at large when, at the closing meeting, sixty-two students present indicated their expectation to go to foreign service before the year closes; about one-third of them were women, 5 were traveling secretaries of the Volunteer movement, 24 of the number were expecting to go to China, 13 to India, 6 to Africa, 5 to South America, and others to Mexico, Bulgaria, Arabia, Japan, and Korea.

It may be an open question whether the greatest good is had by so large a convention of students. Might a smaller number, more thoroughly sifted, be handled with a higher degree of ultimate influence, and allow a much larger attendance of the public interested in missions? Gray's Armory was crowded to its capacity by the members and guests of this convention, to the exclusion of multitudes who would have been benefited by the proceedings. On the other hand, there was a splendid influence and suggestiveness from the great numbers officially connected with the convention. The secular local press gave large circulation in the city of Cleveland to the bulk of good things said and done. The Cleveland *Leader* pointed out the apologetic value of such an assembly. It snift at the suggestion that the Bible is losing its hold upon the educated men and women of the times, "in the presence of this great body of young searchers for knowledge and wisdom, trying to stand in the foremost ranks of the world's devotees of learning, filled with the enthusiasm of youth and subject, as other men and women of their years, to youth's love of change and friendliness to all that is new and untried, standing by the religion of Christ, not as a matter of form, with cold hearts, but as ardent champions of the faith they profess." It called attention to the effect such an object lesson must have upon the

youth of a country in which education and learning enjoy such prestige as in the United States. It declared that the effect must be to "confirm in their religious principles many wavering believers, to shake skeptics, and arouse the indifferent to the demands of religion, when it could thus sway the minds and shape the lives of many thousands of enthusiastic students." It pointed out, besides, that the influence of this Student Movement in the colleges must be to furnish a strong defense against misconduct and misfortune in the trying days of youth. It said: "Before the world this great league of students in the service of the Christian religion stands as an impressive witness to the power of the Bible and the churches in the institutions of learning, which are often confidently claimed by skeptics as strongholds of unbelief."

The extension of this movement into other lands demands special mention. Within the last nine years it has been organized in most of the countries of western Europe, in South Africa, in Australasia, China, India, and Ceylon, not only national organizations being developt, but the incipient organization of a World's Federation of Christian Students having been completed. Mr. Thornton, the delegate from the Student Volunteers of Great Britain, reported that in England they number 1,640, of whom 1,000 are making a systematic study of missions in course, more of these Volunteers being found in the medical than in the theological colleges.

The Next Problem.

There is simply no other way but that the great missionary force organized and trained, and yet to be trained through the great Student Volunteer Movement, must be moved to the front. The churches may not have created the condition, but it has become a part of their environment, as it is an outgrowth of the long and patient, tho irregular, development of the missionary impulse in the churches themselves. The movement puts them face to face with a new condition. The men are wanted abroad; the men are ready to go. To turn them back in the face of the storm of energy out of which they have come to stand at the door of the missionary societies, is not only to fail to meet emergencies abroad, but to create a new emergency at home. If they are turned back the paralysis of their enthusiasm must needs be very great, and the reaction must tell on the missionary zeal of the churches themselves.

The Student Volunteers stand ready to do their part in grappling with this problem. It is proposed: I. That they inaugurate a system of vacation "campaigning," by which the enrolled Volunteers shall be systematically directed for the spread of missionary intelligence among the young people's organizations of the Church, and thus the forces be brought up to the standard-bearers, and not the leaders relegated back to the forces. It is very easy to see that this scheme needs the same masterful direction that has, up to date, been given to every other activity of this Movement. It must not be done without the cooperation of the local pastors in every case. It ought not to be done except under some joint central administration of the missionary societies and the officers of the movement. Anticipating some infelicities and excrescences, it seems entirely within the compass of this general leadership to develop it into at least a temporary subsidiary force for the advocacy of missions.

II. It is also proposed that men and women who are deterred from

appointment because of the lack of funds, shall seek, among friends and others, to raise a sum of money sufficient to place them on the field.

(1.) But no such persons should be allowed to thus solicit aid from their relatives or churches until in every case they have become approved candidates of the society into whose field they are to be sent. (2.) It is equally important that the amount of money which is necessary for advancing them to the front shall in each case be well determined. There are demands for men and women in places where only enough money to pay for their outgoing is needed. In other cases this must be supplemented by enough to provide for their housing and other contingent expenses. In still other cases even this is not enough, but the *annual* cost of their salary and equipment must be provided for. In many cases the placing of a new man on the field involves expenditures for school-houses, hospitals, teachers, preachers, and what not, rendering it, on the average, necessary to furnish an amount equal at least to twice that of the personal support of the missionary. Perhaps, from a very rough estimate, it might be said that the support of a successful missionary should not be put down at less than $2,000 a year, where it is needful to supply the full cost of the work. It can be readily seen that the integers of this sum must vary with the conditions of the several societies and their treasuries, and the endless variety of the providential niches to be filled on the several fields. There should, therefore, be no loose work, by even accepted candidates, in determining what amount of money is necessary to send them forward. (3.) It is also important that all these proposed supplemental sums shall be raised by methods so restricted that no part of the same shall be got from sources which already supply the current income of the societies. It must be extra and entirely supplemental to existing income of the societies. (4.) It is probable that a careful oversight of this department may require an increase in the administrative force both of the movement and of the missionary societies; but if it is to go on with any considerable momentum, it will be absolutely necessary that it come under intelligent and wise direction.

In suggesting all this there is not the slightest intention to intimate that the enthusiasm and conviction out of which the proposal has sprung should receive the slightest check. In truth, some of the missionary societies have already, themselves, taken the initiative, and have sought to localize the support of missionaries with individual churches, while, in some instances, the candidates themselves have been so situated that they could tender their services to the missionary societies, meeting all of their own personal expenses, as is the case with a large number in the service of the Church of England Missionary Society, and with individuals from America now scattered over many fields. The Church of England Missionary Society reports 59 such "honorary" missionaries, besides 19 that are partly "honorary." It has also 225 missionaries supported by special gifts from individuals, bands of friends, parishes, and the like. Doubtless among the churches of America quite a number of "honorary" missionaries could be thus enrolled, especially for a limited term of years.

III. Still another and, perhaps, more radical proposition toward mobilizing this force, is that the societies generally should follow the example of the Church Missionary

Society in itself, taking the responsibility of leadership in sending these applicants forward. The principle and the results from its application in the case of the Church Missionary Society, was forcibly set forth by Mr. Douglas Thornton, secretary of the Student Volunteer Movement in Great Britain, who was delegated by them to the convention in Cleveland. In the year 1887 that society adopted the policy of refusing no candidates on financial grounds. Up to that time it had sent out 900 missionaries; in the ten years since it has added nearly 700 to the roll. Even after deducting deaths and retirements, the ordained missionaries have in ten years increast from 247 to 376; the laymen from 40 to 110; the women, not including wives, from 22 to 244; total from 309 to 730. The report of that society shows astonishing increase in particular fields within the last decade: In West Africa, from 11 to 44; in Eastern Equatorial Africa, from 26 to 83; in the Mohammedan lands (Egypt, Palestine, and Persia), from 17 to 77; in India, from 133 to 244; in China, from 30 to 111; in Japan, from 14 to 63. The native agency has been correspondingly advanced from bishops, 1 to 2; clergy, 255 to 341; agents, male and female, from 3,505 to 5,319; mission stations, from 260 to 483; mission fields, from 29 to 31. The increase in the number of offers for service was from 82 in 1887 to 200 in 1897. The acceptances in 1887, 34; in 1897, 156. In 1809 the society enrolled 5 European laborers. It sent out during the next ten years, 46; the following ten years, 86; the next following, 144; the next, 119; the next, 154; the next, 187; and the next (1889), 265. In the eight years following they sent out 600. In 1889 they enrolled a force of Europeans on the field of 310; in 1897 they enrolled 720.

If it required large "faith" to adopt this policy, certainly it has been accompanied with corresponding increase in income of the society, as will be seen from the following statements of advance by decades in the March number of the *Church Missionary Intelligencer* for the current year. In 1887 its total income "for use," as stated by Mr. Thornton, was £207,793; in 1897, it was £297,626; in 1887 (general), £207,745; 1897, £237,268. The Appropriated [Trust] Funds in 1897 were £59,937; in income from Gleaner's Unions advanced from £48 to £419; the special funds from £26,846 to £43,769. This was not available for ordinary purposes. The Trust Funds included receipts from two special funds.

It would scarcely be fair to attribute all this advance to the inspiration gained by the adoption of this "Faith" policy, for it is quite certain that it was seconded by extraordinary efforts to increase organized operations in the churches at home. A great and special rally was made to increase the missionary energy of the churches by what is known as the T. Y. E., or Three Years' Enterprise, which resulted in a great advance in the number of missionary unions and bands, the aggregate advance of which, including 730 Gleaner's Union branches, was from 2 unions in 1887 to 894 in 1897. A special corresponding cause and result was the great increase in the dissemination of information through missionary periodicals. In ten years the *Church Missionary Intelligencer* advanced its circulation from 25,843 to 48,800; the *Gleaner* from 402,816 to 882,000; the *Children's World* from 346,272 to 612,000; the *Quarterly Paper* had advanced from 77,343 to 80,000; *A Quarterly Token* from 751,000 to 874,000. The enormous aggregate of over 3,000,000 copies of periodicals has been reacht! It appears thus to have

been a general advance in faith and works which justified the continuance of this policy.

While this entire advance is not to be attributed to this zealous policy, because it is reasonable to suppose that some large increase would have been made had no such policy been declared, it must be conceded that a large increment of this advance can be accounted for only as a result of the adoption of this policy, tho it is not quite certain that the policy has past yet an experimental state.

The challenge is boldly made to the Christian churches to at least give such a policy a fair trial. If all these men and women of the Student Volunteer forces, as well as those coming from other sources, qualified so as to warrant acceptance of the boards, shall be sent to the fields, trusting to the churches, and with great faith in God, it is possible that this plan or policy may furnish the solution of what we have designated "The next Problem," which is scarcely the next, but the impending one. We must go forward or die in the trenches!

Bishop Dudley's word at the convention is but an oracular utterance sustained by history: "The principle of foreign missions is the principle that has determined the course of human history and progress. Every man whom Christ called to be an apostle thought that he had already made other arrangements for his life-work." Bishop Baldwin, of the Province of Ontario, formulated the spirit of consecration for this work in, "God wants the man who has come to the end of himself," and young Brother Volunteer Brockman flung the leader's banner to the breeze with the bugle call, "If the Lord calls, and the Boards can not send you, He will raise up someone to provide the means, and, if not, the *ravens* are not all dead yet."

The Second Great Requisite.

BY THE REV. CHARLES B. CHAPIN, D.D., NEW YORK.

There are two great requisites in the matter of the evangelization of the world.

The first one the Editor-in-chief has been calling attention to in a recent series of articles in THE MISSIONARY REVIEW. Very clearly and forcibly has he been pointing out, both by precept and illustration, the supremely important place the Holy Spirit occupies in missions, and the crying need of the Church to receive more of God's Spirit, that it may become a truly missionary Church.

One is reminded by these articles of an incident told in connection with Bishop Simpson, of the M. E. Church. Some years ago the bishop was preaching in Memorial Hall, London. After speaking for half an hour very quietly, without gesticulation or uplifting of his voice, he began to picture the Son of God bearing our sins in His own body on the tree. Then, as if Himself laden with an immeasurable burden, he stopt, and rising to his full height, he seemed to throw it from him, crying: "How far? As far as the East is from the West, so far hath He removed our transgressions from us."

The effect upon the congregation was electrical. As if moved by an irresistible impulse, all rose, remained standing for a second or two, and then all sank back into their seats. A professor of elocution, who was present, and who had come to criticise, was afterward askt by a friend what he thought of the bishop's elocution.

"Elocution?" said he; "that man doesn't want elocution, he's got the Holy Ghost!"

Equally true is it of a Church. If it has the Holy Ghost, there will be no need of constant appeals to give,

or go, or send. And the Spirit-filled believer is from the very nature of the case an enthusiast in missions.

But there is a second great requisite, coming, indeed, after the first, but almost equal to it in importance, *i.e.*, information.

Dean Vaughan has well said:

"Know and you will feel. Know and you will pray. Know and you will help. You will be ashamed of the sluggishness, of the isolation, of the selfishness which has made you think only of your own people and your father's house. Facts are the fuel which feeds the fire of missions."

Why are so many professing Christians indifferent to and, in some cases, antagonistic toward foreign missions? Largely because they do not know about them, for information always leads to interest. This is our first proposition, and it needs no further enlargement. It is almost a self-evident one.

Our second proposition is that such widespread ignorance as exists in the Church to-day is a disgrace. Sometime since a young missionary askt a good-sized audience to indicate by uplifted hands how many missionary books had been read by them. He started with some twenty or more, and not a single hand was raised. Then coming down by successive questions to two books in number, only two or three raised their hands, as we remember the occasion.

What a commentary upon the religious intelligence, or ignorance rather, of that audience! Not one among them but would have been ashamed to acknowledge a similar ignorance of the history of his own land. But *the one work* of God's Church is to bring the world to Jesus and Jesus to the world. It is a crying shame, therefore, that the majority of God's children are almost altogether ignorant of the history of this one great work from the times of the apostles until our own.

Our third and last proposition relates to the manner of increasing this information. And here the writer can speak from some experience. At the suggestion, he believes, of the Holy Spirit, there came into his mind a very simple method that for three years has workt so well in his own church that he feels constrained to pass it along to others; for it has past its tentative stage, and is a work that has come to stay. And it is especially adapted to young Christians, for it is almost impossible to interest in missions older believers who have never been trained in a foreign missionary atmosphere. Briefly stated, it is to secure a good missionary library, and to see to it that it is read; but this latter is not always easy.

An excellent missionary library was purchast from the proceeds of a missionary stereopticon lecture on China, the slides and much of the information of which were secured in the Presbyterian Board rooms, now at 156 Fifth Avenue, New York.

Then the question was how to get the books read. A "missionary reading club" was suggested, to consist of all who were willing to pledge themselves to read fifteen minutes a day, not counting Sundays and no making up of lost days. Then at the end of the month a roll of honor was to be posted on the Christian Endeavor bulletin board, containing the names of those who had not mist a day in the reading, and at the end of the reading year (from October to May, inclusive) another roll of honor for the entire year. The only officer of the club was to be a librarian, herself an enthusiast on missions, who would not only keep an account of the books taken, but also continually try to increase the membership of

the club. These suggestions were heartily adopted at once by some twenty-five or thirty young people, and the club, now in its third year, is more prosperous than it has ever been before.

The writer has always taken the strong ground with his young people that fifteen minutes a day is little enough to devote to a study of the one supreme work of God's Church in the world, and that this time can be found or made, if there is first a willing mind. One can always find time for what he is bent on doing.

A few words in closing as to the results already achieved, and, perhaps, they can best be exprest in numerical order. *1. The books are read.* At one time, when the library consisted of some fifty books, the writer went to it for reference, and he found four of the fifty books in, the remainder all being out. *2. The library has grown.* Nearly thirty new books have been added since it was started, and there is a constant demand for more. *3. The missionary interest has constantly increast.* The Christian Endeavor Society, at its own suggestion, now has a monthly missionary meeting, as the young people feel that they can not wait for the bi-monthly meeting provided for in the Christian Endeavor prayer-meeting topic book. And these missionary meetings are the fullest and the best meetings of the month. Then frequently in the other meetings, telling missionary illustrations are given by the speakers. *4. A willingness to give.* It is, of course, found that the gifts to missions become more spontaneous. *5. A willingness to go.* Already two have definitely decided to go as missionaries, if the way shall open, and there are others who would come to such a decision did their circumstances and qualifications permit. 6. And lastly, *the promise of missionary churches in the future* for wherever these young people will go, they will carry with them their missionary enthusiasm, and the contagion can not but spread to their churches and their children!

If such a simple method as the above, perhaps changed in some respects to suit changed conditions, were universally adopted, the missionary problem would be solved, for the coming generation of givers and workers would be a missionary generation.



THE CLIFTON SPRINGS SANITARIUM, NEW YORK.

International Missionary Union.

The International Missionary Union will hold its fifteenth annual meeting at Clifton Springs, N. Y., June 8–14. The editor of the Chinese *Recorder* says: "Every missionary on a furlough to the United States ought to make it a point to attend one of the annual meetings held every June at Clifton Springs, N. Y. More can be learned about practical missionary work all over the world by a week at these gatherings than in any other way known to us. The friendships formed and the interchanges of prayers are among the incidental blessings of these opportunities. No one has any axes to grind, and it isn't often that hobby-horses are allowed the freedom of the rostrum, and then they are speedily turned out to graze."

This Union was organized at Niagara Falls, Canada, in 1884, and met there again in 1885, in the Thousand Islands in 1886–7, in 1888 in Bridgeton, N. J., and in 1889 at Binghamton, N. Y. Since that time through the kindness of Henry Foster, M. D., the founder of the great missionary remedial institution at Clifton Springs, it has met there substantially as his guest. Foreign missionaries of any Evangelical denomination, whether now in service, expecting to return to their fields, or retired from their official connection with the boards, receive gratuitous entertainment. No invitations are sent to missionaries to attend these meetings, only a simple notification through the press and by circular when their addresses are known. It is very necessary that missionaries proposing to attend this meeting shall communicate with Mrs. C. C. Thayer, Secretary, Clifton Springs, N. Y.



THE TABERNACLE AT CLIFTON SPRINGS.

We present a cut of the main building of Dr. Foster's sanitarium, and also one of the ornate and commodious Tabernacle, erected by him for the special use of this International Missionary Union, in one of the three parks attacht to the sanitarium.

J. T. GRACEY, President,
Rochester, N. Y.

IV.—FIELD OF MONTHLY SURVEY.

Siam and Laos,* Malaysia,† Unoccupied Fields,‡ Buddhism,§ Lepers,¶ Missionary Comity.‖

BY DELAVAN L. PIERSON.

Siam and Laos.

Siam is in even greater danger than China of being swallowed up by European nations. The encroachments of the English from Burma, on the west, and of the French from Annam, on the east, will probably, sooner or later, leave the King of Siam with little or no territory to govern.

This is uniquely a Presbyterian mission field, the principle of comity having thus far been faithfully observed by other denominations.**

Most of the aggressive and successful work is that carried on in the Laos country, where 163 have been added to the church on confession during the year. Most inviting doors to new fields are being opened on every side. The Lord's hand was plainly manifested in the opening of this land to the Gospel, and in its preparation for future harvests. His hand is likewise seen in the direction and progress of the work. As to the reasons for the smaller degree of success in the Siam than in the Laos mission, a missionary thus writes *:

"1. The people in the two sections are different. The Siamese are indolent, shiftless, and practically devoid of moral backbone. Physically they are weak and small, and greatly inferior to the neighboring races. The Laos, on the other hand, are more manly, thrifty, and industrious, and possest of a good degree of moral stamina.

"2. The dominating religion of the Siamese is not the chief spiritual belief of the Laos. Buddhism rules lower Siam, and from prince to peasant few can be found whose spiritual belief and practise may not be summed up in the two cardinal tenets of Buddha, viz., 'Help yourself to future bliss,' and 'No need to be in a hurry about it.' The arch-adversary never bound any section of the human race with stronger chains than when he succeeded in seducing these people to a systematized belief in these two doctrines. The principles underlying them (*self-righteousness* and *procrastination*) are likewise at the basis of most of the opposition which the Church encounters in the home land. The enemy of man and God can want no better weapons against the kingdom of 'God and His Christ' than such as will lull men into a belief that a Savior is entirely unnecessary, or that no alarm need be felt if they do not make much progress toward eternal bliss in this life, as they will have many more opportunities in future births. Such doctrines as these are held tenaciously in lower Siam.

"The Laos, on the contrary, while nominal Buddhists, are practically spirit worshipers, and are enslaved by dread of spirits and demons to a much greater extent than the Siamese. Buddhism is secondary with the Laos, while their crude superstitions and fears of demons render them more ready to accept such teachings as promise absolute relief from the torment

* NEW BOOKS: "Siam and the Siamese," A. H. Leonowens.

† See also pp. 627 (Aug., '97); 835 (Nov., '97); 343, 359 (present issue).

NEW BOOKS: "Java, the Garden of the East," E. R. Scidmore.

RECENT ARTICLES: "Ramazan in Malaysia," *Macmillan's* (Dec., '97).

‡ See also pp. 534, 539, 540 (July, '97); 864 (Nov., '97); 362 (present issue).

RECENT ARTICLES: "In Unexplored Asia," *McClure's* (Dec., '97); "Afghanistan," *Review of Reviews* (Dec., '97).

§ See also p. 357 (present issue).

NEW BOOKS: "Buddhismin Translations," H. C. Warren.

RECENT ARTICLES: "Buddha and His Doctrines;" *Asiatic Quarterly* (Nov., '97); "Buddha and Christ," *Methodist Review* (Jan.); "Christianity and Buddhism," *Monist* (Jan.); "Buddhism," *Progress* (Jan.).

¶ See also p. 330 (present issue).

RECENT ARTICLES: "Leprosy and the Hawaiian Annexation," *North American Review* (Nov., '97), and *Cosmopolitan* (Mar.); *Without the Camp.* (Monthly.)

‖ See also pp. 194, 265 (March).

** The Baptists only conduct a mission for Chinese in Bankok.

* *Church at Home and Abroad.*

under which they live. It surely needs no lengthy argument to make it clear that the conversion of a soul from a crude, unorganized mass of superstition is far easier, humanly speaking, than the conversion of one from a thoroughly organized and shrewdly systematized form of belief such as Buddhism.

"A correct appreciation of the strength of the enemy will help toward the final triumph of the Cross here. Christ is all-powerful, and His hosts will finally prevail, but we have an instance in the Gospels where he permitted his disciples to suffer mortification and defeat because they underestimated the difficulty in the way of casting out a devil."

There are about five million Laos people, only two million of whom are in Siam. They are not only the most receptive of Christianity of all the peoples among whom the Presbyterian Church has foreign mission work establisht, and give the largest returns for the spiritual investment; but they are so centrally located among the various branches of the race-family to which they belong, that they are a pivotal people. Christianize them, they will reach their neighbors.

God has kept them free from caste, as well as national pride. There is no governmental opposition to Christianity, but instead, a proclamation of religious toleration in that part which is tributary to Siam, and a welcome from Laos officials everywhere. There is no child marriage, almost no polygamy. The Laos have no sea-coast, hence are a stay-at-home people—the kind that attend to their own business, and do it well. They are peaceable and polite, refined and receptive, simple in their habits and for heathen, comparatively pure in their lives. All these things that God's providence has done for them help to make easier the part that we, their brothers and sisters, must do for them. The light which they now have is God's; for the darkness *we* are responsible.

Closed Lands.

Are there any such, or has the Church been lacking in faith, prayer, and self-sacrificing zeal? Most of the countries of Asia, Africa, and South America were once closed, but were opened by God in answer to the importunate knocking of Christian emissaries of the Gospel. When the Lord says "Go," He will prepare the way, tho it be made manifest but a step at a time. Some lands still remain apparently closed but they will be opened if we but pray and go, pray and enter, pray and stay.

The last closed door of South America has at last been opened, and now missionaries of the Gospel Union of Kansas have begun to work in Ecuador.

Tibet is still besieged by missionary armies, and Miss Taylor has at last crost the boundaries and is selling Bibles among Tibetan peoples who are carrying them far into Tibetan territory.

The 2,000,000 miles of unoccupied territory in Africa is gradually growing less as the picket-lines of missions are pusht forward into the Soudan, Upper Kongo, and other waiting territory.

Afghanistan still shuts out the Light of Life, but an occasional ray from the Sun of Righteousness penetrates even there in spite of governmental edicts. Medical missions on the border are being greatly blest.

The Philippine Islands and some other Papal possessions are still hostile to the truth, but one by one these countries are shaking off the yoke of Rome and declaring for freedom of belief and worship.

In Arabia, Northern India, and Western China some doors are either closed or there is no one to enter. Russia prohibits active missionary work except in the way of Bible distribution; the Stundists, however, thrive under persecution.

V.—EDITORIAL DEPARTMENT.

THE FOUR HUNDREDTH ANNIVERSARY of the death of SAVONAROLA falls May 23d; hence the prominence given to this heroic missionary martyr in the present issue. This scholarly article will be completed in the June number, and will amply repay careful reading. Extensive preparations for the anniversary are being made in Florence, even the Roman Catholics taking part and a Cardinal being the head of the committee. Thus, as of old, "The children of them which killed the prophets . . . build the tombs of the prophets."

Death of Rev. George Müller, of Bristol.

March 10, 1898, is a memorable day. It was the day of Mr. Müller's entrance into the more abundant life beyond. He was in some respects the most conspicuous man of his generation; and it may be doubted whether any man since Paul, or even since Enoch, has more truly walkt with God.

Born Sept. 27, 1805, he was midway in his 93d year. His life story must be written more at length for these pages; but at this time we briefly record this the most important entry in the necrology of a whole decade of years. He was converted at Halle, at the age of 21. There Francke's orphan work imprest him and ultimately led to his undertaking a similar work in Bristol, of which, as with Francke, the main feature was *absolute dependence on prayer to God* rather than appeal to man, for all supplies. The results have been simply stupendous. Five massive buildings have been prayed into existence, on Ashley Down, which have a total of 500 rooms and can accommodate over 2,000 orphans with over 100 teachers and helpers. These orphan houses cost about $600,000 when completed and furnisht; and the average cost per year of conducting them has been $130,000.

This would seem enough for one man, but it is only one branch of that tree of life that his prayers made to grow in Bristol. He establisht Christian schools in Great Britain, Europe, Asia, etc., wherein nearly 150,000 pupils have been taught; pushing the circulation of the Word of God into Spain, Italy, and other lands, he had distributed over 2,000,000 copies of the Holy Scriptures, in part or whole; his scriptural knowledge institution had scattered over 100,000,000 tracts, books, etc., in various lands and languages; and he had expended over $1,300,000 in aid of hundreds of missionaries in foreign fields. Besides all this, he himself traveled into 42 countries, delivering his personal message, and witnessing to the God who hears and answers prayer. His whole life is a modern miracle, more than an answer to all current doubts, and a demonstration of the fact that the God of Elijah still lives, and that the keys which unlock Heaven's gates are in the hands of the disciple who prays in faith, nothing doubting. There is not a land where the name of Christ is adored, where the shadow of this bereavement will not fall. Not even the thought of the joy into which he has entered can prevent the sense of a personal loss, to some of us beyond words, which the death of such a man involves. Above perhaps any man of modern times, George Müller was to his generation the prophet of God and the apostle of prayer.

A letter has just come to the editor from his beloved personal friend, Rev. James Wright, son-in-law of the founder of the orphan-work in Bristol, and tho a per-

sonal letter, we venture to print it, as any details of Mr. Müller's translation will be very precious to a large circle of bereaved friends in many lands.

"BRISTOL, England,
March 11, 1898.

My Beloved Brother in Christ:

"The electric cable has, no doubt, before this, made you, and many more in America, *fellow-mourners* with us here; as you will have learned that my beloved father-in-law fell asleep in Jesus yesterday morning, March 10.

"At our united prayer-meeting of the Orphan House helpers, on the evening of the 9th, he had given out the well-known hymns, beginning

"'The countless multitude on high;'

and

"'I'll sing of the Shepherd that died.'

"He retired to rest at his usual hour, but yesterday morning at seven o'clock was found lifeless.

"Apparently the spirit had left its frail tent about an hour before he was found.

"During the last six or eight months he has had several attacks of heart weakness, and the recurrence of one of these was the Lord's call into His presence.

"Only last Lord's Day he was remarking to a friend how mercifully he had been spared all the pains and disabilities so frequent in advanced age.

"Tho deeply feeling our loss, we triumph in the certainty of his vastly added joy; and that he has 'finished his course' without being permitted to mar his testimony—a danger which the histories of Hezekiah, Asa, and Solomon always seemed to make him keenly alive to.

"Now he is with the Lord, and the Lord is verily with us, so that we do not seem far apart. And, better than all, the reunion, where there will be no more partings, is drawing nearer every day.

"I am yours in our Lord,
JAMES WRIGHT."

This brief note of George Müller's departure brings to our mind one of his touching narratives as to faith relating to temporal affairs, to which his own life and death give now a sacred emphasis:

"Suppose one who has all his life earned his bread by toil gets on toward sixty, and presently will pass it. Now Satan begins to trouble him, and says, 'You are getting old now; soon there will be nothing remaining for you but the union or the workhouse.'

"How wretched and miserable a child of God is made by the fiery dart! But by using the shield of faith he will be able to quench it. 'If my Father has cared for me when young, surely he will continue to care for me when old and sick, now as in the past. Or, as he says in the Word, "'I will never leave thee, nor forsake thee."' How quickly this temptation will be quenched! I have seen many of God's dear children who were thus troubled.

"One instance I remember distinctly, though it occurred many years ago. It was that of an aged widow, a child of God, who had lived very consistently. She had worked hard with her hands in youth, and now in her old age she began to say, 'I shall have to go to the workhouse.' She had some money which she had saved of her past earnings, and she said, 'When this is gone I can earn no more, and I shall have to go to the union.' I sought to comfort her; I reminded her how God had cared for her in the past, and how he had promised never to leave her nor forsake her; and that, as surely as she was a child of God, so surely would he care for her, and that even some of his own children would be led to assist her.

"But still the temptation continued, and what was the end of it? Her joy was marred completely for years; she was in deep trouble simply by this one thought. Yet see how it came to pass at last. One by one the sovereigns were used, and at length it came to the last sovereign; one shilling of that was spent when the Lord took her to himself, and there was for her no such thing as the workhouse.

"But see how she was losing her spiritual joy, and how her life and her communion with God were marred by this one fiery dart; whereas, if the shield of faith had been used, the devil would have been confounded and her last days would have been in peace. Therefore let us use this shield of faith, with the revelation God has been

pleased to make of himself, and we shall soon see the fiery darts of the devil quenched, and have joy."

A most interesting account of Mr. Müller's funeral has reacht us too late for notice in this number. It may be looked for in our June number.

Another death—that of Hugh M. Matheson, Esq., in London, Feb. 8th.,—leaves another gap not easily filled. Not only is this a loss to the Presbyterian Church, of which he was an intelligent and earnest supporter, and in which for over 50 years he held office, but he will be missed in the work of world-wide missions. Calm, sagacious, business-like in method, Christlike in counsel and conduct and spirit, he was identified with every evangelical movement, the temperance cause, social reform, etc. Principal Dykes well said of him that "not a dozen men in London in his generation have in an equal degree combined commercial enterprise and capacity with such spirituality of mind. City life with its mad race for wealth and power could not vulgarize or mammonize such a man."

The one object which, for most of his public life, supremely absorbed him was foreign missions; for thirty years he was in the chair of the Synod's Committee for the promotion of this great cause, and latterly he bent his energies mainly to build up the China mission. It may be well to add Dr. Dykes' own words:

"Into it he threw his whole heart. He fashioned its policy; he grew intimate with its details; he watched over its expansion with paternal concern. With the missionaries his relations seem to have been singularly beautiful. In the selection of them he took personal pains. He made friends of them; he corresponded with them on the field; he sent them forth from his hospitable home and welcomed them back to it on their furloughs. Deep as is our grief at home, the tidings of his death will be received on the mission field 'with something like dismay.'

"Our China Mission—in its remarkable growth, in the wise lines on which it is planned, in the stimulating memories it has accumulated, in the devout spirit which presides over it, and in the honorable place it holds among kindred enterprises—is the real and lasting monument which Hugh M. Matheson has reared for himself. By it he has laid our church under deep and enduring obligation. By it, so long as the story of the church is recalled, will his memory be kept green in grateful recollection."

A Correction.

On page 218 of the March REVIEW, *The Church Intelligencer*, from which a quotation is made, is inadvertently referred to, as the organ of the C. M. S., which publishes the *Church* MISSIONARY *Intelligencer*. The *Church Intelligencer* represents a society known as the "Church Association," the business of which is to protest against supposed Romanizing innovations and tendencies in the Church of England.

That the effect of retrenchment has not been wholly evil is seen from the report of the annual meeting of the Laos Mission. They have been led to devise plans for greater economy in building missionary houses, and have received a markt stimulus in the direction of native self-support. The native Christians have come to see that supplies of money from America are not unlimited, and like a boy sent to shift for himself, are growing stronger by being compelled to rely on their own resources. The church at home, however, is none the less to blame for withholding more than is meet.

One of the most beautiful examples of heroism and self-denial on the part of missionaries and one of

the most emphatic rebukes of the parsimony of too many "home" Christians, may be found in the recent facts communicated by Dr. F. F. Ellinwood, of the results of the appeal made in 1897 to the missionaries of the Presbyterian Board of the United States to join in the universal effort to remove its disastrous debt. Dr. Ellinwood says:

"Up to Sept. 10th, one hundred and one names of missionaries (counting wives as sharers in their husbands' gifts), were entered in the list of contributors, one or two instances of joint subscriptions by stations not included. The hundred personal contributions differ widely in amount, but *their average is $32.86.* The mission fields represented are Syria, Persia, Mosul, Brazil, Colombia, Guatemala, Mexico, California, Japan, Korea, the Shantung and Central missions of China, and the three missions in India. These embrace the fields which have suffered most from the cut, and many of the largest contributors are those who have given at least an equal amount for the crippled work. If anyone is inclined to ask how can they give so much? the reply is (1) that anybody can do wonders in self-denial if, as Paul says, he be 'willing in himself,' and (2) most of the subscriptions are paid by small monthly instalments. But who can estimate the value of this grand movement of our missionaries? The amount which they have already given for the debt is over $3,000, but more important than that is the spur which their example ought to give to the Presbyterian Church. It is a challenge which comes up from the continents and islands of the heathen world, and goes on record as such, to the million Christian professors of our communion. But more valuable still is its testimony to the moral earnestness of our missionaries, their deep sympathy for those who are their children in Christ, and their faith in the great work which they have undertaken. As to their sacrifices, they rejoice in them if they shall lead to the removal of the debt which threatens to despoil their work again next year and the year after that. There is only one thing which could fill them with despondency, and that would be the sad spectacle of a great church still apathetic, indifferent to their struggles, and irresponsive to this, their practical and touching appeal."

The Indians of Brasil.

The readers of the REVIEW will doubtless be interested in the following extract from a report which is translated from *O Estandarte*, of Sao Paulo, Brazil, a copy of which has been sent by Rev. J. Beatty Howell, of Philadelphia:

"On Friday, the 24th of September last, there was held in the city of Pernambuco, in the prayer-meeting room of the Evangelical church, the first meeting of persons interested in the evangelization of our (the Brazilian) Indians. It was resolved to issue an appeal to evangelical congregations in Brazil and in foreign countries to grant spiritual, moral, and pecuniary aid, so that the work may be set on foot, and that we may be enabled to help any who are already found to be at work in this direction."

Our friend, Mr. George R. Witte, whose appeal for the Indians of Brazil has resulted in his own setting apart for the work of carrying them the Gospel, writes from Lisbon, Dec. 22, 1897, that he was to leave for Para, Brazil, March 12. After a month of preparation there, he sets out to reach the Indians of Gayaz. From his letter we make the following extracts:

"Dr. Graham, myself, and another will shortly (D. V.) be on the road to the interior of Gayaz. At times it would seem almost as if He had purposely led us into strait places—like Israel between the sea and Pharaoh's host—to teach us that He is able to make a path where naturally there is none, and that man's extremity is God's opportunity.

"Starting out with two donations from readers of the REVIEW, I have been kept all these months, have visited Britain, and am now in Lisbon studying Portuguese. My wants have been wonderfully supplied, even for purchase of my out-

fit, etc. About $300 will be needful wherewith to start from Para inland. (Any who wish to help would best send bank drafts on London.*)"

A correspondent calls attention to the danger arising to the missionary cause from the hasty and ill-advised enthusiasm of some young students in America and England, who seem to think that they may accomplish the grand and gigantic task of the mission within a short period. He says:

"I am now 35 years in missionary service, and still, through God's grace, the fire of missionary zeal is burning in my heart. But I can assure you that the conversion of the heathen world is such enormous work that it must be done with the utmost patience, soberness, perseverance, if it is to produce any lasting fruit. Nothing is more detrimental to it than an overhasty, superficial manner, the presumption that we can *make* everything, even 'make Jesus King.' No, He *is* already King of all, and we have to wait upon Him, and be content to be used by His hand as His humble tools, for it is His work."

"The Evangelization of the World in This Generation."

An English clergyman read a paper at a missionary conference at Stockport, England. The writer referred to estimates the unevangelized population of the earth at 1,030,000,000, and for convenience of argument offsets the unevangelized population of America and Australasia by the Christian communities of Asia and Africa, thus concentrating the entire 1,030,000,000 on the two last-named continents, whose combined area is 30,000,000 square miles. Again, for mere convenience of discussion, the writer assigns half of this area (15,000,000 square miles), and half of this population (515,000,000 souls), to the Church of England, assuming that the rest of evangelical Christendom will be responsible for the other half. He then takes up the Apostle Paul's sphere of missionary labor, and shows that in thirteen years Paul "fully preached the Gospel" (Rom. xv. 19) over an area (Acts xiii.–xx.) of 60,000 square miles, with a population of 1,000,000. He next divides the 15,000,000 square miles that he has assigned to the Church of England into 500 districts of 30,000 square miles each, on the supposition that the population of the unevangelized portion of the earth is now twice as dense as in Paul's day. To each of these 500 districts he assigns one layman and two ministers. Thus each of these little companies of 1,500 evangelists would have a parish of 30,000 square miles and the care of 1,020,000 souls. If Paul and his companions, in thirteen years "fully" evangelized an area of 60,000 square miles, with a population of 1,000,000 souls, it would seem reasonable to suppose that a like company should now evangelize, in the same period of time, the same population covering only half the territory. As to the cost of sending out and maintaining these 1,500 laborers, filling the broken ranks, etc., the writer shows that £150,000 ($750,000), annually, would be sufficient. This is only $^1/_{240}$ of what is spent by England for butter and cheese alone. If each family paying five dollars for butter and cheese would at the same time give two cents to missions, the £150,000 would be raised.

One of our exchanges well says:

"Those who are engaged in exploiting the ability and purity of Buddhists and their leaders in India and this country, will find it difficult to explain the following statements of 'Swami Vivekananda,' made to the Buddhists in India on his recent return to that country:

"'The great Srf Ramakrishna to-day is worshipt literally by thousands in Europe and America, and to-morrow will be worshipt by thousands more.

"'Before ten years elapse a vast majority of the English people will be Vedantists.

"I helpt on the tide of Vedanta, which is flooding the world.

"'In the United States scarcely is there a happy home. There may

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* Remittances may be made by *drafts on London* to William R. Ronald, 24 Mulgrave street, Liverpool, England, or to Rev. John H. Oerter, D.D., No. 248 West 40th street, New York.

be some, but the number of unhappy homes and marriages is so large that it passes all description.

"'Scarcely could I go to a meeting or a society but I found three-quarters of the women present had turned out their husbands and children. It is so here, there, and everywhere.'

"The audacity and falseness of these assertions should fill his co-religionists with shame."

We venture to add that they are incapable of explanation, except on the basis that when Swami Vivekananda was in this country he kept *very bad company!*

The editor has received a copy of "The International Institute of China," a pamphlet by Rev. Gilbert Reid, who, it will be remembered, has undertaken a mission among the higher classes in China. We confess to have had from the outset grave doubts about the *scriptural sanction* for a mission that seems to move along lines so exactly contrary to the principles laid down in I Cor. i. 26–31. But we are open to conviction. We know of no work directed to the upper classes in heathen lands, that has had any such blessing as may conspicuously be traced among the lower castes, as in the South Seas, Africa, and India. Mr. Reid's "prospectus" proposes the establishment in Peking of an International Institute, with museum, library, class-rooms, and a reception hall, large auditorium, etc. He proposes thus an "intellectual center for diffusion of enlightening and liberal influences among the mandarins and educated classes." The project receives much sanction from princes and ministers of foreign affairs, and Li Hung Chang also gives a personal letter of testimonials. Many of the missionary body in Peking and Shanghai commend the work. Mr. Reid is seeking to gather some $75,000 to complete his scheme. We would put no obstacle in Mr. Reid's way, but we have a fear lest the project prove too broad, too secular, too purely educative to be really a Christianizing scheme. The *Chinese Recorder* and mission boards, we have understood, express distrust of Mr. Reid's plan. We wait and watch to see whether in the nineteenth century God blesses a method that had no place in apostolic times. As Rev. Gilbert Reid was a graduate of Hamilton College in 1879, the alumni have taken up the cause and propose to enlist interest of other colleges in this "educational" movement.

Book Notices.

The most notable volume that has come into our hands this past month for review is the first volume of a proposed series of *The Sacred Books of the East*, edited by Prof. Max Müller, whose name is itself a sufficient warrant for the care and accuracy with which the series has been prepared. The whole collection will embrace twenty-four volumes, bound in twelve books, and the price has been reduced more than fifty per cent.—the entire series now costing but $30.00 instead of $65.50.

The text is that of the edition of the Clarendon Press, Oxford, and the translators are various well-known Oriental scholars.

The Christian Literature Company, 13 Astor Place, New York, issues these fine volumes, and the first volume embraces Part I. of the Upanishads. The Sacred Laws of the Aryas, the Sacred Books of China, The Zend Avesta, Pahiavi Texts, The Qo'ran, The Institutes of Vishnu, The Bhagavadgita, etc., The Dhammapada, Buddhist Suttas, The Satapatha Brahmana, The Fo-sho-hing-tsan-king (Life of Budhha), The Sad-dharma-pundarika, The Gaina-

Sutras, will all be included; and, besides Professor Müller, George Bühler, James Legge, James Darmesteter, E. W. West, E. H. Palmer, Julius Jolly, and other famous Orientalists take part in the translation. The publication of the whole series will depend on the receipt of at least 1,500 orders.

Prof. Müller in his preface forewarns the reader that a careful reading of these volumes will be disappointing, if one has been wont to think the Vedas, the Avesta, the Buddhist Tripitaka, the Kings of Confucius and the Koran, to be fountains of primeval wisdom and ideal morals; and he declares it high time to dispel such illusions and show these ancient faiths as they are. He acknowledges with commendable frankness the temptation too many have yielded to, to exhibit the gems which the Oriental sacred books contain, and conceal, or at least ignore, the refuse and rubbish out of which these gems may be gathered. Much mischief has been done, and the interests of truth have been sacrificed, through the enthusiasm of a too partial praise.

There is no doubt that these sacred writings contain much that is not only absurd and unmeaning, but too bad for free translation. This Christian scholar who edits these volumes will not consent to any varnishing of the facts. As he says in his manly preface, "We want to know not their wisdom only but their folly also; and while we must learn to look up to their highest points, we must not shrink from looking down into their stony tracts, their dark abysses, their muddy moraines, in order to comprehend both the height and depth of the human mind in its searchings after the Infinite."

Prof. Müller then adds, both in his own behalf and that of his colaborers in translation, that these translations are truthful, wherein nothing is suppresst or varnisht over, however hard it seemed sometimes even to write it down.

Prof. Müller's preface covers fifty-five pages, and is itself worth the price of the book. One feels after reading it that the whole work, therein forecast, is under hands not only competent but reverent; and that in this exhibition of the sacred books of the East, neither will any undue partiality be shown to the Oriental faiths, nor any direct or indirect violence done to that one Sacred Book, of which Prof. Müller has elsewhere said that it stands at an incomparable distance from all the rest in being the *one book that does not teach Salvation by Works.*

On the Threshold of Central Africa, is a record of twenty years pioneering among the Banyai and Barotsi, publisht by Hodder & Stoughton, of London. A book of 650 pp., with instantaneous photographic views, forty-four in number, taken by the author, and some of them of localities explored by himself.

To those who personally know and love, as we do, the writer—François Coillard—one of the most delightful and Christlike of French evangelical missionaries—the book will need no other introduction or commendation. M. Coillard and his now departed wife and colaborer, Madame Christina Mackintosh Coillard, stood in the front rank of devoted Christian workers in the Dark Continent, and the letters he wrote to the *Journal des Missions Evangeliques*, proved of such interest and value, that their preservation in this permanent form was the natural result. A man whose own missionary career extends over forty years, and whose unpretending work has attracted unstinted praise even

from the most carping critics and unfriendly observers, is the man from whom all lovers of missions want to hear; and not the less because his own modesty is embarrast by the sense of his own "awkwardness and shortcomings."

Those who read the introduction will not stop there. It is full of wisdom and sagacity and the spirit of a calm and holy enthusiasm. M. Coillard there explicitly gives his opinion that if ever Africa is evangelized it must be by *her own children*, and that, to secure and hasten this result, the Church *must* send out missionaries. These pages are a sort of sketch of the humble effort to develop an *aggressively active native church in Africa*. The Banyai expedition, which led to the founding of the Barotsi mission, was not only undertaken but *proposed* and *planned by native Christian converts of Basutoland*. This one fact both interprets and illumines M. Coillard's narrative. So fascinating is this story that we shall take the liberty to reproduce it hereafter, as one of the miracles of missions.

How full this book is of heavenly wisdom let one sentence suffice to show: "Consecration, *a true and full consecration*, is not a mere doctrine, nor yet a single isolated act, but the fabric, the very principle of life."

Miss Mackintosh has done grand service in her superb translation of M. Coillard's work.

A Life in Africa, by Ellen C. Parsons, is a sketch of the brief but most useful life of Rev. Adolphus C. Good, Missionary in Equatorial Africa. Fleming H. Revell Co., N. Y.

We knew Dr. Good, and a very uncommon man and missionary he was. When he died in 1894, he was but 38 years old, and had been twelve years in the field. But that brief period of service illustrates the fact that we are not to measure life or work by figures on a deal, but by aims and achievements. Dr. Good has been aptly compared to Bishop Hannington, and the comparison is justified. The two were alike in natural gifts and traits. Both went to Africa in 1882, and both died at 38. Both had the same filial love, fondness for nature, great courage for exploits, love of fun, contempt for cant, promptness of decision, and innate heroism. Dr. Good excelled in caution, demonstration, organizing talent, tact in administration, and capacity for a missionary pioneer. He was free from fanatical zeal, economical of money and strength, and while he burned with holy devotion for his work, evinced in everything a peculiar equipoise of character. One melancholy impression this book leaves upon the reader; had Dr. Good had *prompt and ample help in the matter of reinforcements*, one of the most valuable lives ever sacrificed in Africa might have been prolonged. And here is a most conspicuous sin chargeable against the Church of God: men and women are thrust to the front where the work and war are the most desperately trying to body and soul, and *are not supported*. Just as they get ready to *conquer* they *die*, because we at home do not keep up "the line of communication," and so leave them without adequate recruits to *hold* the strategic positions gained, or to take fortresses just ready for occupancy. When will the Church learn to keep pushing her volunteers to the front for the relief of the overburdened heroes who are face to face with a heathen world?

Donations Acknowledged.

No. 113.	Cuban Relief	$10.50
" 118.	McAuley Mission	1.00
" 114.	"The Greatest Need"	7 00
" 115.	McAuley Mission	10.00
" 116.	McAuley Mission	5.00

HELP THE STARVING CUBANS!

Books Received.

"Persian Women," Isaac Yonan 8vo, pp. 224. Illustrated. $1.50. Cumberland Presbyterian Publishing House. Nashville.

"The Inventor of the Numeral Type for China," Miss C. F. Gordon-Cumming. Glasgow.

"The Traveller's Guide from Death to Life," Edited by Mrs. Stephen Menzies. 8vo, pp. 100, 25 cents. S. W. Partridge & Co. London.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

Dutch East Indies.

M. Lion Cachet, a Netherlands clergyman deeply interested in missions, has been visiting the island of Java to inquire why the Gospel makes such slow progress among its 22,000,000 of people. It is not the want of susceptibility, for under the auspices of a Madame Philips, the wife of a resident official, several thousands have been baptized in the central provinces. Unhappily, after her death, the work fell under the control of one of her helpers (she was herself in part of Javanese blood), who has set himself up as a kind of divine emanation. The missionaries seem to have no power to resist him, as described by Prof. Krüger in the *Journal des Missions*, and this hopeful beginning seems likely to run out in deformed fanaticism.

Prof. Krüger says in M. Cachet's book*: "When we see defiling before us this series of missionaries, who are only such after a manner, or not at all, despite the excellent intentions of some among them; when we consider the train of errors committed by ignorance, by want of tact, by incapacity, but involving, as we soon perceive, none the less strange falsities and abominable consequences, we remain overwhelmed under this accumulation of irregularities, of preoccupations aside from the true end of missions, of material cares, of puerile quarrels over property. At last we exclaim: 'Pray, what have the responsible directors of this mission been doing all this while? How much did they know? What judgment did they form? Or were they, indeed, too happy to wait for the morrow to frame questions and give judgment of bankruptcy? What a lesson for those who sit in missionary committees!'

"Then, in fine, let us add to all this—can we say by way of explanation?—the barriers which the government of a Protestant country opposes to the evangelization of the 22,000,000 of Javanese. Those barriers are set up under various pretexts, in reality in order for the better exploitation of the Javanese, whose emancipation is dreaded, who are governed by intimidation, access to whom is forbidden to all foreign missionaries, except to a few Germans. Let us then pass in review the labyrinth of denominations into which Dutch Christians are divided, of doctrinal and ecclesiastical factions. The end can only be deep emotions of sympathy. We withdraw into ourselves and breathe forth: 'Have mercy on us, O Lord, and help us.'"

Pastor Cachet gives a remarkable penetrating view into the profound difference between the Western and the Oriental habit of mind. He says:

"In the preaching of the Gospel a doctrine is brought to the Javanese which is directly opposite to that which this people, from generation to generation, have held for truth; requirements are propounded to him, promises given, etc., for which, in his language, there are no terms, such as have a widely different, often exactly opposite application. This preaching addresses itself as well to the understanding as to the heart; it involves processes of demonstration. Yet the Asiatic, the Oriental, draws his

* "Een Yaar op Reis in Dienst der Zendig."

conclusions in a wholly different way from the Occidental. What the latter accounts as logical demonstration, supported by proofs, which lead to conclusions, is, in the eyes of the former, unintelligible, perhaps confused, untenable; while, on the other hand, the Oriental manner of presentation, elucidation, demonstration, conclusion is decried by the European as longwinded, repetitious, diffuse, irrelevant. The men of the West are not content with a demonstration which lacks a sharply-defined and *exprest* 'consequently,' while often the Asiatic does not *express* that 'consequently,' inasmuch as in his view the final result to which one should come is clearly set forth by the cause of proof and the figurative language accompanying it. Therefore, to convince the Javanese of the truth of the Christian doctrine so that he will understand, *demonstration*, indeed, is necessary, but so conducted that he can *comprehend* it. Yet the Javanese language is so excessively complicated and difficult, that not unfrequently a supposed acceptance of Christianity turns out in the end to have rested on misunderstanding."

Pastor Cachet dwells on the strange manner in which layer after layer of religious opinion has been superimposed upon the Javanese, all the earlier layers still remaining. He calls the present Javanese an Animist-Hinduist—Buddhist-Mohammedan. "As a Mohammedan he has much to say of Allah, the one God, and alongside of him of a so-called Trimurthi, *i. e.*, a Trinity in the sense of Brahmanism: Brahma, Vishnu, Siva. The incarnation of 'gods' is not strange to him; sin, sacrifice, expiation, conversion, sanctification, punishment, grace, hell, intercession, paradise, retribution, election, divine council, regeneration, resurrection from the dead, are expressions which he is accustomed to hear and to use.

"If now he hears the Word of God proclaimed, if he hears about the incarnation of Christ, about sin and redemption, condemnation and grace, about regeneration, conversion, sanctification, eternal life, he understands the words in the meaning which they had for him before. To him the preacher is someone who has a new *ngelmu* (science), which may very well be accepted alongside of that previously acquired. And so he becomes a 'Kristen,' receives baptism, is a member of the church without having really ceast to be, in point of religion, what he was before. It is not conscious dishonesty that has been the ground of his transition to Christianity, but misunderstanding, a misunderstanding, nevertheless, that has the saddest consequences. Preacher and hearers used the same *words*, indeed, but did not apply them in the same *sense*. The preacher *said* one thing, and the hearers *heard* another. So vital is it that the missionary should master not merely the *body* of the Javanese speech, but the Javanese *course of thought*."—*Missions- und Heidenbote.*

Miscellaneous.

—"A Catholic guide was askt by the traveler whom he was escorting: 'Why is there not a saint standing on yonder pedestal as usual, but the Lord Jesus Himself?' The guide answered: 'Only see *that* place is too dangerous, it is too hard a tug for the saints; in such a danger as this, no one but the Lord Christ Himself will suffice.'" We may well say that of our age.—*Berliner Missions-Berichte.*

—*Der Christliche Apologete* of Jan. 6 gives an account of the scandalous and persecuting restrictions which Protestant Saxony still lays

upon the Baptists. It is humiliating for all Christians and all Protestants.

—Rev. H. H. Clark, D.D., chaplain U. S. N., in a sermon reported in the *Sailors' Magazine*, says of the late Admiral Worden: "Admiral Worden believed in religion, and he believed in it for the navy. He took care that it was respected on board his ships. To him the Cross was a flag that streamed out of the highest heavens and floated above all. He believed in the providence of God. He saw that God did not intend that this splendid people, North and South, should come to separation. They were too great and good to live under two flags; the world had too much need of their magnificent union and brotherhood for God to allow them to be sundered, defeating their common mission on the earth. So he believed it was the God of battles who delayed the orders that would have kept him longer in New York, who guided his little vessel through the perils of the deep, and directed him in his action on that memorable Sunday in Hampton Roads."

—We see citations from a certain Rev. Dr. Andrews, whoever he may be, that has lately been visiting Turkey and come back greatly enchanted with the Turks. This is not strange. The Turks are a race of kings. One has but to listen to a few sentences of their majestic language to discover that. Like kings, moreover, they have always counted their subjects as made for them, not themselves for their subjects. What are fifty or a hundred thousand massacres, if their royal pleasure inclines to the occasional diversion of a wholesale butchery? As Cowper says of the Bastile,

"That monarchs have supplied from age to age
With music such as suits their sovereign ears,
The sighs and groans of miserable men."

What gentleman would think of standing upon such trifles, after having experienced the exquisite courtesy which, as every one assures us, reaches its summit of perfection in this regal race, and its incomparable embodiment in its regal head?

We see it stated that this Dr. Andrews excuses the Armenian massacres on the ground of the immeasurable inferiority of the Armenians to the Turks. This is evidently a gross distortion of his language. We remember, indeed, that at the time of the Bulgarian massacres some English hangers-on of the aristocracy declared that such dirty fellows did not deserve to have anyone interfere in their behalf. But this man, perhaps, did not even pretend to be a Christian, and certainly was not a Christian minister. Dr. Andrews professes to be both. He may possibly have said that the Armenians richly deserve extermination, and that if they are to be exterminated, they ought to esteem themselves highly honored to receive their merited doom at the hands of so magnificent a race as the Turks. We are certain that his language can not have gone a hair's breadth beyond this point, and we doubt whether it went even so far.

We are sorry to see that some have carelessly identified this Dr. Andrews with President Andrews, of Brown University. Andrews is a common name, and doctors of divinity are not rare in the land. There may easily have been some back-country divine, say on the borders of the Indian Territory, that, having vaguely heard of Armenian missions in Turkey, naturally supposed them directed to the Mohammedans, and hearing of thousands of members in their churches, supposed these to be, of course, Turks turned Christians. We ourselves remember to have

[illegible]

[illegible] Dr. Andrews, of [illegible], is reported as saying that the Turks are not only a braver race than the Armenians, but a more moral race. This is astonishing, indeed. It requires an extraordinary gift to discover in a single visit to Turkey a fact which most Americans living in Turkey all their lives have not only not discovered, but suppose themselves to have discovered the exact opposite.

[illegible] all Americans [illegible] to be [illegible] [illegible] [illegible]

Mr. C. C. Brown, Mr. Hayward, the pastor of Berger Hall, and Mr. Dodge, one of the students.

"Dr. Harry, on rising to reply, received an ovation. Taking as his theme, 'What God hath wrought,' he gave a vivid and intensely interesting account of his travels.

"The doctor has lookt into the problem of the evangelization of South America very thoroughly. He has traveled thousands of miles over the country, interviewing and consulting the leading men of the country, and taking the opportunity of preaching the old, old story by the way.

"He finds that there will be three distinct spheres of work in Peru.

"1. The Spanish peopled coast line, *i.e.*, from the coast to the foot of the Andes.

"2. Work among the Indians, the remnant of the old kingdom of the Incas, who are scattered here and there on the Punas, or tablelands of the Andes.

"3. Work among the savage tribes eastward of the Andes, living on the fertile plains of the upper sources of the mighty Amazon.

"None of these are in any sense easy fields of labor. The first is the pope's parish, the second is not free from his sway, whilst the Indian dialects are exceedingly difficult to learn; and as for the work among the savage inland tribes, the difficulties there are almost overwhelming. 'Nevertheless,' the doctor said, 'they are God's creatures, and we owe them the Gospel.'"

THE KINGDOM.

—This missionary prayer is found in the litany of the Moravian Church, and is used every Sunday in the morning service: "Thou Light and Desire of all nations, Watch over Thy messengers both by land and sea; Prosper the endeavors of all Thy servants to spread Thy Gospel among heathen nations; Accompany the word of their testimony concerning Thy atonement with demonstration of the Spirit and of power; Bless our congregations gathered from among the heathen; Keep them as the apple of Thine eye; Have mercy on Thy ancient covenant-people, the Jews; Deliver them from their blindness; And bring all nations to the saving knowledge of Thee; Let the seed of Israel praise the Lord; Yea, let all the nations praise Him; Give to Thy people open doors to preach the Gospel, and set them to Thy praise on earth. Amen."

—See how all the ends of the earth are brought together in these days! The editor of *The Indian Witness* notes in a recent issue that he took down his lamp made in Germany, with its chimney made in Japan, filled it with oil made in Batoum, and lit it with a Japanese match. Then, taking a pad of German paper, he took his American fountain pen and began to write on the manufacturing and commercial supremacy of Great Britain!

—It is told of Thomas à Kempis that once during his student days his teacher askt the class, "What passage of Scripture conveys the sweetest description of heaven?" One answered, "There shall be no more sorrow there." Another, "There shall be no more death." Another, "They shall see His face." But Thomas, who was the youngest of all, said: "And His servants shall serve Him."

—Samuel Pearce, of Birmingham, so communicated to his people his own zeal for the evangelization of the heathen that he could say: "At our monthly prayer meetings, both stated and occasional, I should be as much surprised at the case of the heathen being omitted in any prayer as at

an omission of the name and merits of Jesus."

—The mistakes of good men, lacking in tact and executive ability, are always costly, and nowhere more so than in the mission field. Horace Mann was wont to say that "the dearest thing on God's earth is a cheap schoolmaster." How much more true is this of the missionary, who is called to lay the foundations of Christian institutions for the welfare of millions.—Rev. N. G. CLARK.

—Europe has no less than 3,500,000 men under arms, beginning with Russia, 896,000, and others following thus: Germany, 580,000, France, 570,000, Austria, 360,000, Italy, 240,000, Great Britain, 200,000, etc. And these are all "Christian" nations, forsooth!!

—These words of Rev. N. D. Hillis are pertinent to the present situation: "If this nation is Christian, it believes in Christ, who did away with the motto, 'An eye for an eye, and a ship for a ship.' . . . If the sword must be drawn from the scabbard, let its edge be sharpened to cut the bonds of oppression. If the fires of war must be kindled, let them be kindled only for destroying fetters. America's mission is to heal wounds, not produce them; to quench wars and not kindle them. And happy shall this people be if through arbitration and peaceable methods it is given to us to open the door of the prison-house, to give liberty to the captive. But if into our hands for the curing of the nations God gives a cup bitter and fierce, to be poured out as medicine, as in the olden day, so now 'may the iron hand be stretcht forth from a kindly heart,' and may it be a medicine administered by justice, not vengeance; by kindness, not fury; by love, and not wrath."

—These are truly mighty words which Bishop Thoburn utters concerning the wisdom of trusting the ability and enlightenment of native pastors, and of putting them on an equality with missionaries: "We have been almost alone," he remarks, "among all the missionary bodies operating in India, in receiving among us without hesitation our ordained native preachers upon precisely the same ecclesiastical footing as that occupied by the foreign missionaries. Years ago, at a time when it was clearly foreseen that the foreigners must soon be placed in a minority, our missionaries in Northern India deliberately adopted the policy of admitting Indian preachers, without any limitations upon their rights and privileges, to full membership in the annual conferences. In doing this, the American missionary placed his character and his ecclesiastical standing absolutely in the hands of his Indian brethren. It was considered a hazardous experiment, but the unhesitating confidence which was reposed by the foreigner in his Indian brother *has never in the slightest degree been abused.*"

—An impressive moral lies in these words of Pundita Ramabai, now in this country, to secure funds for her work, and worthy to take rank with Frances Willard and Lady Somerset: "I have learned that in our country we have many lecturers, but few workers. When I felt the impulse to do something for child widows, I received plenty of advice, *but no money.* Then I went to England, and came afterward to America. I told my friends what I needed. I said I should require $75,000 to carry on work for ten years. The friends were so kind that I received the $75,000, and $8,000 more."

—Rev. G. F. Verbeck, one of the

first missionaries to enter Japan, and one of the most useful, died in Tokyo, March 9, aged sixty-eight. Born and educated in Holland, he came to this country in early manhood, and in 1859 was commissioned by the Reformed (Dutch) Church. It was his privilege to perform valuable services to the Japanese government, and to render excellent assistance in translating the Scriptures. A fuller notice of this able and honored missionary will appear later in our pages.

WOMAN'S WORK.

—Miss Hamilton, a young Englishwoman, studied medicine in Brussels, and then went to Calcutta to practise, but later she was chosen to be medical adviser to the Amir of Afghanistan. As evidence that her influence is already felt, this ruler has instituted compulsory vaccination throughout his realm.

— The *Woman's Missionary Friend* (Methodist) is twenty-eight years old, and is so highly appreciated as to pay expenses, and, in addition, during the last fifteen years has been able to contribute $30,000 for missionary literature. The society of which it is the organ has 175 missionaries in the foreign field, 24 of them being physicians; 400 day-schools with 12,000 pupils, 50 boarding-schools with 4,000, and 14 hospitals and dispensaries.

—About 1861 Bible women were first employed in China, but were soon dispenst with. In 1882 two were again set to work, the next year 11, and a year later still, 21. And, behold, in 1897 the Methodists alone employed 80 in Foochow and Hinghua.

—Dr. Mary Stone, of Kiukiang, China, recently treated 414 patients while on a month's tour, and in a single day dispenst medicine to 114 women and children.

AMERICA.

United States. — There is money enough to sustain every good cause; the only trouble is that so slight a proportion is consecrated and put to the highest uses. The *Review of Reviews* figures out that not less than $60,000,000 will be expended by the 100,000 people who will push toward the Klondike this spring. Of this sum it is estimated that the railroads will get for transportation to the coast $5,000,000; the city of Seattle in various ways, $25,000,000; other coast cities, $5,000,000; transportation companies to Alaska, $10,000,000; transportation in Alaska, $15,000,000. All this $60,000,000, it is said, will be necessary for actual needs in the way of provisions, equipment, transportation, etc.

—The American Baptist Publication Society is having built the fifth chapel car, 75 women contributing $100 each. The railroads haul these mission cars free of all cost, and give them place on sidetracks wherever desired. The society considers these cars for the distribution of literature about as important as their use for the holding of meetings. A great number of remote stations are reacht, giving meetings and literature to the destitute country around.

—Are missionaries successful? In the schools of the American Board there are to-day studying for Christian leadership among their own people more pupils than are now connected with all of the 41 Congregational colleges and universities and the large number of academies in the United States and Canada.

—The American Missionary Association has church and school work among the freedmen and mountain whites of the South, among the Indians, and among the

Chinese on the Pacific coast, of which this is the general summary:

Schools	120
Pupils	14,064
Missionaries	666
Churches	241
Church-members	12,288

--The Presbytery of Alaska was organized and held its first meeting September 14, 1884. In 1897 it reported to the General Assembly 8 churches, 840 communicants, and 735 Sunday-school scholars.

—About a year since a mission-school was opened in "Chinatown," Philadelphia. Soon 14 Christian Chinese askt for a room in which to organize a Y. M. C. A. They met every Sunday, and now, including associate members, there are 165.

—The seventh annual meeting of the Tuskegee Negro Conference was held February 23, at which 11 southern and 5 northern states were represented by delegates, of whom about 2,000 were farmers. Booker T. Washington, in his opening address, insisted on the following points: "Get land;" "Get a decent home;" "Raise something to eat;" "Improve your schoolhouses." And he told this story: One day a lame black woman, seventy years old, who was born in slavery, hobbled into his office, holding something in her patcht apron. "Mr. Washington," she said, "I'se ignorant and poor, but I know you is tryin' to make better men and women at dis school. I knows you is trying to make a better country for us. Mr. Washington, I aint got no money, but I want you to take dese six eggs, and put 'em into de eddication of one o' dese boys or girls." Well, this reads wondrously like the story of the widow's two mites.

—In St. Bartholomew's parish, New York, the receipts for last year were $686,649, including a legacy of $250,000 from Mrs. Vanderbilt. The disbursements for objects within the parish have been $371,149, and for objects outside $77,785. There is a men's club numbering 397, a chapter of the Brotherhood of St. Andrew, and a boys' club. The men have a gymnasium, a library, a social room, billiard room, a debating club, a glee club, and a chess and checker club; also a baseball team, and a bicycle section, while gymnastic and athletic contests are held under the direction of the physical trainer of both the men and the boys. Fifty per cent. of the boys are Romanists, 40 per tent. are members of the parish, while Italians. Jews, and Armenians make up the balance; three-quarters are schoolboys, the others are from offices, stores, and factories. The girls' club is so large that it is divided into three sections.

—Metropolitan Temple in New York reports over 1,000 members, where three years ago there were not 200, and 920 were received during two years and eight months. Altho the church is near Fourteenth street, its audiences are large, and the Sunday-night congregation is probably the largest Protestant audience in the city, and people are often turned away. The organizations connected with the church include a musical bureau, kindergarten, Frœbel normal institute, council, Sunday afternoon conference, two large choirs, Brotherhood of Andrew and Philip, Epworth League, reading rooms, athletic association, literary club, Chautauqua circle, bureau of help, sewing school, and millinery and dressmaking class. Fifty services are held every week in the various departments. The total contributions this year will exceed $16,000.

Canada.—The foreign missionary societies in Canada report 89 principal stations, 227 outstations, 242

missionaries, 506 native laborers, 112 churches, with 9,141 communicants, of whom 1,040 were added last year. The native contributions were $32,339, and the contributions in Canada, $283,706.

—The Church of England through the "C. M. S." is expending $100,000 a year for British Columbia and Rupert's Land. The total spent by the society last year in Manitoba, the North-West, and British Columbia was $84,364, and $13,075 was spent in England on outfit grants, passages, etc. Of the above amount $34,848 went to the salaries of 3 missionary bishops, about 40 clergy, and a large number of teachers and catechists. The society is gradually withdrawing its aid, and thus giving scope for the liberality of churchmen in the older provinces.

—Among the Chinese in Montreal there are 16 Sabbath-schools. The average size of these schools is 25 scholars and 22 teachers. The contributions of the schools for the past year for Presbyterian foreign mission work were $464. Besides this there were other sums given directly in connection with the mission and in consequence of it, amounting to $792, making a total of $1,156.

—The work of the Canadian Methodist women in Japan is represented by 15 missionaries. Boarding-schools have been establisht in Tokyo, Shidzuoka, and Kofu, and orphanages in Tokyo and Kanazawa, while 2 industrial schools are establisht in the Kawakami and Daijime districts, each performing excellent work.

EUROPE.

Great Britain.—It might be worse, but it ought to be far better. Let our British brethren make haste to forge forward and overtake American saints in the matter of temperance. For read: "Of 1,955 Baptist ministers in Great Britain and Ireland, 1,556 are reported to be total abstainers. Out of 2,847 Congregational ministers in England and Wales, 2,364 abstain from strong drink. In some of the Methodist bodies the percentage of total abstainers is still larger."

—The London Times has been calling attention to the great work done by the Bible Society. The Queen of England is a great lover of the Book, and in her jubilee year, 1887, selected and wrote out a passage of Scripture to be reproduced in facsimile in an edition of the New Testament to be circulated as a gift among the scholars in the secular state schools of Australasia. The inscription was, "On earth peace, good will toward men. Windsor Castle, March 8, 1887. Victoria, R. I."

—The Society for Promoting Christian Knowledge (known as S. P. C. K.), was organized in 1698, and celebrated its bi-centenary, March 8. Tho known now only as a publishing house, yet for a century after 1718 it supported the Danish mission in India. It has endowed sees, paid the salaries of agents, etc. For some years past it has done much to foster medical missions, particularly in the direction of assisting the education of women who wish to become medical missionaries.

—The Society for the Propagation of the Gospel (S. P. G.), only three years younger than the organization above mentioned, rejoices over an increase of £183,996 over the receipts of 1896. And even when the great Mariott bequest of £177,464 is deducted, the increase is £6,532.

—There has been a distinct foreign mission advance in the Church of Scotland. The General Assemblies of 1896 and 1897 unanimously and strongly recommended the

plan of quarterly collections in every congregation, and a special committee of business-men recommended the formation of local associations in every parish. The result so far is seen in an income increast by more than £5,000, and in a greater supply of candidates for the field.

The Continent.—It is said that a spirit of restlessness prevails among the priests of Italy as well as among those of France, and that some in both countries are turning their faces toward Protestantism. Whether that be so or not, some statements made in the current *Voice from Italy* seem to countenance the idea that there is going on a certain drift from Rome. Statistics are given in that publication showing the membership of the Waldensian congregation in 5 of the chief Italian cities; and from these we learn that, while 226 communicants in all are Protestants by birth, *as many as 1,331 are Roman Catholic converts.* These are remarkable figures, and prove that the Church of the Valleys acted wisely in undertaking aggressive work in the plains of Italy.—*Free Church Monthly.*

—*The Methodist Times*, London, thus calls attention to an important concession of the Pope: "'In regard to numbers,' continues the pope, 'believing Christians are on the decrease, our ranks are being thinned, the increasing race leaves us fewer recruits and companions in battle, while great crowds are led into the unbelievers' camp, and place themselves under the banner of the anti-Christ.' Of course, by 'Christians' and 'believing Christians' Pius IX. meant Roman Catholics. All those who do not 'owe allegiance' to the pope are huddled together 'under the banner of anti-Christ.' Pope Pius IX. uses expressions that only his adherents can accept, but the statistical facts to which he refers are absolutely true."

—There are 44 deaconess mother-houses in Germany, which have 9,714 sisters in active service on 3,642 stations. Of these "stations" 1,509 are parishes, 685 hospitals, 237 old people's homes, 28 asylums for epileptics and idiots, 725 schools, 136 manual training schools, 66 houses of refuge for females, 7 insane asylums, 7 penitentiaries, 12 asylums for cripples, 15 young girls' institutions, 72 orphanages, 12 health resorts, 36 day-nurseries, 9 children's health resorts, 35 homes for servant girls, 51 divers institutions. The oldest of the mother-houses is at Kaiserswerth, dating from 1836; 5 are in Berlin.

—The railway commissioner of Russia has reported to the czar that the Trans-Siberian Railway will be finisht throughout its entire length to the Pacific Ocean, "next summer." It is calculated that when this road is opened, a person can go around the world by the regular lines of travel in 36 days; and by special trains and fastest steamships in only 28 days. Starting from St. Petersburg, the journey would be: St. Petersburg to Vladivostok, 10 days; Vladivostok to San Francisco, 10 days; San Francisco to New York, 4½ days; New York to Bremen, 7 days; Bremen to St. Petersburg, 1½ days.

—Thomas G. Allen, Jr., who traveled across Asia on a bicycle, furnishes evidence in the March *Ladies' Home Journal*, that we hold many erroneous ideas regarding Siberia and her people. There are fashions and fashionable people even in Siberia, and, according to Mr. Allen, one meets as well-drest women in Siberia as are to be found in any European city. The social forms that exist in the large cities

of Russia are observed in Siberia. Mr. Allen's pictorial article presents an attractive picture of a land which the public mind has always associated with sterility, perpetual cold, and unrelieved human suffering.

ASIA.

India.—One who reads the papers of India, including those that are pronounced defenders of Hinduism, will be imprest with the fact that they are distinctly apologetic in their tone, and that they are advocating doctrines and practises which are entirely at variance with what has been known as orthodox Hinduism. They are free to admit that the popular faith is degenerate, and can not stand in the light of modern times, and they propose to go back to their earlier scriptures, in which, as they claim, the puerilities and obscenities abounding in their Puranas are not found. This change is not toward Christianity, but is clearly the result of Christian teaching. The ideas prevailing throughout Christendom are permeating India in some good degree, and the new Hinduism now presented to the people, in place of their corrupt and corrupting faiths, is offered them with the distinct thought that it will prevent the adoption of Christianity. This counter effort is a significant proof of the widespread influence of the Gospel in India. If it were not potent it would not be so opposed.—*Missionary Herald.*

—Rev. J. P. Haythornthwaite, of Agra, in the *Intelligencer*, estimates that the recent famine was attended by a financial loss of not less than £23,000,000 in food supplies in the Northwest Provinces alone. At one time 1,381,337 persons were employed on relief works, while 315,385 more were in receipt of gratuitous relief.

—There are no fewer than 12 distinct Presbyterian bodies in that great country: 1. The Establisht Church of Scotland; 2. The Free Church; 3. The United Presbyterian Church; 4. The Associate Synod of Original Seceders; 5. The Presbyterian Church of England; 6. The Calvinistic Methodists of Wales; 7. The Presbyterian Church of Ireland; 8. The Presbyterian Church in Canada; 9. The Presbyterian Church of the United States of America; 10. The United Presbyterian Church of North America; 11. The Reformed Presbyterian Church of America; and 12. The Reformed Church in America, Reformed (Dutch) Church. All these are represented in the council of the Indian Presbyterian Alliance, which meets triennially.

—Cuddapah is the name of a large district of the Madras Presidency, a county of that district, and also a town of nearly 19,000 inhabitants. Upward of seventy years ago the London Missionary Society began work in Cuddapah, and the work has increast in a very wonderful way, especially during the last ten years. Before that time there were only 203 communicants, now there are 881. The adherents have more than doubled in this decade, while the schools have increast from 29 to 97. But perhaps the most gratifying result of all is that the number of evangelists, teachers, and catechists has risen from 44 to 126.

—The bishop of Tinnevelly has confirmed more than 2,000 native Indian converts during the past year. Step by step the evangelization of India goes on.

—The *Indian Witness* gives a list of Indian missionaries who have reacht a long term of service in that land. It gives the names of 81 missionaries who have served from 30 to 61 years, the average of the whole being 38½. There were

7 who had been there 50 years or over, 8 between 45 and 50, and 11 from 40 to 45.

—The Rev. D. L. Brayton is the oldest missionary in Burma. He has been 70 years in the country, and is now in his 90th year. He was for 13 years a companion to Judson, the first missionary to Burma; yet he is bright and active, rising at 4 o'clock every morning of his life. Among other works he has translated the entire Bible into the Pwo Karen language. We should imagine that Mr. Brayton is the oldest missionary in the world.—*Freeman* (London).

China.—There are now upward of 1,000 schools for natives in China under foreigners. They range from the village day-school up to high schools and colleges. In this empire there are no schools for girls, except those founded by the missionaries.

—Are any Chinese women's feet unbound in consequence of the exertions of the foreigners? Yes. But no more than European ladies are they going to walk barefoot through the streets to convince doubters. And what is far more important, numbers upon numbers of little girls are remaining unbound in missionary schools at Amoy, Hangchow, and all up and down the river; and at parties, ladies who, as far as we know, are untoucht by Christian influences, yet show with pride their soft-footed little girls, saying, "My old people bound my feet, but I will never bind hers." It is the upper circles of China who are giving up binding. The man on the streets yet binds, and loves bound feet, just as in Singapore all the Straits-born Chinese have cast off binding, if it be not the very poorest of the poor. —*North China Herald.*

—The Chinese believe that a man has three souls—one remains with the corpse, one with the ancestral tablet, and one goes into the spirit world. When a member of the family is very ill they think one soul has left the body. They then go out and wail, loudly and piteously pleading for the spirit to come back, at the same time, if at night, holding a lantern to show it how to return. These mournful cries are often heard in the night, and are really heartrending. One tells of the children in one family going out and begging a little brother to return, crying, "Little b-r-o-th-er! little b-r-o-th-er!" until others were moved to tears.

—A correspondent of the Chicago *Record* reports a new movement of progressive Chinese women. Three native young women, educated at the University of Michigan, persuaded 10 Chinese women, the wives of mandarins of the highest rank, to invite 50 foreign women, the wives of consuls, merchants, and missionaries, to be their guests at luncheon at a restaurant in the suburbs of Shanghai, mostly frequented by foreigners. The purpose was to discuss ways and means for the establishment of a school in that city in which the daughters of the nobility may obtain a modern education. At the close of the luncheon, which was served in European style, the company listened to what is believed to be the first public speech ever delivered by a Chinese woman of rank. She askt for the cooperation of the women of the foreign colony in the establishment of a school in the native section of Shanghai, similar to the school for peeresses establisht at Tokyo by the Empress of Japan.

—Rev. Dr. Ross, of Manchuria, writes thus of a recent tour: "This concluded my visitations of the stations around Moukden, within a radius of 35 miles. I have still to go to the remote East Sinping-pu,

etc., which, if all's well, I intend to do in December. I notice that during the months of September, October, and the first half of November, I have been privileged to baptize 613 men, 109 women, and 26 infants. Adherents connected with these who are not baptized at least equal this number, while the number of applicants for baptism or catechumens is very large, not less than 2,500.

—A Chinaman living near Shanghai has been interviewed by the *Frankfurter Zeitung*, and, among other things, says concerning the "barbarian" Europeans: "They certainly do not know how to amuse themselves. You never see them enjoy themselves by sitting quietly upon their ancestors' graves. They jump around and kick balls as if they were paid to do it. Again, you will find them making long tramps into the country; but that is probably a religious duty, for when they tramp they wave sticks in the air, nobody knows why. They have no sense of dignity, for they may be found walking with women. They even sit down at the same table with women, and the latter are served first. Yet the women are to be pitied, too. On festive occasions they are compelled to appear almost naked before every man who likes to look at them, and they are dragged around a room to the accompaniment of the most hellish music."

—Mrs. S. L. Baldwin, while traveling in North China, enjoyed the luxury of a ride with a missionary in a Peking cart, and sends home the following account of her sensations: "I set out for my first experience of riding in a native cart, on the broad avenues of the Imperial City of the potentate whose subjects call him the Son of Heaven. I began to say: 'How sociable—(bump!)—two of us—(bump!)—so much more so than—(bump and knock on the head!)—the lonely—(bump! bump! Oh!)—sedan chair—(knock on the knee). This is awful—(bump! bump! in a specially ancient rut)—it is enough to kill you poor—(bump over a stone) — missionaries — (bump! bump!)—I give it up—(bump!) I prefer the lonely sedan chair.' The half cannot be told, for while trying to defend one's total number of joints from simultaneous dislocation, and flying to pieces all at once, by holding on to the posts of the cover with both hands, the unexpected jolts force your mouth open with cries of dismay, and then you want a third hand to hold a handkerchief over mouth and nose to avoid being stifled with dust and odors."

Korea.—W. H. Grant, of the Presbyterian Board, has recently visited Korea, and writes thus of the advantages which that country offers as a mission field: "Korea offers a clean field for missionary enterprise, unembarrassed by a quarter of a century of paid agents. It is a delightful experience to get into a mission where self-support does not have to be advocated, and where the native workers are volunteers, or supported by their own people."

—Three things conspire to make Korea one of the most inviting of mission-fields. One is the way the people live, not so much in large cities, but in villages, rendering them more easy of access and more susceptible of being influenced. Another is the disposition the people have to help themselves. The third is, as compared with other Orientals, their comparative friendliness. Instead of calling the foreigner "foreign devil," as the Chinese do, they look up to him with respect, and call him "Tai-in"—

great man. At first a little timid and offish, by a little kindness they are easily won to friendship. Almost as soon as work is begun in a new place, it begins to open up, results begin to appear.—*Dr. Chester.*

—The Presbyterians are in receipt of this good news: "Graham Lee has just returned from 2 country trips, visited 45 places where Christians meet on the Sabbath, baptized 151 persons, and received 455 catechumens. At 20 of these 45 places the people have bought or erected church buildings."

—The American Bible Society has received a report from its missionaries and colporteurs in Seoul, stating that last fall the discovery was made of many people in the southern part of the province of Kiongi who profest Christianity. These people requested a visit from a missionary. The Rev. Mr. Miller and two Korean helpers responded. The report states that in one village 140 Koreans enrolled themselves as desirous to become Christians. The magistrate of the city around a group of visited villages was found to be a professing Christian tho he has not joined the church. No foreign missionary whatever had ever visited any of those places. The work seems to have grown up entirely through Christian visitors and books.

—A Korean paper made an appeal for the India famine fund, and received a response from a poor little native church, with a membership of about 100, in a country place where no missionary resides regularly. Some of the women, for want of money, gave silver pins and rings. The whole offering amounted to $80. The paper commented on the fact that from other Koreans well able to give it had not received a cent, while many of these people perhaps get only a dollar's wages for a month's work.

Japan.—The New York *Tribune* calls attention to the fact that while at the time of Trafalgar Japan was of no more account in the world than the Fiji Islands, and was but recently reckoned as a semi-barbarous country, she is now swiftly coming to the fore as one of the great military powers, and at the present rate of progress will in a few years rank as the second naval power in the world. Japan's indebtedness to Christianity for her present position, is thus exprest by the *Interior:* "The empire of the Rising Sun, as we see it to-day, could not have existed except for the ingrafting of new motives and the supplying of new aims, which Christianity effected through its Christian missions."

—There has been so much conceit and self-assertion among the Japanese who boast a liberal education, acquired during the last few years, that the case of Mr. Tokutomi is refreshing. This gentleman, who has just returned from an extensive tour abroad, is a graduate of the Doshisha, and holds an honorable and trusted position under his government. While in Russia he had an interview with Count Tolstoï. The latter having askt Mr. Tokutomi what the ideals of his nation were, he replied: "Reverence of the emperor and love of country." To this it is said the old count answered: "Too low! too low! There is no hope for a nation which does not love God, and that has not religion for its ideal."

—Every newspaper in Japan has what is called a "dummy editor," whose only duty is to go to jail whenever the paper is censured and suppresst for offending the emperor. The genuine editor stays at his post, gives the paper a new name, and goes on publishing it.

—Mrs. Bainbridge gives us this description of a meal at a Japanese restaurant: "In this land of the Rising Sun, the cooking is done next the street; this restaurant parlor overlooks a pretty garden in the rear. Call the waiter now. 'Hai! hai!' Say it quick and sharp, and slap the palms of your hands together. Here he comes in stocking feet, and bowing most politely. First in our bill of fare will be a lacquer bowl of steaming, fluffy rice. Next tea, but do not think of asking for milk; fish, perfectly raw fish, and soy, a spicy gravy; and then soup made of fishes and eggs, and the fish are not cleaned at all; and we will try some stewed bamboo sprouts, also a big radish, and you will enjoy the tiny oranges. The common Japanese working class can not live in such elegance as this, for most of them must bring their living within five to eight cents per day, and hence their principal food is rice and tea. Dried shark meat is considered a delicacy."—*King's Messengers.*

—Mrs. L. H. Pierson gives this account of her last year's work: "My personal meetings in Yokohama and vicinity have numbered 312, but there can be no estimate made, even approximately, of those held at distant stations. There have been 1,144 Bible classes under my instruction, that is, 22 during each week. My evangelistic trips have numbered 7, in which 13 towns have been visited, some of them 2 or 3 times. We have now 15 stations, 3 of them having been recently opened."

AFRICA.

—The census, taken in June last, shows that in Egypt there is a population of nearly 10,000,000. Of these, nearly 9,000,000 are Moslems, 700,000 are Christians, and 25,000 are Jews. Only a very small proportion are Protestants or Roman Catholics. The great majority are Copts, who have considerably increast under British rule. Cairo has 570,000 inhabitants; Alexandria, 320,000. Great Britain is represented in the country by 19,500 persons, but that number includes 6,500 Maltese and 5,000 men composing the army of occupation.

—A band of 7 young men, including J. Martin Cleaver, solicitor, are going out from Ireland to Egypt in order to devote themselves to mission work among the Greeks, Maltese, and Moslems in the country. They intend to make Alexandria for the present their headquarters, and from thence they expect to branch out as the Lord opens up the way. They are not going under the auspices of any existing missionary society, and they have been led to give themselves to this work through special good received at the Keswick Convention and by coming in contact with the Rev. Chas. Inwood.

—There are at present 86 missionaries, men and women, laboring for Mohammedans in Morocco, Algiers, Tunis, and Tripoli.

—The *Church Missionary Intelligencer* gives some interesting details regarding work in the Kongo Free State: "Since the establishment of Protestant missions, twenty years ago, 10 Protestant denominations have successively created mission posts in the Free State. These number 56 in all, and are occupied by 221 agents of both sexes; the buildings attacht are constructed with skill, and characterized by a comfort essentially Britannic. The preachers are usually zealous, desirous of well-doing, and in certain parts of the Lower Kongo, towards which general effort has converged, several thousands of Kongolese have submitted to their influence. In addition to various literary efforts, a

printing press has been set up, and from it is issued one journal in a native tongue. Instruction is given in schools, and English is universally taught. Three steamers on the Upper Kongo are owned by the Reformed Societies.

—Dr. Schreiber, of the Barmen Mission, speaks in his annual report of a new undertaking in connection with its African mission. "We have come to the conviction," he writes, "that we must ourselves set our hands to make the land which is about to be given to the natives as inalienable property useful to them; that is, we must ourselves see to the regulating of the water supply, the boring of wells, the construction of ponds, and we must also teach the people agriculture. This is quite a new task for us, for which we shall need new powers, and for which we shall need, in the first place, an engineer who thoroughly understands such matters." The mission has decided to send out a competent person.—*Deutsche Kolonialzeitung.*

—Most mistaken views are abroad about the missionary spirit of the Dutch Reformed Church in South Africa. It is true that in the Transvaal and in the Orange Free State there is great prejudice against missions, but in the colony there is both enthusiasm and much missionary activity. Almost every strong church has its mission for colored people, and good work is also carried on in Mashonaland, in Bechuanaland, in Natal, and in Nyassaland by the Dutch missionaries. In the missionary institute at Wellington from 12 to 20 students are in training for work either among the colored people or in the mission field. A great deal of this new interest is directly traceable to the influence of the Murray family. When old Mr. Murray went to South Africa early in the century, it was with the earnest desire to be a foreign missionary. But the needs of the white population were so great that he could not pass them over. Yet he made a magnificent contribution to the mission field, for no less than 7 of his grandchildren are missionaries under the Dutch Church, and at least 11 are student volunteers.—*Rev. Donald Fraser.*

—When Dr. Prentice was on the Tanganyika Plateau in 1896, one day, after a long march, he was resting under a tree along with his boys. Two of them were telling how the Awemba had raided the hills, and the villages were burned, and the cattle stolen, and the people killed, till men were afraid to live there. Then the consul came with his soldiers, and the Awemba had ceast their raiding, because they feared the white man's guns. Then they turned to an Angoni, who was with them, and said: "Who stopt war down your way?" "The doctor," he replied. "How?" they askt. "He came to us with the Word of God, and he told us what they had to say, and now we are living in peace." All the fighting has not stopt, but large parts of the country are completely settled, and the awful and destructive raids on the lake people have altogether ceast.—*Rev. Donald Fraser.*

—The largest diamond in the world was discovered last year in the Orange Free State, and is on sale in London for $5,000,000. It is three inches long by two and a-half at its thickest part; has a beautiful blue-white color, in shape and brilliancy resembles the most sparkling of icicles, and is one of the most dazzling objects ever beheld. It is known as the Jaeger-Fontien diamond, as it was found at the mine of that name. Its discoverer was a negro truckman, who, the morning before the mine past into the possession of a purchasing syndicate, saw the stone, put his foot over it, pickt it up as soon as he could do so without observation, carried it to the house of the manager, and delivered it into his hands.



A CHRISTIAN MISSIONARY PREACHING BEFORE AN AFRICAN CHIEF.



A CHRISTIAN BRIDAL PARTY IN NATAL.

THE

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—DEVELOPMENT OF UNDENOMINATIONAL MISSIONS.

BY THE EDITOR-IN-CHIEF.

God's working, like His works, bears the stamp of infinite variety and versatility. His Spirit can not be confined within narrow limits or arbitrary restraints, but, like the mighty wind, bloweth whencesoever and whithersoever He will, and no man can say or do aught to control His sovereign and majestic movements. God's working obeys law, but it is a higher law than that which man's methods prescribe, and a holy humility becomes us as we study the spiritual history of the race; for the true criterion of judgment is not whether a measure is conformed to human notions, ancient customs, or establisht precedents, but whether it is of God, whether it bears the mark of His leadership and sanction. For if it be of God, man can not overthrow it, and in opposing it may haply be found even to fight against God.

For at least a half century there has been a steady increase of Individual and Independent Missions—enterprises undertaken outside of the denominational channels, sometimes starting with an individual, or a few like-minded disciples, but generally in some sense a new departure, and in contrast with the older, commonly accepted, and approved ways of carrying on mission work. As might be expected, many of these have exhibited no grace of continuance, and have soon died a natural death. But others have proved so vital, so energetic, so successful as to compel recognition, and some of them have threatened to revolutionize existing methods by the conspicuous signs that they are conformed to God's mind.

Independent enterprises are not necessarily *antagonistic* to the older and more prevalent methods. They may be only *supplementary*. The ball and socket in a perfect joint are exactly opposite to one another, but that is a condition of their mutual adaptation: they are counterparts. There is not only room for all sorts of methods in a

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

world-wide work, but all sorts of methods are needed for all sorts of men. The round peg needs the round hole and the triangular peg needs a hole as angular as itself. It is simple folly to contend with people who would like to work in their own way and to condemn their way as peculiar. It was a great monarch who, after trying to make a dozen watches run exactly alike, gave it up in despair, but it did not need a great man to reach this sensible conclusion that, if machines can not be made to move precisely in unison, the human machine is far less likely to be subject to such uniformity.

God made no two men exactly alike, and the beauty of His work is, that it has a particular place and sphere for every worker, into which that worker fits with predestined precision. If there be unity in essentials, there not only may be diversity in non-essentials, but that diversity is a help and not a hindrance to the final result, for it allows every human instrument full play for its perfect and peculiar adaptation to the working out of the will of God.

There are advantages, undoubtedly, in the older establisht forms of mission enterprise. Antiquity is not always a sign of excellence—for, as Cyprian says, it may be *vetustas erroris*—the old age of error. But commonly in Christian service there is a survival of the fittest, and what lasts and outlasts, has usually some secret of vitality. The common way of doing mission work is by "Boards of the Church," with their "secretaries" and other machinery. Representative men, clerical or lay, or both, are chosen to represent denominational interests, and secretaries to be the direct channels of correspondence with the field. This is a wise business arrangement, with two classes of helpers —administrators and agents—those who on the one hand undertake the general work of administration, and others who on the other hand come into closer contact with the field and the laborers, study their mutual adaptation, and superintend the work directly. Thus the wisdom of wise men in counsel and the energy of practical men in action are combined happily and effectively. And, when the wise men are not too cautious, or the practical men too energetic, so that the boards and the secretaries do not pull together, this is probably as safe an arrangement as human sagacity can dictate. Sometimes we have known boards that were so conservative that they put on the brakes even when the road was all up hill, or secretaries so progressive that they used the whip even when the grade was down hill. But allowing for such exceptions, the denominational method has proved on the whole very effective in carrying on missions.

And yet, there are some serious drawbacks, even where boards do not hamper secretaries and secretaries do not harrass boards. Let us grant all the advantages of a large denominational backing, of long existing and approved methods, of the promise of permanence. Let us freely concede that, when a great Christian denomination under-

takes mission work as a body, the work is likely to be more thorough, more lasting, more far-reaching, likely to command more general support, to be kept within safer lines, to be conducted with more denominational comity, so as not to collide with other branches of the Church; likely also to put in the field workers, better trained, more scholarly, more fitted to grapple with the problem of missions and to furnish us competent translators, educators, leaders of the host. But are there no manifest risks that we run in the "Board System?"

There is no doubt that denominational societies are often "hide-bound" by conservatism and ecclesiasticism—timidly over-cautious, and hesitating and vacillating in cases where a holy boldness and go-aheadativeness is the only hope of success. Boards and committees lack audacity. Mr. Spurgeon once said to me, "The best working committee is a committee of twenty-one, which entrusts all business to a sub-committee of three, of which one member is sick and another is out of town; then you get something done!" And he added, "Have you never noticed that you may take seven men, any one of whom will give you a wise and prompt decision if you consult him alone, but when you constitute them into a committee or board, they act unwisely, afraid to decide, sluggish to move, even where all hangs on quick work?" Sometimes in a great emergency a church board has delayed, waited to discuss, and finally adjourned without doing anything, all seemingly afraid of doing too much or doing something unwise, when anything was better and wiser than to do nothing! Or, how often again when old methods fail and a new way promises well, has a board clung to the old with its failure, instead of giving the new a chance, where at the worst it could only *fail?* Of all fetters what are more rasping to a divinely quickened soul than the iron bonds of ecclesiasticism, that, by undue jealousy for churchly traditions hinder the success of the work of God? There are some people who would hesitate to throw a plank to a drowning man, unless they first knew to whose ecclesiastical lumber-pile it properly belonged, or in what theological planing-mill it had been smoothed down; people who would let millions die without a hearing of the Gospel message, rather than that they should hear it at the lips of one who was not in the "apostolic succession," or had not been trained in their peculiar shibboleth.

Sometimes church boards are arbitrary and even despotic, full as much so as any one man who keeps matters unduly in his own hands. Has there never been an autocrat at the secretary's table, who has dictated unreasonably and unrighteously to missionaries thousands of miles away in matters about which they had far more knowledge and capacity than himself? In one case, known to the writer, a secretary demanded of missionaries a course of conduct that, if followed, would have been disloyal to Christ and dishonorable to man, and he made compliance a condition of continuance and maintenance

on the field! It has long been our conviction that missionaries on the ground should be far more independent of home control than they often are, and that far more of the actual administration of the work and distributing of money in the work should be left to them, who are actually in the very center of the activities of missions, and are more competent wisely to settle many such matters.

There are also both advantages and disadvantages in independent, individual, and undenominational mission enterprises. Their main justification is this, that they supply a channel for putting at work many who will not in any other way come in active contact with the field, and that they enlist the sympathy and cooperation of many who for some reason or other do not approve of the ordinary methods or do not work through them.

The reluctance of some people to send their money through the boards, they explain by the fact that they do not believe in the *expense* attending administration, even when economically conducted. They maintain, (unreasonably, perhaps), that all secretarial work may be done and should be done gratuitously, and that there are men and women who would gladly serve God in this sphere at their own cost. A prominent secretary of one of the greatest missionary societies never received a penny for his services, preferring to do his work gratuitously. Another man who is the actual conductor of a great missionary enterprise, has never used a farthing, given for missions, for personal purposes. A poor servant maid, who saved twenty-five dollars to send the Gospel abroad, learned that it took a thousand such gifts as hers to pay the salaries of the good men who supervise the work, and in her ignorance she failed to see that her savings had done any good to the lost souls that she gave her money to help. It takes a mind more philosophical than hers to trace the gift, and see that what helps to maintain the pilot at the wheel, speeds the vessel and its cargo towards the haven.

Others conscientiously feel that the ordinary missions of the Church are not conducted on apostolic principles, and they crave a new way that is in their opinion really the older way. Rev. J. Hudson Taylor is a deeply taught disciple, and he felt convinced, in 1865, that God wanted a new enterprise begun for Inland China, on lines more primitive than those in general use. He especially felt that there was lacking *a spirit of believing prayer, of dependence on the Holy Ghost, and of direct looking to God both for men and money;* and he undertook the China Inland Mission especially to emphasize these *three* principles. Dares any one who has been watching its history for these thirty years now dispute that God's broad seal is upon his work?

Independent missions have greatly multiplied, and are still multiplying. In previous papers (June, '97, April, '98) we have treated in part this same theme. But the philosophy underlying inde-

pendent missions, which we are now treating, is the more important matter. And no doubt one reason in God's mind for introducing these methods into His all-embracing plan may be that they afford opportunity for *experimental trials* of methods hitherto comparatively unused, as, for instance, *industrial* missions and colonization schemes, so that whatever is valuable in them may be proven such, and introduced as features into older schemes. Wise men never stop learning, or pursue their way in such blind confidence in their own infallibility, as to be unwilling to modify and improve their methods.

At a meeting held in connection with missions at Northfield last summer—speaking of a missionary fund which it was proposed to raise to help volunteers into the field whom ordinary contributions might not suffice to send—Mr. Moody said:

> "I am in sympathy with the boards, and have no sympathy with the croakers. You can not find a better set of men on this continent than those in the American Board, or in the Presbyterian Board. We are in hearty sympathy with these regular boards. I think it is a great mistake to send any money outside of the regular channels."

Our dear brother, Mr. Moody, however fully in sympathy with the Boards, no doubt believes there are many organizations "outside of the regular channels" that God is greatly using, and he is not the man to hint that all who differ from the establisht methods, or encourage these outside agencies, are to be put down as "croakers." There is one man whose heart has been so moved by the needs of Korea, that he has sent out and supports at his own cost several missionaries to the Hermit Nation; yet he also recently gave liberal help to lift the enormous debt of the Baptist Board. Pastor Harms was so moved by the appalling destitution of a dying world, that he turned his own church of poor peasants into a missionary society, sent out hundreds of missionaries, and set up scores of stations in unoccupied territory. Was his work illegitimate? Yet he not only had his own society and missions, but his own mission ship, mission magazine, and mission training-school. The eighteen Christian centuries furnish no more startling example of the Spirit's leading, and of the possibilities of service, than this Hermannsburg Missionary Society, working entirely outside the previously used channels. Henry Grattan Guinness represents an independent society, which has for a quarter century and more been carrying on a grand missionary training-school, has founded the Livingstone Inland, and Kongo Balolo missions in Africa on a very extensive scale, and is now undertaking to evangelize the neglected continent of South America. Mr. Moody himself has encountered some little criticism by his independent working outside the regular channels. The Training Institute at Chicago is regarded by some as diverting

students from the theological seminaries, and hurryingi nto the field at home and abroad, some who have never had full training. Yet this grand work at Chicago is only another proof that God has room for many forms of working in His plan, that may not be perfectly regular according to man's notions.

But this is no sanction of any undue irregularities, and to some of these defects we feel it a duty as candid reviewers to call attention. Whenever mission work is carried on independently of the ordinary denominational methods, it should be carefully guarded from all abuses and perversions, otherwise it forfeits public confidence and the right of continuance. And it is in no censorious spirit that we now calmly but candidly state some of the defects or disadvantages of these independent ways of working.

(1). The fundamental risk is that they shall *center unduly in one man*, and revolve about his personality.

Human nature is not yet sanctified enough to risk putting too much power in one man's hands. What modestly begins as a private venture of faith and prayer, may, when it grows to unexpected proportions, become a public calamity by the autocratic and despotic way in which it is conducted. While its originator was almost its sole supporter it might be allowable that he should be its sole director. But as others become active participators in the work and its support, they should have a voice in its conduct. This is God's corrective for the peril of the despotism possible even to the religious autocrat.

(2). Workers should not be *hurried into the mission field* without any proper preparation. But the standards of fitness are not always scripturally chosen. There is a natural demand for *educated* preachers and teachers, and they are needed nowhere more urgently than in foreign lands. But two things must not be forgotten: first, that there is much work that can be done by comparatively uneducated people, as in a war effective fighting is often done by raw recruits as well as trained veterans. Many a man can follow who can not lead. And again, we must not forget that God's standard of education is different from man's. He has His own school, and some are deeply taught in God's university who never were graduated at an earthly college. To be taught of the Holy Ghost makes up for even bad grammar, and bad logic is more than compensated by the demonstration of the Spirit. The history of missions shows some ignominious failures on the part of some of the most conspicuous scholars, and as glorious successes on the part of some others who knew little Latin and less Greek.

(3). Another danger quite as obvious, is that of *giving money impulsively* and wastefully to irresponsible, incapable, or even fraudulent parties. A letter has been received by us, from a most intelligent and devoted missionary, lamenting that, notwithstanding repeated cautions, good Christian people in England and America continue to send money to a man who pretends to be doing mission work in the East, but whose whole career is suspicious. He says:

"I lived in the same place with this man, off and on, for three years, and during that time frequently saw him and his family, and my connection with the field and people gives me opportunity of judging. Our

opinion, and the opinion, I believe, of all the resident English in that field is that the work of this man is *most unsatisfactory*, and not by any means what he professes it to be. I have passed his house constantly, not only daily, but often many times in a day, and I have never seen his much-talkt of *inquirers* entering and leaving his house. He has undoubtedly linguistic gifts, which ought to make him a most useful missionary, but, to speak candidly, I believe he makes practically no use of them. (1). If a man repeatedly tries to become connected with evangelical missionary societies—a man who has many gifts which should make him a valuable agent—and after inquiry these societies refuse to employ him, must there not be something wrong? (2). If a man tries to run a mission on his own account, collecting all the money, not responsible to any committee, '*can he possibly carry on satisfactory mission work?*' I have not the slightest grudge, but I honestly believe his presence here is rather a hindrance than a help to mission work."

Apropos of irresponsible missions, we extract from *The Missionary Herald* for February a letter, with the brief comments upon it. The whole matter is one of such gravity, and so bearing upon Christian work, both at home and abroad, that it should receive most careful attention.

"There has recently appeared in several papers of India and Great Britain a letter addrest to the Christian churches of Great Britain, Australasia, and America, prepared by members of the Madras Missionary Conference, calling attention to a matter which seems to them most serious. It is signed by a large number of members of various missionary societies, and also by a number of native Christians in the Madras district. The letter will explain itself, and we give it entire, commending it heartily to the attention of all Christians in the United States.

"DEAR BRETHREN:—Of recent years several Indian Christians from South India and Ceylon have either visited your churches in person or have issued appeals by letter, and by these means have collected considerable sums of money for the purpose of carrying on different forms of mission work in this country. These persons were for the most part workers in connection with the various churches or missionary societies, but in most cases their actual connection has ceast. They have issued their appeals in their own name, and the work which they have initiated and profess to be now carrying on is not under the control or oversight of any one except themselves. The actual work carried on in most cases bears but a small proportion to that set forth in their appeals as what they propose to do.

"The interests of truth and righteousness demand that these facts should be stated, and in view of the injury they have already done, and the still greater injury they are calculated to do to the cause of Christ in this land, we can no longer keep silent.

"These appeals are a source of grave moral danger to those who make them, for they have to administer large funds without the safeguard of the control of others, and are thus exposed to a strong temptation to employ for private purposes money intended for public use. They are injurious to the cause of missions in those countries from whence the funds come, for certainly sooner or later the contributors will find out that their gifts are either not being used for the purposes for which they were made, or that the work carried on is very disproportionate to the funds expended. Distrust will thus be excited, which will extend even to undertakings where the proper use of the funds is adequately guaranteed. With some of the evils which these appeals produce in this country we are already too familiar. One of these is their tendency to demoralize the Indian community. The idea is abroad among a certain section

of that community that an Indian Christian has only to go with a specious plea to Great Britain, Australasia, or America to obtain large sums of money from persons who will not inquire too closely as to how their gifts are to be used, and who, if they see their contributions acknowledged in a printed subscription list, will be satisfied that they are being properly spent.

"In order to check such evils, resulting from appeals by irresponsible individuals, we would respectfully suggest that contributions should only be given to those who are able to give guarantees, *first*, that they are the accredited agents of a responsible committee of persons who reside in the immediate neighborhood where the proposed work is to be done; *secondly*, that the special object for which money is solicited is distinctly approved by that committee; *thirdly*, that accounts will be rendered to all subscribers, giving not simply lists of subscriptions and donations received, but also a balance-sheet duly audited, showing that the moneys received have actually been spent upon the objects for which they were given. We are convinced that no cause which is really good will suffer by the exercise of these precautions, as those who plead for such causes will have no difficulty in giving the guarantees required."

Signed by T. P. Dudley, Secretary of the Madras Christian Conference; N. Subrahmanyam, barrister, and by seventeen others.

It is possible that there might be a *combination* of several of the now existing independent missions in one organization. Some such plan has been proposed in London, and may be put into execution. It is suggested that a general society be formed, having in charge various unoccupied fields, such as Tibet, South America, the Sudan, etc., and that all undenominational and independent missionary enterprises be invited to enter into this united organization, without interference with the special methods and principles of each, but as a guarantee to the public that there is proper supervision, fidelity in management, and integrity in the use of funds. Rev. F. B. Meyer, James E. Mathieson, Esq., and other prominent men have been proposed as the committee to represent this united society. Could such a method be adopted, might it not greatly relieve the present situation?

This paper would be misinterpreted if it were construed, as, directly or indirectly, an attack on the "boards," or establisht agencies which represent the various churches of Christ in the work of missions. It is sufficient proof that no such motive actuates the writer, that he has always both advocated, and cooperated with, the regular church methods, so long in operation. The object has been, not to criticise or to condemn any existing system, whether denominational or independent; but calmly to consider, and carefully to weigh, both the advantages and defects of all methods, so that whatever is good may be conserved, and whatever is undesirable may be avoided. If we have indicated any dangers that threaten the working plans of the Church, it is only in hopes to increase their efficiency. Infallibility pertains only to God, and men often learn quite as much from errors and failures, as from their best endeavors and most triumphant successes. We invoke blessing on all who honestly seek to advance the Kingdom of God.

GIROLAMO SAVONAROLA: THE FRIAR OF FLORENCE.—II.

BY REV. GEORGE H. GIDDONS, LONDON, ENGLAND.
Secretary of the Evangelical Continental Society of Great Britain.

Amid much that was most seductive in art, brilliant in literature, and captivating in social life, in Florence, and indeed throughout Italy and the world, in Savonarola's day, there was seething a mighty mass of corruption and an insidious skepticism sapping the foundation of all healthy belief, a vice so splendid and fascinating as to bring beneath its thraldom much that was virile, pure, and strong. Life was one long May-day dance; music and song lent their enchantments to the scene, and the brilliant present was so full and apparently so real that the spiritual seemed but the far-away echo of a beautiful but baseless dream. Upon such a scene as this the keen, clear eye of the impassioned young Dominican lookt out, often with fiery glance and clouded brow, and oftener still through the soft mist of tears. His words were strong and trenchant, now a Cassandra cry and now with long vibrations in them, and tears, too, while ever and anon, gathering up his strength, his soul aglow with righteous indignation, he hurled into the midst of all this deep mystery of wickedness his loudest anathemas and prophecies of doom. To so earnest a soul as his it seemed but too often a forlorn hope. Around him a people steept in skepticism and uncleanness, with the altar-fires of home all quencht, with the pure links of social ties all broken, honor a name, and virtue but a text for brilliant epigram or lewd lampoon, while darker and more



SAVONAROLA'S CELL IN THE CONVENT OF SAN MARCO.

dreadful than all these, a venal church, a corrupt priesthood, a dissolute prince, a degraded pope. Behind him, trampled into the dust of oblivion, the memories of loftier and purer times, and before him the dark eclipse of an impending doom. Of all the men in Florence in that hour but one brave heart, one pure, white soul, and that his own. Little wonder that his righteous soul was vext within him as he saw "the city wholly given to idolatry." He seemed amidst all this a mere anachronism, a phantom, and yet the one real figure in all the moving drama. When not engaged in addressing the crowded audiences at the Duomo, or uttering his eloquent harangues upon the piazza, we find him sitting solitary in his cell, penning his *Trionfo della Croce*, or soothing his soul with sacred story, or drinking in the fiery zeal of the old Hebrew bards, until he becomes possest of a like fire, and finds himself almost translating into the vernacular of Florence the trumpet tones that echoed long centuries before among the Judean hills. He seems almost a resuscitated Ezekiel or Jeremiah as, rising from communion with the spirits of the prophets, he starts forth with the old message, but with a shriller accent and a more powerful peal. Not only does he catch their tone, he drinks in their spirit. He, too, is conscious, or thinks himself so, of the gift of prophecy, and so to all that *dilettante* throng, drawn to him by the magic music of his voice and the rich eloquence of his words; to all that rampant vice, that frigid scepticism enthroned in temporal and spiritual high places, he preaches repentance like John—the speedy visitation of the Lord upon priests and people, prince and pontiff alike, the coming vengeance that shall be taken against the workers of iniquity of every type and kind. Once in visions of the night, within the narrow precincts of his cell, he has seen a hand which grasps a sword, upon the blade of which, in letters of fire, he has read, "The sword of the Lord upon the earth—soon and suddenly."

And this, for many days, is to be the burden of his theme. Like Hermit Peter, with his wooden cross and one short text, "*Dieu le veut*," he proclaims the message of the dream. With this he is to be victorious. The vision has given him a new assurance even as the fiery cross that loomed upon the wondering gaze of Constantine, who read the legend in the clouds: "*In hoc signo vinces.*" Day after day, with tireless pertinacity, he proclaims his message and interprets his dream.

Lorenzo at length sent a message by five trusty friends to induce the monk to amend at least his style if not his matter. The reply was the only one possible from such a man to such a monarch: "Tell Lorenzo, in my name, he is a Florentine, and the first of all Florentines, I a foreigner and a poor preacher; yet it will happen that he must go hence and I remain." The prophecy delayed not long in its fulfilment.



COREGGI, THE VILLA WHERE LORENZO DIED.

Two months later, at Coreggi, Lorenzo lies at the point of death. Around him are all the fascinating things of life, heapt there in splendid profusion all that taste and refinement can offer. The atmosphere is laden with odors and filled with the soft minstrelsy of singing men and singing women. There flash and melt by turns the glances of beauty. All that Florence, in her palmiest day, can gather of learning, art, and culture are here. Science mingles its drugs and racks its brain for newer remedies, while charlatanism dissolves its pearls and opals if haply they may save the sinking chief. But death glares at him even there amid his silks and perfumes, mistresses, and wine. Ficino, Pico, and Poliziano around him, but their ministries are vain. There is but one man who can comfort him, but one to whom he can look in this dark hour of his deep distress, and that is the austere friar of San Marco. To the utter disgust of all this bad but brilliant *entourage* he sends for Savonarola. He comes and whispers comfort, listens to the confession, and speaks of the mercy and forgiveness there is in God. The monarch asks for priestly absolution, which is cheerfully promist, on three conditions. To the first, that he dies a true believer, Lorenzo gives ready and full assent. To the second, that he should make full restitution of all which he had, by unfair means, acquired, he is less ready to respond, and asks time for consideration. The monk presses for reply, and this, too, is promist. To the third, that he will give to Florence liberty and restore to her her popular government, he refuses to give answer, and

averts his eye from the penetrating glance of his confessor. And so the inflexible monk, turning his back upon Lorenzo, "*il Magnifico,*" strides from the apartment with bowed head but firm step. A short while after, with the question still unanswered, Lorenzo died, and the fame and influence he trusted to transmit, undimmed and unabridged, is transferred in that moment from his son to the priest and preacher of San Marco.

At length the dreadful dream of the prophet is to be realized. The picture had been drawn with flaming pencil. Men's hearts are failing them for fear, for it is whispered, with bated breath, that across the Alps the troops of Charles de Valois, with vast masses of disciplined soldiery, armed with culverins and falconets, with pikes and halberds, are swooping down upon the fertile plains of Italy, and the turn of Florence is soon to come. The first to quail with terror is the craven-hearted son of the dead Lorenzo. Piero, pale with fear, flees from the doomed city. Men seek in the universal horror for some strong hand to guide their destinies, and who so fit as he who erstwhile proclaimed the coming judgment, and even had proposals for averting the threatened doom?

On the 17th of November, 1474, Charles VIII. enters Florence with due solemnity, but as the Valois conqueror comes in at one gate, the great black pestilence enters by another, and the cup of the city's guilt and doom seems full. Savonarola is equal to the occasion. He diverts the gifts that flow into the ecclesiastical exchequer for mere ceremonial uses, to feed the hungry, succor the sick, shelter the orphans, and bury the dead. Not even to adorn churches, he tells the people, is money consecrated, if it be needed for home and fatherland. He stays the general exodus of terror-stricken men by precept and example. The duty of all true citizens and all true Christians is, he affirms, to remain at the post of duty, and he enforces his teaching by his own intrepid zeal, undaunted courage, and unwearied service.

He resolves at all risks to seek a personal interview with Charles. He applies for an audience, which is granted. As the monk enters the presence chamber the monarch rises. With rare dignity the prior advances to the king, but with that delicate sense of courtesy which was an instinct, in order to prevent too markt a humiliation, he snatches a crucifix that is always pendent from his girdle, and holding it aloft, exclaims: "This is the memento of Him who made heaven and earth; you honor not me, but Him whose servant I am;" and then continuing in a graver tone, "and He will ruin thee, oh, king! and all thine army, if thou desist not from thy cruelty and set not aside the project thou hast commenced against this city." Two days later the French king abruptly leaves the city, and Savonarola remains, the strongest and most powerful man within it.

In San Marco he propounds his scheme. All is to be based upon

a purely moral and spiritual reform. "The fear of God," he says, "must possess rulers and ruled alike; the sanctity and purity of the home must be resuscitated; the Church must be cleansed and purified." The only possible government, he avers, must be a purely republican and democratic one; acts of charity and simple offices of love are to be deemed more desirable and more dignified than any ritualistic observance, be it never so ornate nor symbolic. True restoration, he says, must begin with a moral revolution. The heart of society must be healed, and from it must pulse a purer stream of life. The people are blind; his first thought, therefore, is to put his finger upon their eyes, and say to them, *Ephphatha!*

The republic is restored and proclaimed, and lasts for eighteen years, until the return of the Medici in 1512. The *frate predicatore*, as the chief instigator of the movement, becomes the popular idol and *de facto*, for the next three years, the leader of the newly-establisht order of things. On the 22d of May, 1493, he founds a new monastery, filling it with men baptized with his own spirit. Meanwhile he is daily preaching to immense crowds on the piazza and holding conferences in the Duomo, the ultimate outcome of which is the determination to assemble a new provisional parliament.



PALAZZA VECCHIO.

The fountain marks the spot near which Savonarola preacht and on which he was executed.

At this juncture Savonarola appears to combine much of the power of Cromwell and the legislative acumen of Moses. He draws up a clear and concise document, setting forth his views on state government, as always insisting that it must have its foundations in personal purity and the sacrifice of the individual for the truest interest of the commonwealth, anticipating, in a most significant manner, very much the teaching of the great Italian patriot, Mazzini, four centuries later.

His religious teachings were singularly advanced for the age in which his lot was cast. He denied the infallibility of the pope, doubted the efficacy of ritual, held fast to the all-embracing character of the atonement, and held that worship consisted alone in that which was spiritual.

While Florence receives these warnings and admonitions with attention and even enthusiasm, Rome looks sullenly on, and, instigated by the jealous Mariano, the pope sends commands that the impassioned prior shall forego his promist Lenten lectures, and proceed to Lucca. Preparing to obey, he bids the Florentines a fervid and affectionate farewell. The words are potent in their pathos, and the authorities write hurriedly to His Holiness, entreating him to reconsider his decision. The request prevails, the preacher remains, and preaches with greater fervor than ever.

But his enemies are persistent and pitiless, and again he is bidden to repair to Rome without delay. This time, however, worn out with fatigue and prostrate by excitement, he is unable to obey, and, in fact, is obliged to desist from preaching, and rest.



IL DUOMO AND CAMPANILE.
(The Cathedral and Bell Tower of Florence.)

The brief rest sufficed to give him strength enough to re-enter on his ministry, and he announces his determination to employ his renewed powers until victory shall come. This victory he prophesies will come with his death, and reminds his hearers that death is resurrection, and not in any sense extinction, and so through death the perfected triumph shall arrive. He is ready, he affirms, to trim the lamp and keep it burning in spite of all the emissaries of Rome; that he will hold aloft the torch of truth undimmed, tho all the powers of darkness should oppose.

Savonarola's words exert an influence that is indescribable. Meanwhile everywhere an improvement in the outward decorum of the people is discernible. Many of the vicious practises that had been so pertinaciously pursued were given up, and the crowds that daily thronged the Duomo were so vast that the whole aspect of the interior was changed; seats were arranged theater-wise, and people set out at eventime and stood *en queue* all night to secure places. The young, especially, were drawn around the great preacher. A crusade of purity was formed, and with this wealth of young life and tireless enthusiasm around him, the good monk progrest bravely. On the last day of the Carnival, while holy hymns quivered in the sunny air, a great bonfire of vanities was kindled on the piazza, and the

carnival masks, ribald songs, shameless pictures, obscene books, all things that pampered idleness or suggested lust, were brought and burned.

The wrath of his enemies was intense, and Savonarola was designated the "troubler of Italy." "It is not I," replied the brave man, "who has troubled Italy, but you, who have forgotten your God."

It is not surprising that there were not wanting among the multitude a few who lookt with anger and dismay at the change portending so general a relinquishment of all that men had been accustomed to account so precious and so dear. Disaffection spread amongst some of the more venal of the priesthood, and the news was wafted to Rome and to the ears of the execrable Borgia, Alexander VI. All the fulminations of Rome were powerless, and so with that consummate duplicity which has ever characterized her, a message from the pope arrived at Florence with the offer of the red hat of a cardinal.

The monk received the papal envoy with his wonted courtesy, and promist to give him his reply, if he would come to his sermon on the morrow. With ill-disguised disgust he went, listened impatiently to the long harangue against the corruptions of the Church, and in the closing sentence received his answer: "Every other covering for my head will I refuse, even to death, except it be one which shall be dyed red with my blood." The pope's reply on hearing this was worthy of him: "Then the *frate* shall have a martyr's crown."

Very speedily a bull arrived inhibiting the friar from further preaching. The Florentines were angered, and for a time their protests were successful, and the inhibition was withdrawn. It was soon, however, renewed, but Savonarola, growing bolder, refused to yield. The battle was fast becoming a drawn one, and the little monk resolved to face the fight. What Alexander failed to accomplish by threats, he essayed by treachery, but without avail. Tho again summoned to Rome, Savonarola continued his preaching instead, and the Lenten sermons were resumed. The scenes of the previous Ash Wednesday were repeated on a grander scale. The pope, on hearing this, was furious, and threatened if "that son of perdition" were not silenced at once, he would lay the city beneath the ban of excommunication. Alarmed at this, the Signoria forbade Savonarola to continue, and so he ascended the pulpit for the last time on March 18, 1498, and inveighed, in more impassioned tones than ever, against the power no longer that of God, but certainly of Satan. The war daily became a more decided one; events hurried along with an ever-quickening momentum. At length the frequent iteration of the well-authenticated charges against the pope prevailed, and the papal answer was a bull of excommunication. The Franciscans were jubilant, the Dominicans defiant, and there began another of the long, fierce feuds with which the medieval annals of the Church are so replete.

To settle the differences and prove the truth of Savonarola's doctrine, a Minorite, Francesco da Puglia, preaching in the church of Santa Croce, challenged the prior of San Marco to the ordeal of fire, and after many *pourparlers*, champions were selected on either side. The two were to pass through a long gallery of flame, and he who should emerge unscathed should be adjudged as representative of the truth. The day, the 7th of April, 1498, appointed for the trial arrived, and all Florence gathered to witness the edifying spectacle. A huge fire was kindled on the Piazza. Banners streamed, trumpets blared, and bells from every steeple proclaimed the eventful hour. The crowd was breathless as the long procession of pale-faced, brown-clad Franciscans marcht into the square, and there awaited the opposing party. At length, after a considerable delay, the singing of the Psalm, *Exsurgat Deus et dissipentur inimici ejus* announced the coming of the white-frocked Dominicans with Savonarola marching at their head. He broke the silence by declaring that the brother who should represent his cause should bear with him into the fire the pyx containing the consecrated host. The Franciscans, assuming horror at the proposal, refused to be parties to so great a sacrilege. Long and angry were the disputes which followed, and while the surging and impatient crowd grew every moment more eager for the ordeal, and rent the air with wild exclamations and derisions, the long debate continued. At length night fell, and with it the rain that extinguisht the flames, and the hopes of the disappointed crowd. And so the day that had dawned with expectations so high, and was to have been fraught with consequences so grave, ended in miserable *fiasco*. But the turning point had come and Savonarola's triumph was ended, the knell of all his hopes had rung. The disappointed multitude that had hoped to feast its eyes on horror, was now maddened with rage. The infuriated people rusht hurriedly to the house of Francesco Vallori, the powerful adherent of the prior. They murdered him and his wife and burned the house to ashes, and Savonarola sought refuge in the Duomo. It were easy to accuse him of fanaticism, and to say that he stept down from the high moral platform upon which he had stood an unchallenged chief, and sought to overcome one superstition through the agency of another. Like Francis of Assisi, Pascal, Jeanne d'Arc, Ignatius Loyola, and others, he was doubtless subject to hallucinations, but he was ever honest and ingenuous. It was doubtless an error of policy, but not an infringement of his own inflexible adhesion to the behests of conscience and interpretation of duty. He was no renegade, but brave and faithful to the end. The next morning, as a disciple of Savonarola was preaching, the church was suddenly attackt, and growing infuriated in their excitement, the crowd proceeded to San Marco, where Savonarola was performing mass. Stones were thrown and one of the monks was killed upon the altar steps. The church

was soon filled with fire and smoke, with dying groans, and piercing shrieks. The war lasted all day and even till midnight, when Savonarola in obedience to the Signoria placed himself under a safe conduct. With a few hasty words enjoining courage and constancy he issued from the church with two faithful friends, and was brought out, not into the promist place of safety, but before the Inquisitorial commissioners, who, at the pope's instigation, examined him by torture as a deceiver of the people. The scene within San Marco, in the Piazza, and along the route was indescribable. The darkness of night was illuminated with burning torches. Around the altar were groups of furious men, who, by the light of lanterns, and with terrific oaths, engaged in indiscriminate slaughter. Cuirasses gleamed in the corridors, while without, the sheen of spears, the rustle of swords, the roll of drums, the shout of angry voices made night hideous. Amid the screams of women, the wailing of faithful friends, the anathemas of foes, was heard the clear voice of Savonarola beseeching peace and enjoining submission, while ever and anon, between the pauses of the shoutings, to the accompaniment of ten thousand tramping footsteps was heard the singing of the friars, *Salvum fac populum tuum Domine*. That other scene in the mighty tragedy of Calvary was rudely caricatured and blasphemously burlesqued. Lifting their lanterns to the pale face of the preacher, drunken men exclaimed, "This is the true light," and waving their flambeaux high above his head they struck him with their staves and cried, "Prophesy now to us who it was that smote thee."

Again and again he fainted beneath the excruciating agony of the rack, and words are recorded as having been spoken by him, words that savor of confession and recantation, which he indignantly disowned as soon as consciousness returned. Again and again the horrid torture was renewed, and always with the same result, until at length, wearied with the long process, the commissioners committed him to prison, where he writes: "I shall hope in the Lord, and ere long I shall be freed from tribulation, not by my own merits truly, but by Thee, O Lord."

After a final hearing, in which Savonarola affirmed all he had said was truth, he was pronounced a heretic, and with Domenico and Silvestro, his faithful friends, condemned to be hanged and burned on the Vigil of the Ascension.

In the stirring drama in which he moved in the Duomo, and still more so in the after quiet of the convent cell, when the last murmur of applause had died away into the darkness, Savonarola had dreamed the dream of martyrdom, and turned a wistful glance toward the thorny fillet and the circling flame; but now that it was come he suffered, but with no factitious glory; the keenest pang he felt was that of falling short of his ideal, of failing to accomplish the mission

he had initiated. Yet was it not *all* failure. Instinctively, and not by induction or deduction, he was a seer. By the inspiration of the poet as by the insight of the prophet he interpreted the trend of spiritual dynamics, and tho for him the work was at an end, the crowning day should come. It was not *all* sorrow. There had been joy in service; the sowing had been to the soft accompaniment of tears, but in the far-off days new reapers should arise to gather in the sheaves with harvest-songs of joy.

The 23d of May, 1498, arrived, and the brave monk was dragged to the place where but a brief while ago the bonfire of vanities had been lighted, and there with shameful indignities, he and his fellow martyrs were degraded, denuded of the robes of their order, and delivered into the hands of the executioner. He ascended the fatal pile. Two papal commissioners had assembled with parade and pomp to direct the final arrangements. The white frock of the Dominican was first removed. Holding it in his hand Savonarola exclaimed, "Holy robe, how much I longed to wear thee. Thou wast given to me by the grace of God, and to this day I have kept thee spotless." The Bishop of Verona then pronounced the terms of degradation. "I separate thee from the Church militant and the Church triumphant," to which the pale monk replied in calm tones, but tones that pierced through all the surging crowd, "Militant—not triumphant—that is not thine." And then



THE EXECUTION OF SAVONAROLA.
From an old painting in the Museum of San Marco.

with naked feet and pinioned arms they led him to the gibbet. One loving friend, more daring than the rest, stept forth and whispered words of consolation in his ear. "In the last hour God only can bring comfort to mortal man," was the response. He pronounced the Apostles' Creed and in another minute Savonarola and his two friends were hanging lifeless from the beam. They heapt huge piles of faggots, the fire was lighted, and an hour later the ashes of the martyrs were thrown from the Ponte Vecchio into the Arno.

On each recurring anniversary of that morning the Florentines for many years were wont to strew with violets the place so sacred with its memories of constancy and faith.

EVANGELICAL CHRISTIANITY AND AFRICA.*

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In his great musical dramas Wagner, as prelude and prediction of the *dénouement* to which destiny leads events, frequently introduces a few notes from a leading melody long before this becomes the dominant chord. So, in the drama of African missions, when empires rewarded Portugal and Rome, there sounded brief notes from the North, the South, the West freighted with ominous portent. The power for whom God reserved the worlds, of which the Latin church and Portuguese state dreamed, stretcht a hand, regardless of Giant Pope, from Teutonic homes, and toucht the heights of Ethiopia, the mouths of old Nile, the coasts of Carthage, the cape of the Southern Cross, and the golden sands of the western shore. The touch was but momentary. Long years lapst ere the consequences developt. The Lutheran in Abyssinia (1634), the Moravian in Cape Colony (1737), Egypt (1752), and the Gold Coast (1736), and the Anglican (1752) were at that time unable to render occupancy effective. But these were God's eternal years. When Heyling translated the New Testament into Amharic; when Dutch Reformers (1652) and Huguenots and Waldenses (1688) planted themselves by the austral cape of storms—named the Cape of Good Hope; when Dober and Nitschmann (1732) among Antillean negroes, Hocker and his comrades in Egypt, Richter in Algiers (1741), Protten the mulatto in Guinea, and Schmid among Hottentots, represented the Unity of Brethren†; finally, when Thompson and Quaque (1765–1815) inaugurated Anglican missions—then sounded fateful notes heralding the Protestant supremacy. Rome's representative, had he possest spiritual prescience and wisdom, would

* Mr. Noble is not wholly responsible for the spelling of African proper names, the "Standard Dictionary" being followed in general. † Moravians.

have felt his heart smite with a foreboding of doom, as is the soul of the rapt listener when in Lohengrin's bridal chamber is heard the distant Grail *motif*. Not for Rome's knight-errant, but for the evangelical Christian was reserved the successful quest for Africa's Holy Grail.

Protestant foreign missions practically began in 1792. Those in Africa may be divided into three periods. The first extends to 1852, when the Atlantic slave trade was suppresst. This was the time of ignorance, the years of preparation. The second reaches to 1877, and is the great era of the recovery of tropical Africa. Livingstone's explorations and death furnisht two motive forces, markt two stages of progress. The third period dawned in 1875–77, and is that of Africa's becoming an appanage of Europe, of Islam's expiring effort, and of Christendom's grapple with the inland slave trade. In this period there has also been made a pretense of restricting the Americo-European liquor traffic. The British (1833), American (1863) and Brazilian (1888) emancipations accompany and match the opening of inner Africa, and play providential parts in preparing agents of African descent for African evangelization.

Any summary of a century of missions must want color and verve, and consist of a skeleton of agencies and dates, fields and results.

PERIOD OF IGNORANCE AND PREPARATION : 1792–1852.

The Moravians entered Cape Colony in Carey's year, and their work for Khoi-Khoin, Kafir and San has so grown that in 1892 they occupied Kondeland, a Nyassa district in the southwest of German East Africa. Agitation against slavery and the trade aided interest in African missions. British Baptists, Congregationalists, Presbyterians, and Wesleyans attempted missions in Sierra Leone (1795–97). The capture of Cape Colony called attention to South Africa, and the London Society, now a Congregational organization, entered the field (1798). Within ten years it past the frontier. It made the Chuana, Griqua and Koranna known, saved the Khoi-Khoin from extinction, and rescued the rights of native races. In 1818 it opened Madagascar and Moffat came. His coming told immeasurably, for he secured Livingstone (1836) and Livingstone won Stanley (1871). Here was an African apostolic succession, here a torch-bearing of life and light through the darkness of Bantuland, nobler far than the Hellenic torch-race. Moffat achieved signal success, but the mighty result suffers from the colonial drink traffic and European embroilments. Madagascar became a miracle of missions, passing through pagan persecution (1835–61), French aggression (1861–96) and Jesuit intrigue, but Hova Christianity grew marvelously, and again has a great future. In 1804 the Church Society (Anglican) arrived, rightly regarding Africa as universally a den of desolation and sin. Since 1816 it and the Wes-

leyans have made Sierra Leone practically a Christian land. The Negro Episcopal church is self-governing, self-supporting, and self-extending, but that of Lagos has shown more missionary spirit. Egypt (1815–30), Ethiopia (1831–43), East Africa (1844), Yoruba (1846), and Lagos (1852) indicate the scope of the society's work, but defy more than mere mention. Mauritius (1856) and the Seychelles, Madagascar (1864–74) and Aden (1886) need to be also noted. The Niger (1857) and Uganda (1877) stand for the opening of doors, the former to Central Sudan, the latter to the Nile land. British Wesleyans prest hard on the Anglicans, opening missions proper in Sierra Leone (1811) and Cape Colony (1815). These Methodists, as makers of Sierra Leone churches, have been second only to English Episcopalians. In South Africa the numerical success became such that now the Wesleyan society works in British Bechuana, Rhodesia, Stellaland, Swaziland, Transvaal, and Zululand. South of Vaal River the colonial Wesleyans promote missions, in 1896 claiming 44,819 communicants.

American Baptists and Scotch Presbyterians appeared in 1821, new-founded Liberia, magnetizing the former and other American denominations, Kafraria drawing the latter. Two negro missionaries of a Virginian colored society aroused interest in missions for Liberia, and were America's first missionaries in Africa, since Antes, the Pennsylvania Moravian, had attempted (1783) to reach Abyssinia. Southern Baptists opened Yoruba in 1853. Negro Baptists are also at work in Africa. Scotch Presbyterians among the Kafirs have been blest with magnificent results. Lovedale sets the standard for industrial missions, and the Free Church (1844) has made a greater propaganda than Alexandria in Origen's day. The Scotch United Presbyterians (1847) have supplemented it in filling Kafraria with native churches and Christian communities, colleges, and schools.

The Americans in Liberia anticipated other missionaries in recognizing that Africa must be Christianized by its children, and workt in accordance with this principle. The Basel Society, after seeking a Liberian opening, successfully planted itself (1828) by the Moravian graves along the Gold Coast, and has evolved a noble type of commercial, educational, industrial and religious methods. The following year saw German Lutherans from the Rhenish Society and French Presbyterians from the Paris Society take position in the invading force. Both entered Cape Colony, both energized efficiently, both found truer spheres elsewhere — the first in the Atlantic lands north of Orange River, the second in Basutoland. Malan justly characterized this mission as one of the grandest achievements of the century. It is a Star of the South.

The decades 1833–52 saw more numerous and rapid forward movements. The American anti-slavery agitation and the British emanci-

pation kindled fresh interest in Africa and missions. The Boer migrations (1834) that colonized Natal and originated the Orange Free State and the South African Republic; the narratives of Krapf and Rebmann that stimulated scientific interest; and the rise and fall of native powers from Algeria and Egypt to Kafraria and Zululand were all used by the King of kings to speed the coming of His kingdom. American Methodists and Presbyterians entered Liberia (1833), but "many Methodist missionaries have neither by nature nor grace been fit," and "Presbyterianism in Liberia requires unstinted expenditure in men and means if Liberia is to be lifted along the path originally staked out." The American Board, the first Zulu mission of any organized society, reacht Natal in 1834. As Guinea, above and below, escaped the miasma of the marine slave-trade, a malaria in which no mission can thrive, the missionary platoons, as if by common impulse, wheeled into better position. Congregationalist and Presbyterian transferred their Cape Palmas mission to Gabun (1842), where Wilson, the Carolinian, viewed affairs with the vision of a statesman, and spake the word that prolonged the blockade when the British commander mistakenly thought this needless. The Episcopalians (1836) encamp at Cape Palmas, and obtain admirable results. The Congregationalists in Zululand find a crampt and obstinate field, but persevere until colonists and governments as well as natives appreciate them. Zulu Christendom is a moral force, and Rhodesia is its mission as well as the Board's.

Through Neander's Berlin Society German Lutheranism reinforced the Rhenish Society. Berlin missions (1834) have spread from south to north; occupy Cape Colony, German East Africa (1891), Natal, Orange, and Transvaal; have organized six synods; and assert that in Cape Colony their stations are really "parishes of baptized black people."

British Baptists, at the instance of Jamaica's recently emancipated negroes, who themselves stood indebted to Lisle, the Georgian negro, opened Fernando Po (1841). Soon driven to Kamerun, they in forty years obtain praiseworthy results. American Congregationalists found a Mendi mission (Sierra Leone) with rescued slaves (1842); the American Missionary Association carries it (1846–83), and finally hands it to the United Brethren in Christ, who, since 1855, have been beside it.

Jamaica presently inspires Scotland's United Presbyterians to evangelize Old Calabar (1846). Scandinavian Lutherans arrive at last, the Norse Society, a lay body, settling in Natal (1845). The North German Society (now Presbyterian) sits down at the Slave Coast, suffers terribly, but achieves a success of sound substance; and the Gospel Propagation Society (Anglican) enters in Cape Colony upon missions proper (1847). It had workt among American negroes as

early as 1703, its first African missionary had landed in Gambia in 1752, and a chaplain had reacht Cape Town in 1821; but its permanent and veritable missions among African natives did not begin before Cape Town became a bishopric and Gray the Athanasius of South Africa. The society has gained thousands of Kafir communicants, pusht education and industry, made the enlargement of the Anglican communion keep pace almost with the expansion of empire (the bishoprics of Cape Town, Grahamston, Natal, St. Helena, Bloemfontein, Zululand, St. John, Pretoria, Lebombo, and Mashonaland being the successive courses in the building of the Province of South Africa), and has seen the years 1847, 1853, 1859, 1863, 1870, 1873, 1878, and 1891 become milestones for the march of its ecclesiastical statesmanship.

PERIOD OF DISCOVERY: 1852–1877.

When the year 1852 arrived every evangelical church-system was represented by one or other of its denominational branches, and Newcomb reported 27,241 communicants. A Christian era began for modern Egypt. American United Presbyterians concentrated here in force (1854), and in forty years breathed spiritual life into the mummy called the Koptic Church and attained greater results than all other Christians together have won. Negro Episcopalians of the Antilles inaugurated and manned the Pongo mission. Hermannsburg, the ultra Lutheran, sent its stalwart peasant-mission into Natal (1854), past into Zululand through a wagon-house for the chief, and, at the invitation of the selfsame Boers who had ruined Livingstone's mission and slain converts, reacht western Transvaal. British United Methodists came to Sierra Leone (1859) and East Africa (1861). Krapf located them among southern Gallas, and this work is now rich in promise. American Lutherans (General Synod) bless Liberia (1860) with sagacious, tireless ministries. The Swedish National Society of Lutheran laymen gains northern Abyssinia (1865), and vainly attempts the Gallas. Its hour will come. The Dutch Reformed Church in Cape Colony begins (1863) to realize its responsibility for the pagan. The Universities' Mission of Cambridge, Dublin, Durham, and Oxford, an Anglican Student-Volunteer movement inspired by Livingstone (1857) and pusht into action by Bishop Gray (1859), after a fatal beginning on the Shiré river, settled at Zanzibar (1863). Here it enjoyed twenty years of soundest subsoiling, training rescued slave-children, translating the Scriptures, and transforming the slave-market into a Christian cathedral, whose clock, the gift of the seyyid (Zanzibar's ruler) strikes eastern time. Returning to the mainland (1867), it finally regains Nyassa (1884), and creates the strong bishopric of Likoma. Finnic Lutherans, after working in a Hermannsburg station, make a miniature mission of their own among the Ovambo (1868). British Primitive Methodists discover a vital spark of Baptist missions in Fernando Po

(1870), and take the field, finding another little corner in Cape Colony, and in 1890 winning a foothold in the Shukulumbi district of North Zambezia. The Propagation Society intrudes into Madagascar (1864), fabricates a bishopric (1874), and in 1895 claimed ten thousand members. Norse Lutherans press into unoccupied Malagasi fields (1866). English Friends take ground (1868) gladly granted by the London Society, and work in friendliest fellowship and with fine success. Hova, Lagos, and Sierra Leone native mission societies begin. In 1868 Lowrie enumerated 49,213 communicants, a gain of 21,971, or 80 *per cent.*, since 1854.

PERIOD OF APPROPRIATION: 1877 ——

From the heart of dying Livingstone flashes an electric spark that revives missions. Commerce and statesmanship perceive that Africa deserves development. Stanley's descent of the Kongo dates an era. French-speaking Swiss Presbyterians start a mission in Transvaal's farthest north (1874). Scotland's Established church reenters Africa after a generation of absence, and founds Blantyre (1874). The Free Church creates the noble project of Livingstonia (1875), for part of which Cape Colony's Dutch Presbyterians make themselves responsible, and to which Kafrarian Presbyterianism contributes. The London Society reaches the Tanganyika (1878). These wise and unselfish assignments of mission-spheres open Central Africa from the east as Venn and Krapf thirty years previously had forecast. British Baptists and Livingstone Mission drive wedges from the west (1877), both operating on the Kongo, while the American Board advances into Benguela (1880), and toward Gazaland (1883). North Africa finally (1881) acquires a mission for its Islamites, tho its Jews from Abyssinia to Morocco have long received Christian attention. American Baptists of the North assume Livingstone Mission (1884), and grandly carry on the work. Scandinavian agents are thus released, and Swedish Congregationalists rally to their support. German East Africa and Kamerun require Teutonic missionaries, and receive more than a few (1886 *sq.*). The Berlin Society, which has accepted the London Society's missions on German soil and has also independent fields; the Berlin East African society; the Leipzig and Neukirchen Societies and the "Moravians" are prominent. At Gabun, where the Presbyterian Board (1871) finds a difficult and narrow field, but obtains capital results, French brethren in faith place requested reenforcements (1886). In Madagascar they enter with warm welcome from English Congregationalists (1896). The French mission among the Barotsi on the uppermost Zambezi originates (1884), as an outgrowth of Basuto Christianity, uses Basuto Christians and Italian Presbyterians, and moves toward the experiences of Madagascar and Uganda. Arnot plants the cross in Garenganze (Katanga), midway the continent. Simpson and Taylor independently attempt self-sup-

porting missions, the latter's work in 1896 becoming officially that of the American Methodist Church. The Church Society takes Mary Whately's work from her dead hand (1890), and essays to push up the Niger far beyond its present posts. Sheppard, a Virginian negro, inspires the Presbyterian Church South to enter the Belgian Kongo (1890). New missions and rumors of missions become too numerous for further mention. In 1882 Bainbridge numbered 140,000 communicants, a gain of 90,783, or 184 *per cent.*, since 1868;* in 1886 Grundemann reckoned the communicants as 160,000, an increase of 20,000, or 14 *per cent.*; and in 1898 the native Protestant communicants can not number fewer than 250,000, a growth of 90,000, or 56 *per cent.* Oppel in 1887 claimed that since 1800 Christianity has each year gained 10,000 *adherents.* The Newcomb, Lowrie, Bainbridge, Grundemann, and Noble statistics, on account of incomplete returns, err on the side of understatement.

PRESENT CONDITIONS AND OUTLOOK.

The present conditions of African missions are difficult to state. The problem of evangelization has geographical, ethnical, philological, political, and religious factors. Africa, by and large, is known and is a result of missions. The linguistic and racial elements are well along toward being understood. We know the chief ethnic stocks and their relative values; we see the great language-groups and their potencies of service. The American, Antillean, Bantu, and Sudanese negro; the Abyssinian and Arab, the Jew and Kopt; the Boer and the British Afrikander, and the Malagasi are natives of the once lost and hopeless continent, who are already supplementing the effort of Americans and Europeans. Christian Jews are evangelizing Hebrews, former Moslems are seeking the Islamites, and former heathen preach to the pagans. Industrial and normal institutes, medical missions, and woman are adding incalculable potencies. The world-wide organizations of young lay-workers form dynamos and motors of missions. Sixty-seven languages have the Bible in whole or in part, and have thus received baptism with pentecostal power. The continent as a whole, despite the skirmishing between the outposts of savagery and civilization, is quieting down as Christendom, law, and strong-armed peace take possession. Within twenty-five years Gallaland, Somalia, Sahara, and Sudan will be mastered, and can be not Christianized but evangelized. America, in 1801, began the task of crushing Mohammedan power which Europe is only now completing. Islam has ceast to be a real rival of Christianity for the control of the coming continent. The Mahdists are passing, the Senusiya must soon follow.

* Two-thirds, possibly four-fifths, of the growth 1868–82 occurred in Madagascar. Here in 1896 the London Society alone had 62,749 adult Malagasi communicants, the Lutherans nearly 40,000, and the Society of Friends nearly 4,000.

Paganism has no coherence, and crumbles in the atmosphere of European opinion. In Cape Colony, for instance, it will in half a century have ceast to exist, tho not more than half the natives may have accepted Christianity.

The outlook is one of sunny skies, not, however, without somber shadows. Christianity for the first time in fifteen centuries has something like a fair chance and an open field. Britain in Egypt and South Africa holds an axis of the continent, and in East Africa and West Africa rests the cross of St. George on such coigns of vantage as Ibea and Nigeria. Germany, a fellow Protestant power, flanks the British positions. Evangelical Christianity is better situated in Africa (the Kongo valley, perhaps, excepted) than Rome, who indeed is losing ground. The Egypto-Ethiopic church can not, will not, remain impervious to spiritual light and vitalizing truth. The Boer, the British colonist, and the native Christian are sure to reenforce American and European missionaries in ever larger measure. The Christian negro of the Americas is an increasing force in the redemption of Africa. Yet the very development of the continent brings peculiar difficulties. Intertribal wars may end, but Europe's international rivalries take their place. The slave-trade and even domestic slavery wane, but the liquor traffic, if unthrottled, will wreak at least as much ruin. The passing of the heroic, the martyr, the romantic age of missions may lessen interest in the prosaic, routine stage now at hand and immeasurably important. Islam, in virtue of the grain of truth at its heart and of its social power as a free-masonry, will persist for centuries. The devil of heathenism and savagery may be cast out; but, if his place be not filled by the spirit of Christ, and if the worldliness and fellow-fiends of civilization take his place, the latter estate of the African will be worse than the former.

The twentieth century will be a crisis in the Christianization of Africa. This does not imply that, if Africa in bulk be not a Christian continent in A. D. 2000, missions will have failed—for it has required nineteen centuries to make Europe Christian. The divine program of Africa's mere preparation has been a millennial task, and we dare not believe that God intends Christendom, even when aided by science, even if unhindered by civilization, to Christianize the myriad millions of a tropic continent in a century or two. We simply mean that the next hundred years will determine the religious trend of Africa for generations afterward, will set the streams of spiritual tendency flowing either toward the City of God or toward the kingdom of Satan. The crisis calls for the Church to give her choicest children; for Christian wealth to spend supremely. For missions are *God's* work. Their annals are chronicles of the King. The marvels and miracles of African evangelization, the existence of as many native Christians in Africa to-day as in the world at the close of

the first century, prove His presence and power in the African conquests of the cross. His pillar of fire, thirty centuries ago, led His chosen; to-day the fiery pillar leads the Church. From Africa, then; into Africa, now. Christendom renders Christly service to Ethiopia—because the Lord of hosts hath stretcht His hand that it shall not be shortened and hath sounded the trumpet that never calls retreat. Freely we have received, freely we must give. If we greatly grant, we shall grandly gain. If we attempt great things, God will achieve greater. For *His* are the kingdom, the power, and the glory forever.

THE FUTURE OF THE AMERICAN NEGRO.

BY BOOKER T. WASHINGTON, TUSKEGEE, ALABAMA.
Principal of the Tuskegee Normal and Industrial Institute.

It is a deep-seated belief of a large and influential section of the American people that the destiny of the negro element of the citizenship—which is of African and American origin and which has been for two centuries and a half losing its generic type and character—must necessarily be different from that of other elements of the population. This belief disclosed itself in the very earliest stages of Colonial life, after the unfortunate introduction of African slavery, in 1620, and in one form and another it has made itself felt and heard in all departments of the literary life of the nation. Indeed, a considerable body of such literature as we have evolved is based entirely upon this phase of the subject.

The American Colonization Society, establisht in the early days of the Republic, and with which have been associated some of the best and ablest public men of the country, such men as Benjamin Franklin, Henry Clay, and others of equal reputation, was the direct outgrowth of this sentiment. The Republic of Liberia, on the West coast of Africa, grew out of the idea as propagated by the American Colonization Society. But in spite of the fact that this society and the republic founded and fostered by it, have steadily declined in prestige, the idea that the black and white races can not occupy the same territory as equals without perpetual antagonisms remains strong. Thomas Jefferson, the greatest Democrat, and Abraham Lincoln, the greatest Republican, living at widely separated periods of our history, were yet in harmonious agreement upon this vital point.

Mr. Henry W. Grady, of Georgia, the most eloquent apostle of the white new South, was firmly of the opinion that the Anglo-Saxon race would always dominate the Afro-American race, while Mr. E. S. Simmons, a member of the North Carolina bar, has just issued a book in which he insists that race separation is the only safe and possible

solution of the race problem; and, failing to effect this separation, he thinks "the pages of the future historian will be marred with strife between the races, riotous outbreaks, civil war, Southern soil again drenched in blood, not in a conflict of arms with other sections, but among and between the inhabitants of our own fair southland." "Separate the two races," Mr. Simmons insists. "Cause the negro to move to the land set apart for him, to plant his own vine and fig tree, and the whites living upon the same soil to move out, and make room for his uninterrupted course of self-government." Mr. Simmons thinks that the white people of this country should make liberal provision for the segregated negro people in the territory set apart for them, a territory of some sort, somewhere, in which the white man shall have no place.

But the idea that the races can not live together as equals on the same soil is by no means confined to the Anglo-Saxon people. In this country the idea is entertained by Bishop Henry M. Turner, who has a large following, and in Africa the idea is almost as general. There Dr. Edward W. Blyden, of Liberia, perhaps the best-informed man of his race anywhere, leads the thought and advocates segregation as the only possible and safe solution of the race problem. But how this segregation is to be effected, even in Africa, where the European whites have appropriated by far the larger part of the territory of the blacks, bringing the latter into subjection and contact with white colonists, just as they have done in the United States and the West Indies for two centuries, does not appear to worry in the least either the black or the white advocates of the idea. Altho the whites have from the very beginning, even unto the present, forced themselves into contact and association with the blacks, and are doing so to-day more than ever before, the black and white advocates of the policy of separation lose nothing of their cheerfulness and persistency in keeping their idea where it can be seen and heard. They at least deserve credit for sticking to the theory when nothing but the theory remains to them.

But there is another class of people who have a theory that God permitted the Africans to be brought here and undergo a long period of bondage, in order that they might fit themselves by Christian civilization to eventually return to their native land, and help to redeem the millions of their race from paganism and savagery. This view of the matter was long a conviction of the leading denominations of the United States, and is largely entertained now. It deserves more respect than any other view of the matter which has ever appealed to me, as a pure matter of speculation, a theory. There can be no question about it in the mind of any Christian that as a missionary field Africa is one of the most inviting to be found anywhere, and that it should appeal more strongly to the American negro than to any other race

of our population. It seems reasonable to suppose that a large percentage of the young negro men and women who have been graduating from our schools and colleges for a quarter of a century, 25,000 of whom are now engaged in the work of teaching in the public schools of the South, would have turned to Africa as the most inviting field of labor, if the theory that the race was brought here by Divine Providence for the purpose of preparing itself to redeem their brethren from moral and spiritual death in Africa is to hold good. This should be the proper and sufficient test of the theory from any point of view. It would be personally gratifying to me if a very large number of these graduates had in the past quarter of a century gone into the African missionary work, or if a more general spirit to do so had been shown, as the evangelization of Africa, or of any other people outside the Christian fold, must appeal strongly to all of us who hope for the winning of all mankind to the true faith. But no great number of them have done so, and no general disposition to do so has been shown. So far, the work of evangelizing Africa has been left almost entirely to the white churches of America and Europe. White men and women have thus far responded to the call for missionaries. Response on the part of the blacks of the United States and the West Indies has been of the most discouraging character, and the financial support which negro churches have given to further the work, has been of like character. The advocates of the Divine theory of preparation have been much puzzled and confused by this phase of the case, but mainly because they have been unable to see or to reconcile themselves to the fact that there are other phases of it worthy of consideration, or strong enough to outweigh theirs. In this view they have been as persistent and insistent as the advocates of the theory that the two races can not live together in the same territory on terms of friendship and equality.

No well-defined plan of colonization in Africa, or anywhere else, by whomsoever proposed, has met with any general favor among educated negroes in the United States or the West Indies. The masses in this country have been workt up to some sort of enthusiasm from time to time, but the enthusiasm has always been short-lived. Reports from those who have gone to Africa on the wave of the enthusiasm of the time, some of whom have returned to this country, have always been such as to discourage others from "seeing for themselves and not for another." Indeed, it has been a growing conviction among the masses of our race in this country that their condition and opportunities are vastly better in the United States than in Africa, or anywhere else. I believe this to be the case, and I further believe that the conviction will grow stronger with the years, as European subjugation of Africa shall proceed and develop upon the lines that it has long proceeded and developt in the Pacific Islands,

in Australia, and in the East Indies. And this is true because the Afro-American race has been so long removed from the African fatherland, and become so imbued with American civilization, that it has at most but a sentimental interest in Africa and the African people. In their language and religion and customs they are American, as much so as the Europeans who have come here from the earliest days to the present time. As a matter of fact, the African has become as thoroughly engrafted upon American life as the European, and loves his country with equal devotion, and clings to it with equal tenacity, and resents as promptly any insinuation that he is an alien, an intruder, and that he should return to Africa or anywhere else.

The Europeans came to America of their own determination, at great personal and financial sacrifice; but the African came here *by special invitation*, in ships provided for him, and in the early stages of his residence here, down to 1860, he was forcibly restrained in any desire he may have had to return to his fatherland. Indeed, he was considered so valuable a personage that it was long a difficult matter to restrain white men from adding indefinitely to his numbers by force and fraud. Up to 1860 no considerable number of people advocated that the African was an alien, an intruder, here and should be made to go back to his home beyond the seas. He represented nearly $4,000,000,000 of wealth as slave property; he was the basic industrial force in eleven of the richest agricultural States in the Republic. He was regarded as the best and safest labor force in the world, and perhaps he was. It required an agitation covering a period of sixty years and a bloody civil war to kill him as a slave and to recreate him as a freeman; and it was only after this was done, after he was made "a man and a brother," that it was discovered that he was an alien, an intruder, and that he should go back to Africa. It was all right for him to remain here as a slave, but it was all wrong for him to remain here as a free man! It was all right for him to remain here as a degraded creature, without morality, without family ties, barred out of the Christian Church, but it is all wrong for him to remain here as a Christian, with home ties and growing stronger and stronger every year in moral force! All this reasoning has had the changes rung upon it in all departments of discussion since slavery was buried beneath a monument of black and white bayonets on a hundred battlefields. It is very strange reasoning, all must agree.

But there is still a third class of persons, by far the largest and most influential, who have not worried at all over the speculative theories of the possible inability of the races to dwell together harmoniously and upon terms of equality, and upon the possible purpose of God in permitting the race to be brought here and enslaved in order that it might the better fit itself to return to Africa and take upon itself the work of evangelizing its people. These good people



MOLDERS OF THE FUTURE OF THE AMERICAN NEGRO.
The Faculty of the Tuskegee Normal and Industrial Institute.

had no pet theory about the matter. They belonged to the great Christian army who believe, as William Lloyd Garrison exprest it, that slavery was "a league with death and a covenant with hell," and who buckled on the armor of righteousness and created the sentiment that led to the abolition of slavery and the enfranchisement of the freeman. When they had accomplisht this much, instead of resting from their labors, they recognized that the late slave population must be fitted for good citizenship, and that this could be done only at the expense of a great deal of personal sacrifice and financial outlay. The missionaries who followed Gen. O. O. Howard, Gen. Armstrong, President Ware, President Cravath, President Braden, and other pioneers, in laying the foundation of the educational work among the freedmen of the South, were no less heroic than the brave men who followed Grant and Sherman to victory. Indeed, these missionaries only continued the work where the disbanded armies of the Republic laid it down at Appomattox Court House.

These missionaries were not concerned about the speculative questions that beset the race problem. They had a condition and not a theory to deal with, and right nobly did they deal with it. We shall search the history of philanthropic and missionary effort in vain for a

parallel to the response which the Christian men and women of the nation gave to the cry for help that went up from the Southern Macedonia immediately after the war. Men and women and money poured into the Southern States, so that of a truth might it be said that a school-house was planted upon every spot where a slave auction block had stood. And the splendid Christian sentiment which grasped the practical and pressing need of the moment, and planted these schools of learning in all the Southern States, has sustained them with lavish expenditure of personal service and money for a quarter of a century, so that to-day they represent a greater outlay than that which is contributed for the support of educational and evangelical work in any other quarter of the globe. It is impossible to estimate the value of this work upon the future of the negro race in this country, because it has made any reasonable future possible. Without it all the dark forebodings of those who "see through a glass darkly" would have been possible. The church and the school-house have made the future of the negro race identical with that of every other race element of our population.

It has been with an abiding faith that the negro has an honorable future in this country and that that future depends almost entirely upon the church and the school, that I have sought to make the school and the church as strong in mental and moral force as the conditions would permit, and to do what I could to make the race as strong as possible in other directions necessary to successful manhood and citizenship. I have been unable to reach the conclusion that the Afro-American has a future in this country in any way different from that of any other of the many race elements that go to make up our heterogeneous population; hence my thought and effort have been directed to the supreme business of preparing the race to meet the demands made upon them in the condition of freedom, demands essentially different from those made upon them in the condition of slavery; and it is gratifying and encouraging to all interested in the future of the negro people that the best sentiment of the Southern States has joined forces with the best sentiment of the Northern States to sustain those engaged in this necessary work of preparation. The negro is not only given an opportunity to get a public-school and academic education, such as was never before given to a people in similar circumstances, but he has been given advantages for material development such as proves beyond a shadow of doubt that there are more people in this country, in the North and in the South, who wish him well and desire him to succeed than there are who wish him harm and desire that he may fail. Indeed, we hear much more in one way and another about the enemies of the negro race than we do about its friends; but the fact remains that the negro has friends and plenty of them in all sections of the country, and that if he should not suc-

ceed finally, it will not be because opportunity was denied him, but because nature withheld from him the elements of character that make for success.

I think I understand the needs and the limitations of my race, and am not given to drawing a picture of what it has accomplisht, which would not stand the severest test, or of underrating what it needs to accomplish; with the facts of the situation before me, I am convinced that the race will continue to grow in mental, moral, and material force with the years, and that it will become a valuable and indispensable factor of the American citizenship. When all the facts of the race's condition at the close of the war are considered, it must be conceded by all candid men that in the condition of freedom it has not failed at all, but has made splendid use of the opportunities it has enjoyed, and that, having laid in some sort a foundation in the first quarter of a century of its freedom, so that everywhere it is a self-depending and self-supporting race, in the next quarter of a century it is fair to conclude that it will make better use of those opportunities, so that more and more it will justify the expectations of those who have stood by it in the sunshine and in the shadow, in the calm and in the storm of life's struggle.

The future of the negro race depends more upon the negro himself than upon any other agency. He was brought to this country to serve a purpose, and he will serve it, in the time and the manner which God designed long ago, before the corner stones of the greatest republic of all times were laid broad and deep in the greatest religious, civil, and political liberty for the individual consistent with the public good. When the negro has changed his condition, as he is doing, from one of ignorance and poverty to one of general intelligence and wealth, his color will cut a much smaller figure than it has done in the past, in affecting him in all directions in his manhood and his citizenship.

In 1890 the per cent. of colored people as compared with white was as follows: Kentucky, 14.69; Delaware, 17.22; Maryland, 20.92; Texas, 22.04; Tennessee, 24.57; Arkansas, 27.59; District of Columbia, 32.96; North Carolina, 35.05; Virginia, 38.70; Florida, 42.58; Alabama, 45.04; Georgia, 47.01; Louisiana, 50.32; Mississippi, 57.98; South Carolina, 60.16.

The total colored population in various States as given in the census of 1890 is as follows: Alabama, 681,431; Arkansas, 311,227; Delaware, 29,022; District of Columbia, 75,927; Florida, 166,678; Georgia, 863,716; Kansas, 51,251; Kentucky, 272,981; Louisiana, 562,893; Maryland, 218,004; Mississippi, 747,720; Missouri, 154,131; North Carolina, 567,170; South Carolina, 692,503; Tennessee, 434,300; Texas, 492,837; Virginia, 640,867; West Virginia, 33,508.



A FIELD OF SUGAR CANE IN ZULULAND



THE MISSION-SCHOOL LAUNDRY, INANDA.

ZULULAND AND THE ZULUS.

BY JOHN L. DUBÉ, NATAL, SOUTH AFRICA.
Superintendent of the Inchwadi Christian Industrial Mission.

Striking providences, like electric search-lights shining out in dense darkness, have recently drawn the attention of the civilized world to South Africa. Chief among these providences have been the war of the English with Cetywayo, the late king of the Zulus, in 1879, the explorations of Dr. Livingstone, the discovery of the diamond fields, English and American commerce, and the self-denying labors of the missionaries from England and America.

The most remarkable and interesting people of South Africa are the Zulus. They are a part of the great Bantu race, whose tribes occupy nearly the whole of Central and South Africa. They are evidently descended from North African tribes, and being a superior and a conquering people, they extended their sway from the delta of the Niger, and from Lake Albert Nyanza as far as to the southern limits of the continent. This race, which numbers 50,000,000 souls, comprises all the tribes of Central and Southern Africa, except the Hottentots, Bushmen, and some Cape tribes.



JOHN L. DUBÉ.
An Educated Christian Zulu.

The Zulus are by no means the most inferior portion of the Bantu race. They were once a small tribe under King Chaka, whose military genius surpast anything that the South African tribes ever knew, and under his leadership they became the strongest people in the land. Chaka organized his men into regiments, and taught them to march and fight *in ranks*. He gathered a large army, and at its head speedily conquered all tribes in reach, and incorporated them into the Zulu nation. He taught his men how to hurl simultaneously a shower of long spears, and then to rush in like lions and use the short assagai, which is used in hand-to-hand conflict. When he had conquered everything within reach, his warriors said: "Thou hast finisht the nations, where will we go to war now?"

Like the Anglo-Saxons, the Zulus are a mixed race, King Chaka's conquests having grafted many choice scions upon the original stock. God's hand is as visible in the formation of a people or a nation as in shaping its subsequent career.

PHYSICAL AND MENTAL CHARACTERISTICS.

The Zulus have well-formed bodies—straight, sinewy, and well proportioned; the men are tall and stalwart, averaging over six feet in height. Their color varies from a light copper color to a dark black. Their features are well formed, and somewhat resemble those of the Aryan race, but with higher foreheads and cheek-bones. Miss Colenso, daughter of Bishop Colenso, of Natal, recently said: "I have seen Zulus who, from their appearance, might have been the original of Assyrian figures of the bas-reliefs in the British Museum, and the photographed profile of a statue of one of the Shepherd kings of Egypt, reminded me strongly of a personal Zulu friend."

They are strong and capable of great physical endurance. I have seen Zulu men at Durban and other places loading steamships, each of whom would lift and throw bags of grain, weighing about 200 pounds, on wagons or steamships all day long. Some years ago these men were the only "fast mail" in Natal. They would run, with heavy bags of mail, over fifty miles in ten hours, and, after a little rest, would return with another load. Many diseases common to civilized life are unknown to them, and a deformed person is rarely seen. If it were not for unsanitary surroundings, and the damp and unwholesome huts, in which our people live, many of the diseases which they have now would not be known.

The Zulus, while fierce in war, are sociable, polite, and hospitable in times of peace. Poultney Bigelow, in "White Man's Africa," writes as follows:

"The Zulus are by nature ladies and gentlemen; that is to say, they are better mannered, speak more gently, are more graceful in their movements, and altogether better company, than any room full of my own people that it has ever been my good fortune to meet."

It is only when they are on the warpath that they show a savage spirit. Should a stranger happen to visit them, he would be treated with the utmost hospitality, and be allowed to remain as long as he desired without charge. They are keen observers of men and things, intelligent, and quick-witted. An able American missionary, Dr. Josiah Tyler, who spent forty years among them, says:

"In mental as well as in physical ability we may regard them naturally as in no respect inferior to the whites. They are as capable of as high a degree of culture as any people on the face of the globe. They are not only emotional, but logical, and have retentive memories, and can split hairs (in argument) equal to any Yankee lawyer."

The Zulus have deep, emotional natures, and are large-hearted and generous. They are great lovers of music, both vocal and instrumental, and possess peculiarly rich voices, which, when trained, compare favorably with the finest of America and Europe. They have various kinds of stringed and wind instruments, well constructed for

harmony. Their national chants are sung by women and men in chorus, with soprano and bass. The young people sing many four-part songs, much like the weird melodies sung by the negroes of the Southern States of America, and their voices blend in beautiful harmony.

Mechanical and inventive genius are not wanting, and being quick to learn, they readily become skilled artisans. They carve wood beautifully, forge iron, and make pottery. Very seldom have uncivilized men been found who were able to temper iron like the Zulus. They manufacture their own assagais and many other things.

THE COUNTRY, CLIMATE, AND PRODUCTS.

European nations have entered and divided the territory once under the sway of Chaka, so that it is now known by two distinct names, Natal and Zululand. Natal lies between 27° and 30° south latitude, about a thousand miles from Cape Town, while Zululand is northeast of Natal. Together they contain about 40,000 square miles and nearly a million people. The two districts are so similar that Dr. Tyler's description of Natal may stand for both. He says: "For natural beauty, healthy climate, and fertile soil Natal surpasses all the other African colonies. It has been designated the Elysium of South Africa." Its table lands, which along the coast rise in beautiful terraces from the Indian Ocean; its hills and plateaux, intersperst with valleys and inland plains, form a charming variety in the scenery, and perpetually feast the eye of the native and the traveler. Vasco de Gama, who discovered the land on Christmas Day, 1497, and, therefore, named it "Terra Natal," well said: "It is a land most goodly to behold."



A GLIMPSE OF THE AFRICAN BUSH.

Summer extends from September to April, and is rarely warmer

than 90° Fah., while in winter (May to August) the thermometer rarely falls below 40°, sometimes rising to 75°. The temperature is equable, and the atmosphere clear and bracing. The poisonous vapors of many parts of Africa are unknown in Natal, and "that penetrating wind experienced in a New England winter is a stranger here."

The products of the soil are many and varied. Most of the cereals and vegetables of Europe and America flourish, including wheat, beans, peas, Indian corn, Irish and sweet potatoes; oranges and pine-apples, bananas, lemons, peaches, and other fruits are easily cultivated, and cotton, tea, ginger, sugar-cane, coffee, tobacco, and arrowroot thrive. Save in a few instances, however, where observing natives have learned to raise sugar-cane, only Europeans raise these last-mentioned products. Our people generally raise only Indian corn, beans, and sweet potatoes, and of these only enough for their own consumption. The soil is fertile, but the people, not understanding expert farming, reap comparatively little benefit from it. The native plow is nothing more than a poor pick and hoe, which only scratch the surface. They need to be taught to use plows, harrows, cultivators, and the other implements which are used by skilled agriculturalists. Wonderful possibilities are slumbering in this fertile land, undevelopt because my people do not know how to realize them. Great harvests are there, waiting only to be sowed and tilled and gathered as they were, until a few years ago, waiting in the vast prairies of the Middle States of America. When my people shall have been taught to till the soil after the most approved methods of civilized Christendom, then their valleys, their terraces, their table-lands, and their plains will laugh, teeming with rich harvests.

Our country is rich also in the variety and the quantities of its already discovered minerals. The chief of these are iron, coal, marble, granite, sandstone, copper, and gold. The unequaled value of the diamond and gold fields does not need to be mentioned, and yet these resources have only begun to be toucht upon. Here is a vast field for science, industry, and commerce to enter and develop. Thus far the natives have been employed only as unskilled laborers—digging and shoveling—at very small wages. Will not those who believe in fair play, and in the principles taught by the Carpenter of Nazareth, help to give the Zulus an industrial education, which will enable them to have a share in the rich benefits of these harvests now slumbering in their God-given country?

HOME LIFE AND MORALITY.

The native house is the small round hut, about fifteen feet in diameter and eight feet in height. It is made of poles stuck in the ground in a circle, bent and tied together at the top, and covered with

long grass. There is no chimney and no window; the door is but two and one-half feet high, so that one must enter on all fours. In this dark hole the people live—often large families in the one room. A saucer-like hole is made in the center for a fireplace, and the earth floor around it is pounded hard. Mats serve for carpets by day and for beds by night, with blocks of wood six inches thick as pillows. The sides of the huts are usually pretty well covered with ox-hide shields, once carried in war, and handed down as heirlooms. The remainder of the furnishings consists of calabashes, or water-pitchers, cooking utensils, and the two stones for crushing the corn.



A ZULU KRAAL OR VILLAGE.

A Zulu woman takes great pride in her house, it being the one thing she can call her own. No one has the right to enter except with her permission, and this gives her some authority. If she manifests executive or military ability, she receives the same honors as a man. Some of our people have become queens because of the prominent part which they took in war or in the affairs of the state. The proper way to address the good lady of the hut, in the absence of her husband, is "E Nkosikazi," "Honored Queen." According to Zulu custom she is one of many wives. In many cases one wife seems to enjoy the entire attention of her husband, and she will not be allowed in the hut of a jealous rival.

The children are taught to obey their parents, and are very respectful. They sleep in their mother's hut, until old enough to go to the general hut, where the grown sons and daughters live.

When he marries, the Zulu pays from five to ten cows for each wife, and it is lawful for him to have as many as he can purchase. There are few divorces. Under Chaka's law, a woman guilty of adultery was put to death; an unmarried woman bearing a child was excluded from the society of her friends, while its father was killed. But here, as everywhere, polygamy brings jealousy, bitterness, strife, and misery into the family life, the half of which can not be told.

Before they came in contact with evil traders, the Zulus as a rule were moral; and the masses of them, who live in their kraals (villages) are moral now—according to their standard of morality. Stealing is very rare, and so is adultery. Before corrupting traders entered our country, a house of prostitution was unknown. Now, sad to say, the evil example has degraded many of our people, for the simple-minded natives think that all the wise white man says and does, must be right. Instead, therefore, of profiting by the virtues of civilization, they are, in too many instances, sunk in its vices. There are some noble traders who have been an inspiration to the natives, but the wicked ones hinder missionary work and degrade the people.

RELIGIOUS BELIEFS AND PRACTISES.

The Zulus worship the spirits of their ancestors, and are very superstitious. They believe in a God, the Creator of all things, (Unkulunkulu, "The Great Great"); but they do not worship Him, because they think that there is no direct way of communicating with Him. They think that the Creator, disgusted with the inhabitants of the earth for bringing so many cases of differences to Him to settle, and because they had multiplied so greatly, withdrew into the heavens, and there establisht a peaceful kingdom. Knowing no way of approaching Him, as an object of worship, they have given themselves to the worship of the departed spirits of their ancestors, who, they believe, often manifest themselves to them in the form of snakes, that they may be recognized and honored by the sacrifice of an ox or cow.

The witch-doctors and the medicine-men have a strong hold on the superstitions of the people. The former profess to hold converse with ancestral spirits, and to be able to reveal the past and predict the future. The latter claim to have medicines, which will cure diseases, and control births. The witch-doctors tell the people that sickness comes only on those who have been bewitched by some fellow-man, and that the guilty party can only be found by consulting them. For a consideration they will accuse a neighbor of having caused the disease by the use of magic, or charms. Then they send the sick person to the medicine-man, who administers one of his terrible concoctions, or otherwise shrewdly plays upon the superstitions of his patient (which he has aroused) and into the hands of his friend, the witch-doctor. Our people are in great terror of witches, and the suspected one was formerly put to death. If a cock crows early in the night, they believe that some of their people or cattle will die. If a turkey-buzzard alights near a kraal, something dreadful will happen.

Like all other people of the earth, the Zulus need the Gospel of Jesus and its saving power. A few missionaries have already gone to them, but they need many more. Christian missions have made much progress, there being now about five thousand Christian Zulus.

Recent revivals* in Natal will show a great increase in this number. The missionaries have long been laying the foundation for the future Zulu church, and the year 1897 witnest more Zulus coming into the Kingdom than any previous year. They are not easily persuaded to become Christians, but when convinced and converted they stand fast. The American Board was the first society to work among them, and now the English Wesleyan Methodists, the Presbyterian Free Church of Scotland, the Norwegian Mission, the Berlin and Hanoverian Mission, the South African General Mission, the Church of England Mission, and the Trappists. These societies are doing all they can for the uplifting of my people, and are responsible for all the educational and other advantages that have been secured for them. Their spiritual work is very ably carried on and much blest. The missionaries were the means of conversion of both my father and my mother, so that personally I owe much to them. When the people are converted, they have better tastes and higher ideals, which, however, sadly need to be encouraged and directed and developt by industrial education. The boards, however, find it necessary to devote all their time to spiritual work, because sufficient men and money are not provided properly to conduct other branches. Why elevate the ideals of a people and provide nothing for that realization? This only makes them discontented, and being unable to progress, they are liable to fall back into the old heathen life.

THE NEED OF INDUSTRIAL EDUCATION.

The Gospel is desired to develop all that is best in men, and should be so presented as to bring them to a realization of their needs and arouse higher aspirations. Thus it tends to transform their material as well as their spiritual life, inspiring them with a desire to employ all their energies in right occupations, that will develop their Christian characters, and better their temporal condition. Christian industrial school work for young people will command the attention, excite the interest, and draw out the capabilities of my people, as no other form of work can do. What is needed in Natal and Zululand to-day, is a school that will take boys and girls of a suitable age, and teach them the Bible and other helpful branches of learning, *hand in hand* with trades and handicrafts—a school where they may be Christianized, educated, and trained in useful and profitable work. The people may thus be converted into living embodiments of Christian character and practical examples of the civilizing power of the Gospel.

My people are peculiarly ripe for this kind of training. It is adapted to their need, and is a kind of missionary work which will be peculiarly effective. Contact with civilization had brought to the

* See page 42, Jan., 1898.

sight of some of my brethren a few of the wonderful things, such as steamships, wagons, frame houses, furniture, machinery, etc., which the civilized man can make with his own hands; and has caused many more to hear of these things and to wonder about them. Now if Zulus could see their own sons and daughters actually making some of these great things, which they think only white men can do, and which have made them appear as superior and exalted beings in their eyes, they will be led to think that the religion of the white man may also be adapted to them, and will begin to inquire into it more diligently.

Several years' experience among my people as a native preacher has forced upon me the conviction that the industrial form of missionary work is imperatively necessary for the best results. Again and again, while trying to win my people to Jesus, the need of such a school has seized me with such a grasp that I could not shake it off. Day after day, and week after week, the conviction that this work ought to be undertaken has returned to me, and so weighed upon my mind that I felt it was God's voice calling me to it. But I had no money, and what could I do? My uncle, Chief Ungawe, altho not a Christian, sympathized with my plans to elevate his people, and offered five hundred acres of land for a Christian Industrial School, with the promise of 500 more if needed. Here is a beginning, but my people are poor and unenlightened, so that most of the help must come from Christians in the United States.*

THE INCWADI MISSION IN THE UMKOMAS VALLEY.

My plan is to erect a boarding-school for boys and girls, with a common dining-hall and school-room, but separate dormitories. This will separate them from their heathen surroundings, and will place them under the best influences. There will be daily reading of Scripture and prayers in the chapel. Intellectual studies will occupy one-half of the day, and industrial work the other half. Suitable branches of learning, physical culture, and all practical industries will be taught with a view to training head, heart, and hand, to the highest Christian manhood and womanhood; and to raise up those who shall be able to mold the lives of others.

THE OBJECT OF THE SCHOOL IS, (1). To evangelize Africa through the preaching and teaching of native missionaries, school-teachers, and tradesmen; (2). To instruct Zulus and other Bantu youths in the Bible,

* Mr. Dubé is now in America completing his education and seeking to interest people in this important enterprise. He has studied in Oberlin and the Brooklyn Missionary Institute, and has shown himself to be a true Christian, and one excellently fitted to carry out his plans successfully. His uncle, one of the most influential chiefs in Natal, succeded to the chieftainship on the conversion of Mr. Dubé's father. He has two of his sons in this country, who are being educated, that they may be able to assist in the new era, which is expected to dawn when the industrial school gets well under way. The five hundred acres donated for the school are fortunately located where Mr. Dubé has already started a mission, and has built two churches and two common day-schools.

the elements of science, make Christians of them, and fit them to practise trades, professions, and callings, practically, skilfully, and independently.

Such a school will be valuable: 1. As a tangible practical argument to the Zulu in favor of Christianity, by exhibiting the tangible effects and benefits of Christian civilization. The native is now satisfied with his religion and his wives, why should he change? Show him how the Christians are trained to build frame houses, manage plows, make wagons, and raise sugar-cane, tea, and coffee, and he will become less satisfied with himself and more disposed to acknowledge the superiority of the Christian religion.

2. To furnish motives and means to the converted Zulus to lift themselves out of their heathen ideas, and exercise and develop their dormant powers. The usual form of missionary effort among the heathen touches only the soul. It does not directly furnish means to stimulate and develop the latent mental and physical powers of a man, but leaves him for the most part in his old life and indolent environments. Spiritual quickening creates new impulses, but does little or nothing to guide and strengthen them. Converted heathen feel they ought to wear clothes, but have no means with which to buy or make them.

3. To develop the best Christian character. Useful employment very materially helps to steady and strengthen Christian character among heathen people, while idleness tends to poverty and degradation.

4. To enable native churches the more speedily to become self-propagating. How to make native churches self-supporting has been a problem which has cost not a little thought and anxiety to the Foreign Missionary boards of Christendom from the beginning, and has not been as successfully solved as could be wished. I am satisfied that the solution of this difficult problem, in the case of the Zulus, lies chiefly in industrial training. Teach them to make the best use of their possibilities, and they will not only develop their own resources, but will be enabled to help evangelize their neighbors. These "Anglo-Saxons of Africa" once energized and educated with the gospel of skilful labor, as are the Anglo-Saxons of America, will become a mighty power for good in the Dark Continent.

5. To raise up and send forth the most effective native preachers and Christian workers. St. Paul, who was a tent-maker, often found his trade useful while going about preaching the Gospel. When Africa shall have native missionaries, who will not only preach on Sunday, but who can teach industries, and show the people how to live Christian lives of toil six days in the week, then we shall see the curtain of darkness lifting. African Christians can best accomplish this, for in many parts of Africa the climate is fatal to the white man.*

* Mr. Dubé has lookt into industrial schools at Hampden Institute, Virginia, and Tuskegee Normal and Industrial Institute, Alabama. Two Christian young men, at present teaching in industrial schools in America, have volunteered to return with Mr. Dubé, as skilled industrial teachers, provided that money enough for their salary can be raised in pledges, payable annually. There is needed besides $15,000 for dormitories, shops, and tools. A few subscriptions have been received toward the salaries, and it is earnestly hoped that other friends will interest themselves in this important and promising Christian enterprise. A responsible committee has now been formed to receive and transmit funds contributed to this work. The chairman is Rev. Dr. Robert J. Kent, of Brooklyn; treasurer, Louis Stoller, Esq., 723 Broadway, N. Y.; and the secretary, S. E. Simpson, Esq. Contributions may be forwarded to these parties or to the Managing Editor of this REVIEW.

II.—MISSIONARY DIGEST DEPARTMENT.

DO FOREIGN MISSIONS PAY? *

BY REV. FRANCIS E. CLARK, D.D.,
President of the United Society of Christian Endeavor.

There are to-day nearly one hundred and fifty Protestant foreign missionary societies, employing about fourteen thousand missionaries, and with an income of fourteen millions of dollars annually. At the first glance these figures seem to indicate a great amount of interest in the foreign missonary cause. But when we examine them more closely and the world-wide field that they cover, they seem to be either too large or too small. If the idea of creating throughout the world a Christian civilization is altogether visionary and Quixotic, then the sum expended for this purpose is too large by nearly fourteen millions of dollars. If the reports of the globe-trotters who go from treaty port to treaty port, chiefly making the acquaintance of the barrooms of the hotels with their assortment of choice and congenial spirits, are to be believed, then missions are indeed a failure, and those who give their dimes or dollars are the victims of a stupendous hoax.

But there is another side to this question which can not altogether be seen from the coign of vantage obtained in the barroom of the Hong Kong hotel, or of the hostelries on the Yokohama Bund. If this view of the case is the correct one, then the 14,000 men and women in the field are an entirely inadequate force to perform the work undertaken, and the $14,000,000 annually expended show an altogether trivial conception of the work to be accomplisht. To attempt to civilize and Christianize the world, the whole wide world, India and Africa and China and Japan, with their countless millions of people, and the islands of the sea, and all the Mohammedan lands as well, with $14,000,000 a year, a sum which a "billion dollar Congress" would not think sufficient to run the government of our country for two weeks, a sum which would cut no figure at all in the annual clearing-house statistics of many a large city, seems gross presumption from this standpoint, and can only be excused on the ground that Christianity believes in the modern multiplications of the five loaves and the two little fishes.

Two journeys around the world, during each of which much time was spent among the missionaries of various Protestant denominations, have convinced me beyond the possibility of cavil that, whether lookt at from the highest or lowest standpoint, from the viewpoint of the spiritual or the material, foreign missions *do* pay a larger return on the money expended than any form of investment of which the world knows.

Consider the one science of *geography* alone. What royal geographical society has such a record in discovery and explorations as have the missionary societies of America and Great Britain? The two names of Livingstone and Moffat would never have appeared in the list of the world's great geographers, were it not for the missionary impetus that sent them forth. Stanley and Baker and Chandler have gone to Africa to make brief journeys from coast to coast; Livingstone and Moffat and Stewart, and scores of others, have gone to Africa to live. A large library might be formed consisting entirely of the additions made by

*Condensed from the *North American Review* for March.

Protestant missionaries to the world's knowledge of geograpny, ethnology, philology, and history. In a paper read before the American Institute several years ago, Mr. G. M. Powell, of the Oriental Topographical Corps, gives this unqualified endorsement of this view:

"Probably no source of knowledge in this department has been so vast, varied, and prolific as the investigations and contributions of missionaries. They have patiently collected and truthfully transmitted much exact and valuable geographical knowledge, and all without money and without price, though it would have cost millions to secure it in any other way."

The same qualities which have led the missionaries to contribute so largely to geographical science have made their contributions to *geology* and *meteorology* of inestimable value. They have not been professional geologists, but they have gone to the remote corners of the world, and have gone there to live. The phenomena of earth and air and sea have been forced upon their attention. The treasures of coral have been disclosed to them in their journeys from island to island, the volcano has exploded its magnificent fireworks for them alone so far as white man's eyes were concerned, and cloud and hurricane have yielded up unguest secrets to their observing eyes, for there were none others to behold them.

In the realm of *archæology* their contribution to the world's knowledge has been simply incalculable, and to give even a catalogue of the towns which they were first to explore, and with whose location and ruins they have made the world familiar, would be of itself beyond the limits of this article. Moreover, their contributions to the cabinets of the country, especially of our colleges, are exceedingly numerous and valuable.

In the science of *medicine*—if medicine can be called a science—while some valuable remedies should be ascribed to missionaries, their great work has been in disabusing the minds of whole nations and peoples on the power of charms and philters and superstitious knicknacks, and in displacing them with medicines of undoubted value.

The *materia medica* which many missionaries found in force in the country of their adoption was grotesque, almost beyond belief. Here is a Chinese receipt for ulcer. Pulverized serpents, one ounce; wasps and their nests, half an ounce; centipedes, three ounces; scorpions, six, and toads, ten ounces; grind thoroughly, mix with honey, and make into pills. Even these pills are quite palatable compared with the cure for the itch, which, according to the Chinese, will be relieved by swallowing small toads alive. When we remember that one large branch of the missionary service is distinctly in the line of medicine and surgery, and that they seek admittance to the hearts and the homes of the people through the highest skill which our best medical schools can impart, we can see the vast contribution to the sum total of the world's health and well-being that missionaries have made.

In the field of *philology*, as is entirely natural, the missionary has very largely put the world in his debt. He could not do his work without some knowledge of the language of the people to whom he has been sent. The beginnings of comparative philology, it is said, arose from a comparison of the translations of the Lord's prayer in the fifteenth century by Roman Catholic missionaries.

The immense work that has been done for the study of *language* is

shown by the fact that one of our American missionary associations alone does its work and prints its literature in forty-six languages, more than twenty of which were reduced to writing by its missionaries.

This naturally leads us to consider the missionaries' relation to the general subject of *education*. Surely no one will be hardy enough to deny that it pays to educate the human race. It pays not only the race that is educated, but every civilized nation and race on the face of the earth; for education means civilization, and civilization means progress, science, art, commerce, the interchange of ideas, and the interchange of goods, larger markets, greater stability of government, more enduring peace.

Under the care of the Protestant missionary societies of the world, there are almost a million pupils under instruction, or to be exact, according to the very latest statistics, 926,197. It is probable that every three years at least a million new pupils come under the instruction of our missionaries. Who can estimate the tremendous leavening power, constantly exerted in all the dark corners of the world, through this agency? So thoroughly is the vast utility of missions as an educative force recognized by those who have looked into the matter, that in India and other British possessions the appropriations for educational purposes which are made by our missionary boards are doubled by government grants. These grants are not made because of any partiality to the doctrines taught by the missionaries, not because they are philanthropists, or yearn for the conversion of the heathen, but because, as hard-headed men of business and politics, they see that the cheapest and best way of civilizing their subject races, and of fostering their own commerce and the prosperity of the empire, is by working hand in hand with the missionaries. In the opinion of the British Foreign Office evidently missions do pay.

We have lookt at the matter solely from the material view-point. But even in this light, considering what missions have done for the arts and sciences, for geography, and geology, and meteorology, and archeology, and philology, for education and civilization in their largest and broadest sense, for the building up of schools and colleges, for the leavening of nations with the yeast of modern civilization, for trade and commerce, and the widening of our empire, there can be but one answer to the question of our title, and that a strong, sweeping, unconditional, uncompromising YES.

THE FUNERAL OF GEORGE MÜLLER.*

Few men of this century have given evidence of a more remarkable character or stronger Christian faith than George Müller, of Bristol, England, who died on March 10th, and whose body was laid to rest in Bristol Cemetery four days later. We have already publisht descriptions of Mr. Müller's life and work in our pages (Feb. 1895, August 1896, April 1897), and it now remains only to notice more in detail the impressive services which attended the funeral services in Arno's Vale Cemetery, Bristol, at which between five and ten thousand people were present.

George Müller's last sermon was appropriately on the text, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. v. 1.) The passage which he read the night before his departure was Isaiah's vision (Is. vi.).

* An exceedingly interesting character sketch of Mr. Müller, from the pen of W. T. Stead, appears in the *Review of Reviews* for May, and is well worth reading. See also Ed. Dept.

The funeral services were conducted first at the orphanage; where Mr. James Wright (Mr. Müller's son-in-law), spoke from Heb. ix. 28; Rev. xiv. 15, and Phil. iv. 20. Later in Bethesda Chapel, where Mr. Müller had ministered for 67 years, crowds of people gathered and listened to an address on Hebrews xiii. 7. 8., by Mr. Wright, which was in part as follows:*

Let us remember one or two characteristics in the faith of that life in order that we may imitate it. One chief feature of that faith was that it was *based on God's written revelation.* He found a warrant in the Scriptures for his faith to rest on; and it never wavered. He accepted the whole of the Scriptures, and therefore his faith was consistent. He would say, when encouraging a young believer, "Put your finger on the passage on which your faith rests." He had read the Book from end to end between one and two hundred times. He fed on the Bread of Life, and that was why he was strong where other men were weak. He said, "I am a lover of the Word of God," and he had a living grasp of the Person who is the Center of that Word. To the last moment of his life his one ground of confidence before God was *the atoning blood of the Lord Jesus Christ.* On that hinged his whole practical life and work. He felt he could never exhaust the loving heart of his Father, if he only came relying solely on the merits of the Savior. He was always in his prayer poor, wretched, vile, and weak. He used to say to us in our united meetings that we must never let a shadow of doubt enter our minds as to the love of our Father's heart and the power of His arm. Never despair! More faith, more prayer, more patience will bring the blessing. He workt *anticipating the judgment seat of Christ.* The greatest thing to him was, "I am doing this to please my Lord. Will it meet with His approval in that day?" It is a great thing at the close of every day to look over it and say, "Is this a work that my Lord can accept?"



GEORGE MÜLLER.

There is a word here also of consolation—Jesus Christ is the same yesterday, to-day, and forever. The guides come on the scene and they pass. Some bear testimony extending over ten, twenty, thirty, and some like him over seventy years, but they pass off and are gone from our sight. And the Spirit says to us, "Remember them and attentively consider the issue of their course. Imitate their faith, not their idiosyncracies, not their philanthropy, but their faith." I feel it impor-

* Condenst from the *Bristol Mercury.*

tant to emphasize that philanthropy was not the leading feature in him. In the last report written by himself he states:

"When I began the orphan work I aimed from the beginning at the salvation of the children. To make them see their lost and ruined condition by nature, through instructing them in the Word of God, and to lead them to put their trust in the Lord Jesus Christ for salvation, was my aim; and God has given us the joy of seeing thousands of them brought to believe in Him, so that few institutions, perhaps, have been more abundantly blest in this respect than the Orphan Houses on Ashley Down; yet even this was not the primary object I had in view when I began to care for poor, destitute children, bereaved of both parents by death; but in carrying on this work, simply through the instrumentality of prayer and faith, without applying to any human being for help, my great desire was that it might be seen that now, *in the nineteenth century, God is still the living God*, and that now, as well as thousands of years ago, *He listens to the prayers of His children, and helps those who trust in Him.* In all the 42 countries through which I traveled during the past twenty-one years of my missionary service numberless instances came before me of the benefit which our Orphan Institution has been in this respect, not only in making men of the world to see the reality of the things of God, and by converting them, but especially by leading the children of God more abundantly to give themselves to prayer, and by strengthening their faith. Far beyond what I at first expected to accomplish, the Lord has been pleased to give to me."

I have been askt again and again lately, will the orphan work go on? It is going on. Since the commencement of this year we have received between forty and fifty fresh orphans, and this week we expect to receive more. The other four objects of the institution, according to the ability that God gives us, are still being carried on. God himself knows what He will do, and we believe that what He will do will be worthy of Himself. We don't know much more, and we don't want to. I am no prophet, but when I remember the prayers poured out to God for the future of this work, I can not believe that the blessed God, who has so illustrated His faithfulness in this work for 64 years, is going to leave those prayers unanswered. I would only ask the prayers of all believers on behalf of the little group of workers up at the Orphan Houses, and those dear fatherless and motherless children, who, as I faced them this morning at nine o'clock, so filled the air with their sobs that I scarcely knew when I should begin. Pray for them, for prayer is the appointed means to get the blessing."



ONE OF THE FIVE ORPHANAGES AT BRISTOL.

Mr. Benjamin W. Perry followed with a brief address. Crowds gathered at the grave where deep feeling was manifested by people of all classes and conditions. Mr. G. F. Burgin gave a short address. In the evening the bells of all the churches of Bristol, Papal and Protestant, were tolled with muffled hammers, thus testifying to the universal respect for this man of God.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Guido F. Verbeck.

BY REV. B. CHAPPELL, TOKYO, JAPAN.

The news of the death of the Rev. Guido F. Verbeck, D.D., of the Dutch Reformed Mission in Japan, will be read with surprise and sorrow by many.

Dr. Verbeck linkt the present with the beginnings of Protestant missions in that country. In 1859, the year that foreign residence in treaty ports was granted by Japan, he, with five other missionaries, landed in Nagasaki. This was nine years before the revolution, the Shogun was still the real ruler, and the country was in the grasp of a feudalism similar to that of England's Magna Charta time, a feudalism with castles and moats, retainers and villains. If the change is so great in going from a Western land to Japan to-day, how much greater must it have been then?



GUIDO F. VERBECK.

It was a time of intense political excitement, and because Commodore Perry, with his "black ships," had forced Japan into the family of nations, the rage of the "barbarian expellers" was at its height. In the summer of '69, having been shut up for many days in his house, and feeling an absolute want of air and exercise, Dr. Verbeck at last ventured out with two armed Samurai attendants. But he was advised by native friends to call out four armed guards besides, and even then the angry scowls and rowdy demeanor of rollicking blades caused him to have a decidedly conscious sense of relief when safely home again.

The edict of two hundred years before—that if any Christian or the Christian's God should be found in Japan, he would pay for it with his life—was still posted in prominent places, and even so late as 1873 the government dared not repeal it, but ordered the removal of the bulletin boards "because the authorities might presume that the edict, having been before the eyes of the nation so long, was sufficiently imprinted on the people's mind."

For acquiring the language the missionaries had no help whatever. One of them heard a man on a roof, when about to throw something to the ground, shout to his friend below, *abunai!* Soon another, under somewhat similar circumstances, heard *abunai!* and they had learned *take care!* their first word in

Japanese. Some time after, one of their number might have been seen running to his companion in great excitement to say, "I've found the future tense," and thus the hard work went on, until concerning him of whom we are writing it came now many years ago, to be acknowledged that, in addition to his command of four European languages, he was easily first among all foreigners in his mastery of Japanese.

For fourteen years Dr. Verbeck, with the consent of his mission, conducted a government school for the study of English in Nagasaki, and for the four following years was connected with the founding of the Imperial University in Tokyo. For these services the emperor conferred upon him the "third class decoration of the Rising Sun," and once, when in imminent danger from a mob, the button, it is believed, saved his life.

He was "a man without a country." Born in Holland, he had forfeited his Dutch nationality by long non-residence, and having left the United States when a young man, he had no citizenship there. He made application to become a subject of the country to which he had given his life. That request could not be granted, but he was given what no other foreigner has ever had, a passport for himself and family "to travel and reside in any part of the empire in the same manner as subjects of the same," and with it these characteristically polite words: "The ways in which you have exerted yourself for the benefit of our empire are by no means few, and you have been always beloved and respected by our officials and people."

When his services to the educational department were not so much needed as before, and doors had opened for the preaching of the Gospel, Dr. Verbeck gladly returned to direct missionary work. A theological professorship of five years, the preparation of the book of Psalms for the Japanese version of the Bible, contributions to Japanese Christian literature, with much else, were but incidental to his great work of going through the villages and towns, often amid much discomfort, preaching the Gospel of the Kingdom and strengthening the infant churches.

But that which will cause the name of Dr. Verbeck to be had, even upon earth, in everlasting remembrance, and to grow more renowned as the centuries unroll, is the fact that to him was given the great honor of receiving into the Church the first convert to Protestant Christianity.

Wakasa-no-kami, Minister to the Lord of Saga, while in Nagasaki, in the old feudal days, saw floating in the harbor a book. He had it brought to him. "What was it?" No one could tell. His curiosity was aroused. At last he learned that it was a copy of the Christian Scriptures, and that a Chinese version was publisht in Shanghai. He secretly sent and secured a copy. As Saga, where the chief retainer lived, was a long distance from Nagasaki, Motono, a relative, carried questions concerning the teachings of this book to Dr. Verbeck, and then carried the answers back to Wakasa. This wonderful Bible-class lasted almost three years. When, at last, he and his younger brother determined to receive Christian baptism, Wakasa thought he should at once state this determination to his lord, but Ayabe suggested that it would be better to receive baptism first, for it would be a violation of the edict against the "evil sect," and if it should cost them their lives, they would die Christians. So, on Whitsunday of 1866, the day in the church calendar which commemorates the descent of the Holy Spirit, Wakasa,

his brother Ayabe, and his relative, Matono, profest their faith in Christ, were baptized, and partook of the Lord's Supper. Nine years after, praying for the future victory of Christ's Kingdom in Japan, with a smile on his face, the old warrior fell aslcep.

As the writer of the Apocalypse saw in the twelve foundations of the wall of the New Jerusalem the names of the twelve Apostles of the Lamb, so in the foundations of the new Japan, coming down out of heaven from God, we may see inscribed for ages eternal the name:

Murata Wakasa-no-kami, and immediately beneath it, GUIDO F. VERBECK.

Since the above was put in type we have received an extended and very appreciative article about Dr. Verbeck from the pen of Rev. Eugene S. Booth, principal of the Ferris Seminary, Tokyo. We may be able to find room for it at another time. But coming as it does when our forms are being lockt up, we can only now express our thanks for the comprehensive and able review of Dr. Verbeck's character and career with which he has favored us.

Dr. Verbeck's funeral service was held in the Shiba Japanese Presbyterian church, Tokyo, March 10, and was attended by a large and representative company, the interment occurring immediately after, in the Aoyama cemetery, where the services were conducted by Rev. E. S. Booth, Rev. E. R. Miller, and Rev. Mr. Waddell. The *Japan Mail* says, "It is safe to say that the obsequies of a foreigner in Tokyo were never before attended by such a great concourse of mourners." Among those in attendance was Baron Sannomiya, master of ceremonies of the Imperial Household. His Majesty, the Emperor, provided for the entire cost of the funeral ceremonies, and the city government generously contributed the burial lot. The United States Legation was prominent among those who sought to do honor to his memory. The American Board Mission declared by resolution that Dr. Verbeck was "indeed a true lover of God and man; he gave 38 years of his life to Japan," and they rejoiced "that he so fully manifested the breadth of the Christian love." They especially emphasized the fact that with his marvelous mastery of Japanese, he "used his linguistic powers to 'preach Christ to the Japanese in words easy to be understood and full of life,' and also to translate the Psalms into Japanese." They thankt God "for sending such a man to Japan."

Expressions of condolence came from officials, churches, prominent workers, and former pupils, numerous and affecting.

In the editorial of the *Japan Mail*, announcing his death, the writer said:

"By untiring assiduity, he acquired an admirable mastery of the Japanese language, written and spoken; a mastery so exceptional, that he was able to preach fluently in the vernacular. Indeed, his capacity in this respect was almost without parallel, and, considering his linguistic facility, his gift of oratory, his single-hearted devotion to the cause of Christian propagandaism, and the fine example of his blameless life, he may be said to have contributed more to the spread of Christ's creed in Japan than perhaps any other of the noble men whose lives have been given to that purpose. There is, in truth, no brighter chapter in the history of America's intercourse with Japan, than the chapter which tells of the work done by Drs. Brown, Hepburn, and Verbeck. In the field of education, and even in the realm of politics, Dr. Verbeck played an eminently useful but always unostentatious part. His transparent sincerity of char-

acter won the immediate confidence of all that came into contact with him, and his clear insight, just views, and unselfish sympathy made him an invaluable counsellor. It was he that organized the *Kaisei-Gokko*, Japan's first college, the embryo of the present university, and many schools now flourishing derived able and kindly assistance from him in their early days. How much aid he rendered to the politicians of the *Meiji* era in carrying out their progressive program, we can not attempt to estimate. The death of such a man is not merely a source of keen grief to innumerable friends, it is also a loss to Japan and a loss to Christianity."

Minnie's Seaside Rest for Invalid or Wearied Missionaries,

AT OLD ORCHARD BEACH, MAINE.

This admirable rest has a story of tenderness and pathos. Minnie Green, daughter of Mr. and Mrs. Charles Green, of Savannah, Ga., was one of those chosen ones who are born right into the kingdom. She developt character precociously. At the age of three she began to show an interest in missions. As she advanced in years, her desire to be useful, to be, like the Savior, always doing good, became a controlling principle of her life. She died in 1878, at about seven and a half years of age.

Her mother, in memory of her darling, first opened a "Minnie's Rest" for little orphaned children in Savannah. More than one hundred children were rescued from wretchedness there, and trained for useful Christian lives. It continued for eleven years or more, then was sold and passed into other hands. The mother then decided to build this "Seaside Rest" at Old Orchard, where she already had her summer residence.

"Minnie's Rest" is in every way what it professes and purposes to be, a place of refreshment and recuperation. Everything is cheerful and pleasant around it and within it. The ocean scenery from the windows is delightful. The sublime thunder of the surf, in a storm, will never be forgotten, but nearly every day in summer the water is so mild as to be delightful to bathers.

On the first floor are the large parlors and offices, which can all be thrown into one for social or religious meetings. In the larger parlor hangs a portrait of the sweet child, whose memory presides over the whole, and underneath are inscribed the words she often used, "I want to take the tired off somebody!"

There are sixteen rooms for guests. Each room is neatly carpeted and furnisht with two single beds, so that the house can receive thirty-two guests. Each boarder is expected to pay four dollars per week, which is a little less than half the usual price in such seaside resorts.

It is open from June to the middle of September, and Minnie's mother would be glad to have every room occupied the whole season through. Her address in the winter and spring months is 1701 Park Place, Baltimore, Md. I visited the rest when it was opened and consecrated, in 1896, and again in August, 1897. It has seemed to me to be a model missionary rest. There were missionaries, home and foreign, from the five leading evangelical societies: Presbyterian, Methodist, Congregationalist, Baptist, and Episcopalian. The most delightful harmony prevailed everywhere and always. The social evenings and the evenings for religious thought and communion were delightful.

I wish very earnestly to commend this wise and beautiful Christian charity to all missionaries, home and foreign, who need such pure air, such perfect rest, and spiritual refreshment.

CYRUS HAMLIN.

The Evangelism of Japan.

BY REV. IRVIN H. CORRELL, D.D.

Japan has rightly claimed the attention and admiration of the civilized world during the past score of years. She has pusht herself forward to such a degree that the small and sealed Island Empire of a half century ago is recognized as an important factor in diplomatic conferences concerning the Eastern world. Her navy, which a few years ago was unknown, is to-day rapidly becoming one of the best equipt upon the seas. While we rejoice in her material prosperity and her political advancement, by which she is able not only to demand that her rights be respected, but has also the ability to so press these demands as to command the respect of the nations of the earth, we deeply deplore the fact that the evangelism of this country has by no means kept pace with the introduction of the forces which have contributed to her commercial and intellectual development. It is to be feared that because of this external success, so apparent to all, and the fact that professedly Christian leaders, who are unquestionably cultured men and good thinkers, have been developt in the Christian Church in Japan, and these men having figured quite prominently in some religious bodies in the United States as representives of the Christian Church of Japan, the impression has grown that the evangelization of Japan has been about completed. To strengthen this idea might be stated the further fact, that some of the leading spirits in the churches are ready to say that no more foreign missionaries are needed for Japan, and that those who are there, will soon be free to go elsewhere.

All these things have attracted the attention of the Christian public, and the idea has become more or less prevalent that Japan is wellnigh a Christian nation. What a cause for thanksgiving would it be if this were true, but, alas! when we search for facts to substantiate this idea, we find that they are largely wanting. According to the statistics for 1897 there is only one Protestant Christian to 1,100 of the population. This, as may naturally be supposed, in a new work, includes some who are not worthy of the name they bear. It must also be confest with deep regret that there are those who have figured prominently before religious bodies in the Uuited States, others who have gained applause and distinction in educational institutions in this country, who have done far more to hinder aggressive evangelistic work than to benefit it. We need not stop here to consider the character of the rocks on which not only their own true evangelical faith was wreckt, but through their influence others were also driven. The reader of these words may perhaps say, this is rather a pessimistic putting of the case. We do not wish to have it so regarded. It is best for us to view the bare facts as they are, so as not to be misguided by false impressions.

It is, however, due another class of noble men, who have taken a course of study in our institutions of learning, and have given careful attention to the interests of Christ's kingdom, that we make special mention of them; for they have returned to their country and are giving themselves to earnest, devoted service for the Master, and are most faithful to the trusts committed to them. We would not take from them one iota of the credit that belongs to them, and gladly give them their well merited praise. We wish there were many more like them, and if there were, there would not be so great a demand for foreign missionaries as

there is now. In order that we may form a proper conception of the evangelism of Japan, it is absolutely necessary for us to look at the past, and see out of what present conditions have been developt, and we venture to say that no person who will give this phase of the question a careful consideration can entertain pessimistic views with reference to the evangelism of this interesting people, altho the present Christian status is not what he supposed it to be.

Real aggressive evangelistic efforts can scarcely be said to have been put forth in Japan prior to the year 1875. By this statement we would not be interpreted as saying that previous to that time nothing had been done; far from it. Much preparation was necessary that the aggressive work might be commenced.

The first necessity for the communication of thought was a knowledge of the language. Not only had the missionaries who were first on the ground acquired a knowledge of the language for themselves, but they had also prepared valuable helps for the newcomers to use in their efforts at self-preparation for work. Portions of God's word had been translated, tracts had been written, and much of the necessary preliminary work had been accomplisht. It is difficult to estimate the value of this preparatory work, but previous to the year mentioned very little preaching had been done in the Japanese cities. Some had been done in the foreign concesssions, where no Japanese authorities could interfere with it. Under such conditions a Japanese church was organized in 1872. This was composed of 11 members.

When the emperor was restored to the throne of the empire, His Majesty had declared by special edict in 1868, that the old edicts against Christianity would be strictly enforced. These strong edicts, prohibiting Christianity in Japan forever, were the result of the Jesuit movement during the 15th century. Great fear was entertained in those earlier days that any violation of that law would be met with severe punishment when discovered. When, however, a break was made, and real aggressive work was commenced, the rapidity with which it spread is almost incredible. In five years after the campaign was opened, there were nucleuses of churches to be found, not only in the open ports, but in many of the inland towns. The interest increast until not a few of the workers were tempted to believe that Japan was one of the nations supposed to be born in a day. About the year 1887 and 1888 it might be said that it had become a popular thing for a man to be a Christian, or at least to confess himself favorable to Christianity; but then a great change came. International difficulties arose in diplomatic circles which entirely changed the attitude of many of the people toward foreigners and things foreign, and as Christianity was declared to be a foreign religion, it was denounced, and the loyal spirits of Japan were warned against having anything to do with it. After such unprecedented success, this sudden and unexpected change came indeed as a dark cloud overhanging the work, casting a gloom over it, and occasioning great discouragement.

During the past decade the Church has had a hard fight in the midst of political agitation and "New Theology" delusions. Discouraging as this condition of affairs has been, the blessing that has come to the Church can easily be discovered. It is only by thrusting the precious metal into the fire that the dross is consumed. So

has it been with the Church. The trying ordeal through which she has past has rid her of much that would have hindered her real progress. Her foundations have been strengthened, and she has learned that the temple which is to be built thereon must be the workmanship of the superhuman Master-builder. We, therefore, do not hesitate to say that she is better prepared for the work of evangelizing the nation than she would have been without the struggle of the past ten years.

The pendulum has now begun to swing back again, and the indications are growing more encouraging. During the year 1890 there was an actual decrease of about 350 persons in the membership of the Protestant churches, but during 1897 there has been an increase of 2,217. From the varied departments of Church work come encouraging reports, and while the evangelism of Japan is still far from being accomplisht, the Church is again entering upon an era of success, and the time for advance all along the line is at hand.

In the Indian Territory.

REV. J. E. WOLFE, GWENDALE, I. T.

The Indian Territory is in a transition state. Before the present Congress adjourns, the five civilized tribes will, in all probability, have become a thing of the past. Everything points that way now. The first of this year saw the whole of the Indian judiciary turned over to the United States. At this writing we are a people without a government.

There are, as near as I can glean from reliable statistics, about 20,000,000 acres of land in the five nations. According to official reports about 65 per cent. of all this vast area is arable. Some of it is as fertile soil as the sun ever shone upon, and in that portion unsuited to cultivation, lies immense hidden wealth, in the form of silver, lead, zinc, iron, tripoli, and no doubt numerous other minerals, along with oil and salt springs, and so forth.

The ownership of this great area is in a most peculiar condition. The title to all these broad acres lies in the five civilized nations. The government of the United States is supposed to stand as guardian over these, and to see that the Indians keep possession of their lands. The total population of the five tribes is estimated in round numbers at about 68,000. Full-blood Indians are scarce in the Territory. But a small per cent. are full-blood. The most of these citizens are white men, citizens by intermarriage. In the Chickasaw and Choctaw nations they are known as "squaw men," but in the other nations more civilized, they are termed, "adopted citizens." There are many people all through the tribes claiming Indian blood who exhibit no trace of it. It is a very common thing among the Cherokees to find many blonde "Indians."

The control of most of the valuable lands is in the hands of these white citizens, who let and sublet them to white renters. All of this is to be laid to the Indians themselves, who have openly violated the Indian land laws, and brought about this anomalous condition of affairs.

In addition to the actual Indian citizen is a vast host of whites and negroes, who have—in recent years—thronged into the Territory. It would be hard to estimate the number who are on the soil now. They are legion. Some places they list at 300,000, others at 500,000.

There are about 28,000 Cherokees, that is, people who are citizens of the Cherokee nation; between 6,000

and 7,000 "intruders," people who have no right in or to the land. Of citizens there are said to be about 22,000 that are of Indian blood. Nearly 2,000 are Indians by adoption, and there are some 3,000 negroes, and the balance is composed of Shawnee and Delaware Indians, and this, you will observe, makes us a very mixt population. The full-blood Indians generally live in the hill country. Of this number I should judge there were not over 5,000 who use the Cherokee as their daily language. The Cherokee full-bloods are in better condition every way than the blood Indians of other tribes. Many of them are well-to-do, and nearly all of the present generation speak the English language. It is also a notable fact that the standard of intelligence among the Cherokees is higher than that of the white mountaineers of Arkansas.

More than anything else the Cherokees are proud of their schools, and these same schools have been the entering-wedge to bring about the breaking up of "our tribal autonomy," that our Indian politicians have boasted so much about.

Every year there is received from Washington as interest on money held in trust, the sum of $160,000 to be used as the Cherokees see fit, in the management of their governmental affairs, very nearly half of which sum is applied to the maintenance of their schools. Our school system is an excellent one, altho badly hampered by too much politics in the employment of teachers not always adapted to, or fitted for, the profession.

There is a male and female seminary, an orphan school, a colored high school, between 80 and 90 Indian primary schools, and 14 or 16 colored primary negro schools. The school enrollment is probably 4,500.

Besides these national schools there are many denominational colleges and seminaries; there are also various schools connected with the mission stations throughout the Territory.

But there are thousands of white children who are destitute of school privileges; hundreds of communities where there should be schools and churches, that are without these much needed institutions. There is probably no section of the United States so badly off, as are these five so-called civilized nations.

Much of the missionary work in the Indian Territory is retarded by the strife between sects; and much in the line of numerical results is not the fruitage of spiritual seed-sowing. To state the actual facts, the condition of the churches in the entire Indian Territory is deplorable. There are exceptions, of course, here and there to the rule, but the sad fact remains that there has been much preempting done by sectarians, whose whole purpose, seemingly, has been "to get there" in advance of some sister denomination. What is needed here is a type of Christianity that is out and out for God—the Holy Ghost anointed kind—who burn their way through all difficulties, whose only aim is to save souls. May God send us such laborers, and send them speedily!

Schools and church buildings are needed all over this beautiful but sinful country. The poor white and Indian children are growing up without the Gospel, and many are not receiving even a decent secular education.

Now is the time for Christians to help us to all these things that would conduce to hasten His coming. We need a host of faith-workers.

[Rev. W. R. Payne, 53 Hamilton Ave., Passaic, N. J., will answer inquiries about this work.]—ED.

Florence Mary Lloyd.

A friend in England kindly sends us the following sketch of Miss Lloyd, who perisht in the wreck of the *Aden*.

She was born in Leicester, July 27th, 1866. Her parents, Mr. and Mrs J. Howard Lloyd, are both much esteemed for their work in connection with various Christian and philanthropic associations, and their daughter thus early learned the blessedness of a life wholly consecrated to God. Her affectionate, diligent, and conscientious conduct is remembered with joy. In early girlhood she gave her heart to Christ, and her pastor says of her: "She was simply and beautifully decided in her faith."

After school-days were over, she carried her Christianity into her various duties and engagements, and was remarkable for her beautiful disposition, and readiness to help and sympathize with others. She had also a keen sense of duty, and when she saw what was right, she did it, regardless of consequences.

At this time she was closely identified with various forms of Christian work. Tenderly and earnestly she pleaded with others to come to Jesus, and wonderfully God blest her in dealing with individual souls. Her absolute dependence on the Holy Spirit and her absence of self-consciousness were doubtless largely the secrets of her success.

Her conscious call to carry the glad tidings of salvation abroad did not come until six years ago, when she heard a stirring missionary sermon from the late Rev. K. W. Stewart, of Kucheng, China. Going home from the church she said to her mother, "I must go to China," and from that moment she never faltered. Her voluntary offer of service was accepted by the Church of England Zenana Missionary Society, and after a short course of training at "The Willows," Mildmay, she sailed for the province of Fuhkien, China, on October 14th, 1892. She was engaged chiefly in teaching in the schools for native women, and her graphic letters are full of interesting experiences. One note runs through them all—praise to God for having called her to His service, and strong desire for the salvation of those by whom she was surrounded.

Health compelled her to return home, and she sailed in the *Aden*. Her last letter to her parents was dated from Colombo, where the steamer toucht June 1st. No further news was received till June 29th, when the distressing tidings of the wreck of the *Aden* off Locotra, and the terrible suffering and loss of life amongst those who were on board, sent a thrill of sorrow through the land. One of the first who perisht was our dear friend. She has gone to the presence of the Lord by whom she was "called and chosen," and "found faithful"—the Lord whom she loved and served, whom she *serves still*, for it is written, "They serve Him day and night in His Temple." She has gone, but her work will *live*. She "being dead yet speaketh."

(We add a few notes from another pen.)

Altho in school-days her greatest difficulty was the acquisition of languages, she made unusually rapid progress in Chinese.

Her first station was Sieng Iu in the Hinghwa prefecture, which she opened about a year after her arrival, organizing a school for women, who were both boarded and lodged in the school buildings.

This work was exceptionally arduous, yet, altho often very wearied with the toil of superintending and teaching, she always wrote home in the most thankful

and even joyous spirit, recounting the wonders of divine grace upon the hearts of one after another, and counting it the greatest joy of her life to tell them the old, old story again and again. At intervals she and her coworker, with a Bible woman, visited some of the neighboring villages going from house to house, then gathering around them some of the women, told them the story of Jesus. We add an extract from a letter referring to one of these visits.

"We found the catechist and his wife all ready for us, and we had a warm welcome. Quite a good number gathered for prayers, and were very quiet and interested, while we talked to them of the little lad with the five barley-loaves. Next day was Sunday, and quite early a number of women gathered together, and we had a very good time with them. Miss Wetherby, the Bible woman, and I talkt in turn, and it was indeed lovely to see such a real interest in listening. Monday was opened in visiting some of the Christians' houses, and in each place we had a great number of people to listen, and I trust some hearts were toucht by God's Holy Spirit's power.

"We were obliged at times to get into our bedroom for a little rest and quiet, but it repaid us for feeling a little tired to give the good news of salvation to those poor perishing souls, and it makes one's heart long to have more workers that these poor women may hear it more often than *once a year*.

"From this place we went on to another where there is another little church up in the mountains, with a congregation of about 100 to 150 people, but *no women*, because the catechist's wife is not there.

"There are two women who are Christians and would like to go to church, but can not, and there is no one to teach them anything. One dear woman got excited and jumpt off her seat and said, 'Oh! this makes my inside very happy. I nave never heard such good news before!'

"Over and over again people say, 'Why don't you come and teach us? We want to learn and we want to worship God, but we don't know how, and here is no one to teach us.'

"In many parts of China we hear that the people are *not* willing to hear, but here it is not so, they are everywhere asking to be taught, and the women are the most eager and ready to listen."

This letter will give a representative picture of the way in which this lovely Christian disciple sought to do her Master's work.

A Malagasy Hymn-Writer.

In the December *Chronicle* of the London Missionary Society was given an account of the sad death of J. Andrianaivoravelona, the native pastor of the church on the rock, Antananarivo. A short story of his life-work will be found in the December number of *News from Afar*.

He was a great hymn-writer, and many of his compositions are widely sung in Madagascar. It is said that he could write one for any occasion, on any subject. The following hymn was composed in prison shortly before his death:—

[*Translation.*]

THE HEART IS GOD'S.

8.7.8.7.4.

Take my heart for Thine, Jehovah,
Oh, my Father and my God,
Dwell within my heart forever,
Of that house be always Lord.
Oh, my Father,
Let it be Thy dwelling now.

Take my heart for Thine, O Jesus,
Oh, my Savior and my Lord,
'Tis my heart instead of riches
Now I offer unto Thee.
Oh, receive it
As a willing sacrifice.

Take my heart for Thine, O Spirit,
Holy Ghost from God sent down,
And this heart of mine enlighten,
Cleanse it for Thy temple throne.
Oh, now take it,
Consecrate it for Thine own.

I will never close my heart, Lord,
But will open it to Thee;
To this heart of mine now enter,
Reign without a rival.
Yes, my Master,
Three in One and One in Three.

Reunion. J. ANDRIANAIVORAVELONA.

IV.—FIELD OF MONTHLY SURVEY.

Africa,* Madagascar,† Freedmen in America.‡

BY DELAVAN L. PIERSON.

"Africa Waiting."

No student of the problems and progress of the evangelization of Africa can afford to be without this twenty-five cent book, publisht by the Student Volunteer Movements of America and England. Mr. Douglas Thornton here presents, in a brief and careful manner, the study of Africa as a mission field. The accompanying map is a work of art, and is exceedingly valuable. It is the only recent comprehensive missionary map of the continent in existence, and a careful study of it is an education on the subject.

The *political* partition of the territory is clearly indicated, showing approximately the following:

	Sq. miles.	*Population.*
French	3,200,000	23,000,000
British	2,400,000	40,000,000
German	925,000	10,000,000
Turkish	800,000	10,000,000
Portuguese	750,000	5,000,000
Italian	420,000	1,000,000
Spanish	214,000	150,000
Kongo Free State	900,000	30,000,000
Independent, etc.	2,197,000	35,000,000
Lakes	68,000	
Total	11,874,600	154,150,000

The *religious* condition of Africa is also indicated, showing Islam, with about, 50,000,000 followers, occupying nearly one-half of the continent (all north of 10° N. latitude); heathenism claiming Central Africa (10° N. to 20° S.), and dominating about 100,000,000 savages and fetish worshipers; and Christianity having captured Cape Colony and having over 1,000,000 Protestant adherents besides the 4,000,000 Abyssinians and Kopts.

The *missionary* occupation of Africa is shown by red spots marking the chief of the 1,000 or more mission stations, at which are some 1,400 missionaries. The appalling fact is revealed that, except within one or two hundred miles of the coast, the whole of Africa north of the equator, is still practically *unoccupied territory*—one-half of the entire continent. Besides this the upper Kongo and British Central Africa is largely unoccupied—an added territory of 500,000 square miles, with a population of 15,000,000.

The book is based on the best authorities, and deals with the subject in an able, clear, and concise manner. The bibliography of Africa is especially complete. The chapters treat of the geography, the races, languages, and religions; continent is considered by territorial divisions; the devilish slave-trade and iniquitous liquor traffic are described, and the progress of evangelization is presented and illustrated by striking incidents and valuable statistics. A list of Bible translations is also given, and a chapter on rules for preserving health in the tropics.

Dr. Andrew Watson writes that

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* See also pp. 501 (July. '97); 569 (Aug., '97); 902 (Dec., '97); 42 (Jan., '98); 115 (Feb.); 209 (March); 282 (April); 419, 435 (present issue).

NEW BOOKS: "Africa Waiting," D. M. Thornton; "Health in Africa," D. Kerr Cross; "A Life for Africa," Miss E. C Parsons; "Seven Years in Sierra Leone." A T Pierson; "Impressions of South Africa," James Bryce; "Hausaland," C. H. Robinson; "A Ride into Morocco," A. Campbell; "Through South Africa," H. M. Stanley.

RECENT ARTICLES: "Central Africa Since Livingstone," *North American Review* (Sept., '97); "Cruelty in the Kongo Free State." *Century* (Sept., '97); "The Future of South Africa," *Educational Review* (Feb., '98); "Bechuanaland," *Contemporary Review* (Feb.); "Symposium on Africa" (with fine map), *The Independent*, (May 5).

† See pp. 675 (Aug., '97); 272 (April, '98).

‡ See p. 428 (present issue).

NEW BOOKS: "Presbyterianism and the Negro," Matthew Anderson; "Whether White or Black," Edna S. Davis.

RECENT ARTICLES: "Booker T. Washington and Tuskegee Institute," *New England Magazine* (Oct., '97); "Social Life of the Southern Negro," *Chautauquan* (Dec., '97); "Study of the Negro Problem," *Annals of the American Academy* (Jan., '98); "Labor Unions and the Negro," *Atlantic Monthly* (Feb.); "Two Methods with the Negro," *The Independent* (Mar. 31).

in the brief sketch entitled "Methods and Results of Missions in Egypt" (December, 1897), he intentionally omitted to mention the work carried on by the Establisht Church of Scotland in Alexandria, and the German and Swiss missions in Alexandria and Cairo. They do not use the vernacular in their work, and the large majority of those among whom they labor are not Egyptians. He says:

"Notwithstanding this they are doing a greatly needed work among their own countrymen and other European nationalities. The Establisht Church of Scotland has carried on a grand work among the sailors and Scotch and English residents for many years, and its fine higher-grade schools, one for boys and another for girls, date from about the year 1857. The roll of the boys' school for 1897 was:

	Christians.	Moslems.	Jews.
Upper grade....	106	19	29
Lower grade....	27	23	38

"That of the girls:

	Jewesses.	Others.
Upper grade.....	50	50
Lower grade.....	200	50

"This mission has also services in the city of Alexandria and in the bethel in the harbor. The nationalities reacht by this mission are for the most part Scotch, English, Greeks, Italians, Maltese, and Jews of various languages. Also a few Kopts and Moslems (Egyptians) attend the schools."

Comity in Central Africa.

In a recent letter Rev. Donald Frazer writes:

"Until recently, Central Africa has been an ideally-workt mission field. The whole area was divided up between old missionary societies, and there was no overlapping, but only the most harmonious cooperation. There it was proved that it is possible for so High-church a society as the Universities' Mission to work in greatest friendliness with so Presbyterian a society as the Livingstonia Mission. Two Scotch churches and the Dutch Reformed workt the Southern and Western parts of Lake Nyassa. The Universities' and German societies workt the Eastern, while the L. M. S. and the Moravians divided the Northern shores and the Tanganyika basin between themselves. By this arrangement, without waste of effort, a chain of stations has been spreading over the whole of British Central Africa, taking possession of the land in Christ's name.

"Recently, some undenominational societies have started missions, and have entered into the sphere of the establisht societies. Their advent has immediately been followed by friction and strained feeling. Teachers were induced to leave the old societies for the new. A feeling of rivalry, almost of opposition, was created in the minds of the natives, and the maintenance of Church discipline became difficult.

"This has been a great pity. Surely there are wide enough reaches in Africa where true Evangelists will find ample scope for pioneer effort. These are days when we can not afford to overlap. And great is the folly of denominational or undenominational strife. If people wish to help to evangelize Central Africa, would they not help better by diverting their funds into that existing society which is most congenial to them? Every one of these societies is intensely alive and aggressive, and not one of them has sufficient funds for its work. It is a false economy that starts work where work exists. It is a false economy that creates new societies, and multiplies independent executives to work where old and well-organized societies are already at work.

"Particularily unwise is a scheme for importing American negroes into Central Africa. It has been abundantly proved by past experience that the American negro finds malarial fever as severe for him here as the European does. He will require European houses, clothes, and food. That means that every negro imported will require an income of say £80 a year. How is he to get this? We can employ a skilled Central African joiner or printer for £5 or £7 a year. Central African laborers can be wealthy on £1 a year, or less. How can the America negro ever find a home in this poor and fever-swept country? Too much romance has become centered in Central Africa."

V.—EDITORIAL DEPARTMENT.

The Metropolitan Tabernacle in London, so long connected with Charles H. Spurgeon's faithful ministry, and the largest place of worship for the people to be found in the world, if we except the colossal cathedrals, was burned April 20.

A private letter from a lady member to the Editor, says:

"While the 600 ministers and students of the pastor's college were gathered in the college buildings in the annual conference, listening to a powerful and fervent address from Rev. James Stevens, of Highgate, a startling announcement was made that the dear old tabernacle was in flames. Mr. Thomas Spurgeon, who was presiding, did everything to keep the assembly calm, showing great self-possession, and the men remained in the building in prayer until the heat of the flames and the demand of the policemen compelled them to leave. The gathering dispersed to witness the historic building in flames from roof to floor, the fire having commenced, as far as is known at present, from the lights in the roof. . . . The college buildings are uninjured (tho immediately adjoining). The fire is supposed to have broken out at about one o'clock, and at four was still smoldering. The building is said to have been insured for $12,000, which, of course, would by no means meet the cost of reerection."

To human eyes this is a great calamity, as this place of assembly has for forty years been the great gathering place of vast multitudes, and only the pure old Gospel was ever heard there. The tabernacle was also a missionary center for home and foreign work, as anyone will see who will read the article in the REVIEW for November, 1892.

Much prayer should be offered for the pastor, officers, and members in this great crisis.

The Funeral of George Müller.

This event, which makes memorable the fourteenth of March, 1898, was one of unique interest. The death of that remarkable man called forth a popular demonstration which was of itself monumental. The heart of the whole people was deeply stirred—not those only who had been coworkers with the departed father of tens of thousands of orphans, or who were well known for their philanthropy; not alone those who most closely sympathized with his religious views; but a whole community, forgetful of differences of creed and social position, united in paying the last tribute of love and honor to the humble man, who has been one of the makers of modern history, who belongs to the whole Church, the whole world, and to all the ages. No man was more conspicuous without ever seeking prominence, more famous without any ambition for fame; tho voluntarily poor, he made thousands rich; tho weak, he was a channel of Divine power. "The very pivot of his whole work," says the *Bristol Mercury*, "was prayer." The Orphan Houses on Ashley Down stand as a monument more enduring than brass. They witness to a work that has grown to a national importance and a world-wide influence; but even the orphan work is but one branch of the manifold service which that one man rendered and organized for the Christian education of children in many lands, for the wide distribution of the Word of God and of Christian literature in many languages, and for the spread of missionary labors, wherever man is found.

The first service that preceded the interment was naturally and properly a children's service in the Orphan House, No. 3, where Mr. Müller lived and died. Nine o'clock was the prayer hour, and the orphans and their helpers met in the large dining-hall about the remains of their great benefactor. The plain casket was covered with no pall and adorned with no flowers, as the wish had been exprest that no floral

tributes should be sent. The inscription, "George Müller, fell asleep 10th March, 1898, in his 93d year," was all the brass plate recorded. There, to a weeping and sobbing throng, his son-in-law and beloved colleague, the Rev. James Wright, spoke simply of three great facts: We all die; those who die in the Lord are blest; and for those who believe in Christ there is a glorious life beyond death. The great lesson enforced was that we should so live in the Lord as to be always ready to die in the Lord.

Ten o'clock was the hour for the procession to move to Bethesda Chapel, the place of assembly, inseparably associated with the dead. The crowds were immense, and among the throng were many who, during the last sixty years, had been inmates of the orphanages, and known the blessing of contact with the Apostle of Prayer. Shops with shutters up, flags at half mast, and muffled bells, testified to general grief; but the most impressive feature was the vast number of people and thousands in funeral dress or with badges of mourning. There were more than fifty carriages that moved in the cortège, but the vast throngs that reverently gazed or followed afoot, were far more suggestive of the hold of this man on the poor—the common folk. And all so silent, respectful, reverent; no jostling, no hindrance to the advance of the procession, but evidences of mingled awe and affection.

At Bethesda Chapel great numbers were, of course, unable to get admission, and almost the whole assembly was robed in black. Ministers of all denominations, and representatives of great religious bodies were there to testify the esteem in which Mr. Müller was universally held. After brief addresses by Mr. Wright and Benj. W. Perry, one of Mr. Müller's associates for more than forty years, the body was borne to the cemetery at Arno's Dale, everywhere passing dense crowds, that seemed to grow more vast and countless.

Rev. J. Vahl.

It is with sorrow that we learn of the death of Dean Vahl, the able missionary statistician and President of the Danish Missionary Society. He past away on April 1st at his home in Norre Alslev, Denmark. He has been a valued friend and advocate of missions, and his loss will be widely and keenly felt.

The War With Spain.

In the present crisis we as usual have to deal with a "condition, not a theory," and whatever varying opinions there may be in regard to the cause or necessity of the war, it is the fact that faces us. It is unfortunate, from a Christian standpoint, that "Remember the Maine" is the battle-cry, since at best it will be misunderstood as a cry for vengeance. The Maine disaster was indeed a proof of the inability of Spain to protect friends, but the only righteous ground for war is that the rescue of Cuba demanded it. Therefore the United States has had everything her own way, and we earnestly hope that the end is near, and that the outcome will be, "Glory to God in the highest, and on earth peace, good will toward men." When Cuba and the Philippines are free from the Spanish yoke, two more fields will be open for the free proclamation of the Gospel. They have been practically closed on account of papal opposition. Diaz's work in Cuba is well-nigh annihilated apparently, but we hear that several missionaries of the Christian Alliance are ready to enter the island in the wake of the American armies. Next month some account of Cuba and the Philippines may

be expected in these pages, and for August an article on "Christianity in Spain."

The present hostilities between the United States and Spain for the salvation of Cuba and hastened by the destruction of the Maine, can not but be suggestive of thoughts as to the warfare of the Church militant against the armies of the adversary, for the salvation of the non-Christian world from the oppression and desolation and death which everywhere accompany the tyrannical rule of the devil and his subjects.

The Church is under orders from the King of kings, their Master, to go forward and conquer the world for God and righteousness.

"But it is so hopeless and useless!"

Let the private tell that to his general, and hear his reply.

"Where shall we get the men?"

Loyalty to one's country will from sixty million people bring *immediately* 100,000 men flocking to the front with weapons of destruction in their hand, wherewith to slay their fellow-men, and perhaps be slain in seeking to save a million people from temporal misery and death; but loyalty to our Lord and Master who bought us with His blood, and hath given us life and all things—this, forsooth, will not, from 140 million Protestant Christians, bring over 7,000 men to the front with the Bread of Life wherewith to save a *thousand* million souls from misery and death, temporal *and* eternal.

The captains of the Lord's host call for volunteers. Friends and relatives who would scorn the idea of denying their loved ones to their country, hold them back from service to their Lord. With far greater danger to life, with incalculable risk to character, with uncertainty as to the outcome, and with infinitely lower purpose in view, the sons and daughters are given to their county far more unhesitatingly than they are to service abroad, which gives joy and peace to the volunteer, brings life and blessing to multitudes, and is sure of victory in the end.

Funds are needed, $50,000,000 are appropriated in a lump, and $500,000,000 would be subscribed speedily were it needed—for our country—but $15,000,000 can not be gathered for the Lord's work abroad in a year, by most strenuous efforts, from twice as large a number. If men would make one-tenth the sacrifice for their Lord to save the world that they will gladly make for their country to save her good name—the coffers and the ranks of the advance army of the Church would be filled to overflowing.

The volunteers need training—should be enlisted. It is thought fitting that young men should express their desire and purpose, their country permitting, to go to the front when they are ready and needed; and yet, Christians are continually objecting because the student volunteers indicate their purpose, God permitting, to fight the Lord's battles on the frontier.

May God give us more loyalty to Him—not less to our country; may He teach us the privilege of self-sacrifice; may He give us the spirit of unquestioning, immediate, and implicit obedience; may He quicken our zeal, and increase our faith in Him, His ways, His Word, and His victory.

From Livingstone's Grave.

A post-card, received by our correspondent, James E. Mathieson, Esq., from a friend in Africa, contains the following—and in so artistic a form, embellished not only with fine writing but with characteristic pen-drawing that we

have been tempted to lithograph it:

"Lake Bangweolo, 1, 8, '97. From LIVINGSTONE'S GRAVE, Ilala country, near Chitambo, undiscovered Cent. Africa:

"Just a card from the bleak plains of Ilala, where the good man rested from his labours. All the land is covered with a dark pall, the grass-fires having just swept over the savannas. Canoeing all day up river—the Luapula, that is—a bankless maze and rushing like a torrent, we ground at last in Ilala, darkest low-lying bit of God's dark earth. The sun goes down like a ball of fire over the Lamba country—dogs in the fishing hamlet bark! bark! bitterns bump! bump! and even the myriads of frogs chiming in with croak! croak! combine to make the scene both sepulchral and weird. But the grave is not reached yet, for 3 days of marching lies ahead—first along this uncertain quantity, called Luapula, for a day; then cutting inland over the plains for 2 days, until the stagnated stream Luwe is reached—water dark brown colour and lethal! Here a long way up the right bank, the good Livingstone camped with his boys for the last time under the then sprightly 'Mupundu tree': here too his heart lies buried, and just here likewise, round the fagots as night comes down, we break the silence of 24 years, and tell out Livingstone's Gospel to a crowd. Thought of him, sick, dying, and—cartography forgotten now!—wanting so badly to preach for a last time but unable! So we tried to interpret these last sacred thoughts of his.

"Faithfully,
"D. CRAWFORD."

This post card is a curiosity, but more—it is full of poetry and history, and the pathos of missionary heroism.

Book Reviews.

Dean Vahl (who has just died) was well known, both in Europe and America, in connection with foreign missions. His last missionary book* was drawn up shortly before his death at the request of the Committee of the Danish Missionary Society. Being intended for a classbook it has necessarily been kept within narrow limits. Its 150 pages are packt full of information; and it is so arranged that any name or date which the reader is in quest of can be found without difficulty. It is a pity that a book so well fitted to be useful should be known only in Scandinavian, and we trust that some friend of missions may render it into English. It would be valued in Britain and America.

It is intended as a summary of facts; it is not meant to enter on an examination of principles—least of all, on the discussion of controverted points in missionary economics. It contains, however, ten pages in which the various forms of missionary activity are stated with care. We do not see, however, that reference is made to the powerful agency of the press. The translation and revision of the Holy Scriptures and the composition of religious works and tracts are certainly among the foremost duties of the missionary. We note that the Dean mentions the preaching of the Word and schoolwork (skolegjerning) as the two great forms of mission effort. But we must not forget that in "schoolwork" the Gospel can be very effectively preacht; so that the nomenclature is hardly sufficiently distinctive. With respect to the results of the education given to the heathen in India, the Dean speaks thus: "It is possible that in days to come we may see that it has been a good preparation for conversion on a grand scale; but that is not seen as yet." True, but no wise husbandman expects that he can sow the seed to-day and reap the golden harvest to-morrow.

Even to the man who is best acquainted with mission history this little work will be a very useful book of reference.

J. MURRAY MITCHELL.

* Larebog i den evangeliske Missions historie. Af. J. Vahl (Classbook of the History of Evangelical Missions. By J. Vahl.) 8vo, 150 pp.

Donations Acknowledged.

No. 117.	Kongo Balolo Mission.....	$12.10
" 118.	Pundita Ramabai.....	21.58
" 119.	" "	10.00

Books Received.

"Preparation of Christianity in the Ancient World." By R. M. Wenley. Fleming H. Revell Co.

"The Twentieth Century City." By Rev. Josiah Strong, D.D. 16mo, paper, 25c.; cloth, 50c. The Baker & Taylor Co.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

AFRICA.

Mr. Adolphe Jalla, by an energetic sermon, has succeeded in persuading the Barotsis to give up a projected marauding war, a hitherto unexampled fruit of preaching in Lewanika's kingdom on the frontier.

King Mwanga, as we remember, was first a Roman Catholic catechumen, then relapst into paganism, and became a violent persecutor; then became again a catechumen, then a nominal Protestant (with one or two fits of Mohammedanism), continuing all through a debauch. And at the banishment from the court of the pages, with whom he practist revolting immoralities, he has finally risen in rebellion, but being defeated, has been declared a *criminal*, and incapable of the throne. His son, Daudi Chwa, born August 8th, 1896, was proclaimed king in place of his father, August 14th, 1897. Three great functionaries, two Protestant and one Roman Catholic, are appointed regents during the minority. A young cousin, Yunia Kamwanda, is proclaimed queen sister, a dignity subsisting also in Lewanika's kingdom on the Zambesi, and probably in that part of Africa generally. Now that Christian marriage begins to prevail, a king's wife will probably, in time, share his rank. In Israel, it will be remembered, it was the king's mother, not any one of his wives, that enjoyed royal rank. Jezebel is not an exception, for she was daughter of the king of Sidon.

The baby-king, a baptized Christian, seemed to enjoy the ceremonies of his inauguration, tho rather astonisht at them.

The Protestants were all faithful to the English government, but most of the Roman Catholics joined in Mwanga's revolt. It would seem that even the English priests did not succeed in keeping their people on the government side.

—The *Allgemeine Missions Zeitschrift* for November, remarks that along the whole coast of British and German East Africa the scales seem to waver between Christianity and Islam. Winschman has said of a part what seems to be true of the whole: "That missions delay in time is opportunity lost, and if they do not open to the people the door of the Kingdom of God, it will fall as a full sheaf into the lap of Islam."

—Bishop Turner, we see from the *Church Missionary Gleaner*, is solicitous to occupy Kikuyu. It is on the line of travel from the coast to Uganda. "The climate is said to be delightful, its altitude being 6,000 feet above sea level, and it is thickly populated. . . . It is a pathetic fact that the Wakikuyu often ask the missionaries who pass through their country, 'Have you no good news for us? Is your message only for the Waganda?'"

—Miss M. Copping, writing from Fez, Morocco, communicates an extraordinary fact. "One Friday a large company of women came, as usual, and amongst them some very interesting country women; they called themselves the Children of Ezra. I was astonisht to find tattooed on their bodies the 'Story of the Cross of Christ'—each detail of our Lord's humiliation for us. The most perfect picture was one representing a cross in the center, and a smaller cross on each side.

The center cross had footstones and three marks above it representing the three inscriptions and the Trinity; even the spear that pierced the side and the lots cast for the garment, were wonderfully workt. On the back of each leg was a perfect, fine, straight mark, representing the narrow path of the Christian faith. Then on each side of the line were set Maltese crosses representing the twelve apostles. This woman has some words on her right shoulder in Hebrew. They probably belong to some Jewish tribe whose ancestors accepted the Lord Jesus as their Savior, and when forced to call themselves Moslems, have thus tattooed the children of each generation in the hope that some one seeing them might teach them of their crucified Lord, and lead them into the way of life."

Speaking of one of these, Miss Copping says: "I have known her ever since we first came to Fez, and yet had never noticed that she had the 'Story of the Cross' tattooed on her arm. She herself did not know anything about its meaning, and says she supposes her mother or grandmother, whom she never knew, must have markt her. She was in tears as I told her of all the Savior suffered for her, as well as for us. She can not read, and only knows a few sentences from the Koran. I tried to persuade her that she was no Moslem, and that her people must have prayed for her, and that, if she only askt in Jesus' name, God would accept her and forgive her all her past sins."

MADAGASCAR.

—Of course, it is understood that only a fraction of the Malagasy are Christian. Even of the Hovas, not over a half, we believe, are nominally Christian. Some years ago a Christian teacher and his wife had living with them the old father of one of them. They had family prayers every evening. After a while the grandfather begged them to give these up. Not succeeding, he would go out of the cottage every evening, and sit apart with a preoccupied air. Their one child died, whereupon the grandfather exclaimed: "See what you have done! You have been praying God so earnestly to come that He has come. As He is so great that He could not find room to lodge in your cottage, He has been obliged to put the child out of the way." This is the true God of paganism, a presence not of consolation but of terror. — M. MEYER, in *Journal des Missions*.

Mr. Meyer remarks, in partial excuse for the French authorities, that the Malagasy are so perfectly lacking in courage, that the least menace on the part of the Jesuits will frighten them out of their wits, and cause them to eat their own words. Here, for instance, is a letter signed by the Tanale chiefs, complaining of the menaces thrown out by the agent of the Jesuits against those who would not turn Catholics. The governor of the province summons them and inquires of them, whereupon they all turn round and declare that the Jesuit had said nothing, except to assure them of their perfect liberty to profess whichever religion they choose! M. Besson appears to have Mr. Meyer's full confidence, but what can he do when the ground thus gives way under his feet? Jeddart justice, hang first, try afterwards, is plainly something that M. Besson, as a civilized functionary, can not apply, however clear his personal conviction might be of the facts.

Mr. Meyer, speaking for Betsileo, the province right south of Imerina, and of essentially the same race, says: "The Honorable President,

who since my arrival has always been very amiable and very desirous of causing religious liberty to be respected, cannot accomplish anything against the present state of things. He has many times affirmed that all the world are free to choose their religion. But he is the sole representative of the civil authority for the districts of Messieurs Haile, Johnson, Pearce, Hackett, Rowlands, and Kerse. His voice can not be heard everywhere. People are still under the impression of the past. Now, the past is full of expulsions or imprisonments of pastors, evangelists, and teachers accused of rebellion against the French influence. And these men were all employed in the English mission now in ruins. Be the accusations true or false, it is not now the time to inquire; we shall see from the future charges. But the Jesuits have profited by the situation, and are everywhere sowing terror. Their agents have, in every case, threatened the faithful who would not turn Catholics; and, full of fear, almost all have been going to church." In France *church*, église, always signifies the Catholic church, as in England the Episcopal; the Protestant house of worship is called Temple.

In later letters Mr. Meyer speaks of reviving confidence and a movement of return to Protestantism. A resolute French missionary is a great bulwark against French Jesuit menaces.

"The Deputation of the London Missionary Society, consisting of Messieurs Thompson and Spicer, landed in Tamatave in October, hoping to make a last attempt, in personal conference with Galliéni, to remove his scruples against the continued operations of the London Society in the island. We fear that even this measure will not lead to the desired result. Assuredly, the Governor-General will not come short in courteous words and well-sounding phrases turning on freedom of conscience and religion; but in practise the London Society will remain under the ban, and the French functionaries and officers know very well that it is the wish of their chief to constrain the London missionaries to leave the land." —*Allgemeine Missions Zeitschrift.*

There are no nobler Christians than can be found in France, and no more magnificent hypocrites.

"In how naive a way the Jesuit fathers apprehend the idea of religious liberty, is something of which we have a precious example in a report sent in by the President, Dr. Besson, to the French Colonial Minister. As is known, the Jesuits had effected a change in the school-law, to the effect that each year every child should be at liberty, at pleasure, to pass from the school of one confession to that of the other. They had done this in the confident expectation of being able, by their well-approved arts of persuasion, to draw over the Protestant scholars to them. Not everywhere, however, was their confidence justified; nay, *proh dolor*, in Fianarantsoa the terrible fact occurred, that a number of children left the Catholic for the Protestant school. Forthwith a father repaired to the president and gave vent to his displeasure in the classic words: 'We have taken pains to secure the freedom of the truth; but we protest against the freedom of error.' In other words: 'Freedom for the Catholics, and for all who believe otherwise, compulsion.'"

That is a touching sentence that opens Miss Willard's will:

"EVANSTON, ILL., Nov. 15, 1895. —This is my last will and testament, after fifty-six years of my Heavenly Father's discipline and *blessing to prepare me for better work hereafter (as I believe) in wonderful worlds unknown.*"

THE KINGDOM.

O, matchless honor, all unsought,
High privilege surpassing thought,
That Thou shouldst call me, Lord, to be
Linkt in work-fellowship with Thee;
To carry out Thy wondrous plan,
To bear Thy messages to man;
"In trust" with Christ's own word of grace
To every soul of human race.

—When Miss Willard was once askt what was the greatest need in the temperance cause, she replied: "Keep pounding on the nail. I have no new revelation, I know of no magical method but hard, honest work." Not only is this a great need in the temperance work, but in every other.

—The man who does not believe in foreign missions does not believe in Jesus Christ. Suppose Jesus had never given the marching orders—could the apostles help going, if they believed what they said they believed? Listen to the answer of Peter and John before the magistrates: 'We *can not but speak* the things we have seen and heard.' Have you seen anything? Have you heard anything? The man who has seen and heard anything so mighty is forced to tell it. If Christianity is only one of many religions, it will not make such a difference whether we are true Christians or not; then let us get through it as cheaply as possible. But we have seen, our eyes have been opened, and we *must* speak." —*Bishop Dudley.*

—The idea that we should nerve ourselves to one grand effort, to one magnificent charge all along the line, preach the Gospel message all the world over and have done with it, is an idea which has been eloquently proclaimed, but it is both false and mischievous. Proclaiming for once the Gospel message is but a small part of the work of "discipling all nations." The Gospel message has to be proclaimed not once or twice, but a thousand times to the same ears, proclaimed not only by the voice of the preacher, but taught from day to day and year after year, through childhood and youth, taught in homes and through a full system of well-sustained Christian schools. Christian education is a long lever, but it has unrivaled lifting power. —*Rev G. F. Herrick.*

—My definition of money is this, —money is myself. I am a working man, and on Saturday night I receive $12, which is one week's worth of my brawn—of myself, my energy—put into greenbacks and pocketed. Or I am a clerk in a store, and at the end of the week I get $20—the equivalent of a week of myself. Or I am a merchant, and find that a week's worth of myself is $1,000. Money in the pocket is something human, for it represents power expended. If your father is supporting you, then you carry your father around in your pocket. The electric storage battery is a marvel. The button is the governor of the stored power, able to light a house, move machinery, cure a pain, or kill a man. Money, too, is stored power, stored only to be loost. The question is, *how* shall it be loost, to build up or to destroy?—*Rev. A. F. Schauffler.*

—The majority of church members give nothing to missions, in money, prayer, or thought. Many give in small sums, as they can. Most of the benevolent institutions are supported by associated poverty. There are also large givers, who first give themselves to the Lord, and then consecrate all theirs to Him. On a wealthy man's desk was seen over one drawer the letters "M. P.," which he said stood for "My Partner;" and God's por-

tion was never lacking. — *Bishop Ninde.*

—The *Southern Presbyterian* urges that the time has come to put missionary collections on a firmer and less fluctuating basis than that which now obtains. There is surely great force and pertinence in the following: "There is lack of organization in favor of these interests. The people will give, but tens of thousands are kept at home for one reason or another and thus lose the opportunity of giving. A general rain on foreign mission Sunday, or a cold wave, or intense heat, may cause suffering to our missionaries, and curtailment of the work. The same is true of other causes."

—After a recent visit to England, Bishop Tugwell was obliged to return without the recruits needed for the Niger mission, "tho other Europeans are going out by the score. The climate does not appear to distress the Foreign Office, or to affect the courage of the British soldier."

—Bishop Joyce writes thus to the *Epworth Herald:* "There are three missions at work in China that claim to be non-denominational. I have found almost every church in the United States and in England represented in one or all of these missions in their lists of workers. One of the things aimed at by these missions is to get young men and women to give themselves to this work without expense to the mission, or, in other words, to support themselves. I have been surprised at the responses to this kind of call. There are in these missions some of our own first-class young people; I have met and talkt with them. They are graduates of some of our own best colleges and universities. They are devoted and successful missionaries. We ought to have had them in our own missions, and would have had them, had it been understood that they could have entered our work on the plans above suggested. I believe, if it were known generally throughout the church that we would be glad to have the services of any well-prepared young men willing to enter our work on these suggested plans, that the applications for such services would gladden our hearts, and effectively strengthen the working forces in many of our fields without adding to the burdens of the missionary society."

—Rev. L. W. Squire, a missionary in Japan, testifies that "the infidel works of Voltaire, Paine, Ingersoll, Mill, and Spencer, were translated into Japanese, publisht, and distributed freely throughout Japan, *before Christians had given the Japanese a copy of the Bible in their own language.*"

—Mr. Moody, when a young man, took a pew in church for his own, and then went to work to fill it with people, whom he invited and obtained for regular attendants on the services. When this was accomplisht he took another pew, and so he continued as long as there was an empty pew in the entire church.

YOUNG PEOPLE.

—Of the 485 students at the University of Virginia 271 are members of the Church; 162 are members of the Young Men's Christian Association; and 35 are actively engaged in some form or other of religious work. The Young Men's Christian Association conducts 7 student Bible classes, attended by 37 students, and maintains 4 Sunday-schools, 1 at the University and 3 in the country.

—Of the Brotherhood of St. Andrew there are in the United States 1,226 chapters, with 12,000 members; in Canada, 312 chapters, with

1,500 members; in Scotland, 12 chapters, with 100 members; in Australia, 40 chapters, with 500 members; in the West Indies and South America, 16 chapters, with 360 members; in the Church of England, where the movement has but recently taken organized form, 39 chapters, with 350 members.

—The Brotherhood of Andrew and Philip is found in the Reformed, Presbyterian, Congregational, Methodist, Baptist, and United Brethren churches, including 18 evangelical churches in all. It is found in nearly every state, from coast to coast, and from Maine to the Gulf. Over 400 branches are in active operation, and it is estimated that nearly 14,000 are enrolled in its ranks. The largest chapter, probably, is the one in Bethany Church, Philadelphia. It has nearly 500, who are busy every Sunday from early morning till late at night, holding meetings in missions, on wharfs, distributing invitations, acting as ushers, and doing special detailed work assigned by the pastor.

—The Tenth Legion of the United Society of Christian Endeavor now numbers over 9,000. This is an enrolment of all Christians that make it a practise, in return for God's goodness to them, to give to His work one-tenth of their income.

—The formation of a Tenth Legion club, the addition of 34 new members, and gifts to missions amounting to $120, form part of the record of a year's work by the First Congregational society of San Jose, Cal. The meeting of the Florence Night Mission is in charge of the society one evening each month.

—Four hundred and seventy-three bouquets have been sent to the hospitals and to homes, within three months, by the Tenth Presbyterian Endeavorers, Philadelphia, besides flowers regularly to the sick of the church; and 445 visits, 177 articles of clothing supplied, 6,000 pieces of literature distributed, 40 cottage prayer-meetings held, $500 raised for missions, $658 altogether, is the stimulating record of the 104 Endeavorers of the Euclid Avenue Baptist Church, Cleveland.

—The Young Men's Christian Association has taken steps to establish Y. M. C. A. tents at the various camps of the United States troops. W. B. Millar, of the International Committee, is in charge of the work.

UNITED STATES.

—Among the good things which, through several years of testing, have demonstrated their excellence, is to be named the "Cross-Bearers' Missionary Reading Circle," with Rev. M. L. Gray as president, and St. Louis the headquarters. Fifty cents pays the membership fee for a year, and the reading course is four-fold, embracing matter "historical," "biographical," "evangelical," and "periodical."

—The Library of Foreign Missions at Yale is, with one exception, the only one of its kind of any such proportions, the exception being that of Dean Vahl in North Alslev, Denmark. It was started in 1891. Its original foundation was the gift of copies of translations of the Bible made by missionaries, which were publisht or for sale by the American Bible Society. These were given by the late Wm. E. Dodge, of New York. To these were added the missionaries' translations of the British and Foreign Bible Society, making a nearly complete collection. Starting with about 1,500 volumes, about 1,660 were added the next year, about 1,260 the third, and 1,030 the fourth. There are now between 5,000 and 6,000 volumes. Over 70 missionary periodicals are regularly received.

—With no inconsiderable flourish of the pen, Mr. Bok informs us that our cherisht Sunday-school is in the sear and yellow leaf. Well, let us see. The following table gives the reports presented to the Triennial International Sunday-school conventions from 1875 to 1896, and cover the United States and the British American provinces:

Year.	No. Schools.	No. Teachers.	No. Scholars.
1875	74,272	788,805	6,062,064
1878	83,441	894,798	6,843,997
1881	90,370	975,195	7,177,165
1884	103,508	1,099,225	8,056,799
1887	106,182	1,160,533	8,475,400
1890	115,959	1,209,426	9,146,244
1893	131,918	1,377,735	10,317,472
1896	142,089	1,476,369	11,556,806

From this table it is readily seen that in these twenty-one years the number of teachers and pupils has nearly doubled. The same is true as to the number of schools.

—In the United States from 1860 to 1890 the valuations of property increast as follows:

Farms and farm property..	100	per cent.
Church property.....	206	"
Total wealth.....	302	"
Manufactured products....	397	"
Missionary contributions...	460	"

—A most serviceable organization of twenty-two years standing exists in New York, called the Legal Aid Society. It gives legal aid to the poor almost free of charge; the nominal fee of ten cents is generally paid, and if over ten dollars is recovered ten per cent. is paid into the treasury. In other words, poor people may have a counsel in court and thus make it possible for them to recover money which is their right. Last year 5,350 persons had their claims attended to, and $72,820 were recovered for them.

—Well might D. M. Thornton, the British delegate to the recent Cleveland Student Volunteer Convention express himself in this fashion: "One was astounded at the scope of the program and the boldness with which it was executed. I doubt whether the need of the world was ever more fully reviewed than at the platform and sectional meetings, or the principles and lines of its conquest more convincingly demonstrated than was done from day to day. The addresses of counsel to the Volunteers as to their spiritual and intellectual preparation were admirable; while the report presented at the convention was a masterly apology for the existence of the movement. The money problem was dealt with by hard-headed business men, by missionary secretaries, and in the spirit of unquestionable faith, with the immediate result that promises of £1800 for four years were raised toward the support of the movement before I left. Was it not significant that bishop, presbyter, and deacon, professor, student, and professional man, should all take part in the proceedings from one platform, should all consider together the great problem of the evangelization of the world, and all undertake greater things for the extension of Christ's kingdom?"

—There are 1,416,202 negro children in the public schools of the United States, and of these 1,329,618 are in the public schools of the sixteen Southern States. This is an encouraging showing. A generation ago it was a penitentiary offense in all the South to educate a negro. Now public schools are provided for their education.—*The Christian Educator.*

—As the result of the work of the Presbyterian Mission, at 53 Fifth avenue, New York, conducted by the Rev. Huie Kin, 9 Chinamen united with the Presbyterian Church at University Place and Tenth street. The Rev. George Alexander baptized 5 of tne young men, who for the first time profest their belief in Christ, and 4 others also united with the church,

2 having been baptized in China, and two being admitted by letter from other churches.

—The following is a summary of the members, probationers and Sunday-school scholars in the foreign missions, as given in the reports of 1897, of the Methodist Episcopal Church:

MISSIONS.	Members.	Probationers.	Increase.	Sunday-School Scholars.
Liberia	2,598	442	*1,716	2,540
Kongo	36	51	1	171
South America	2,378	1,967	862	4,973
Foochow	3,866	3,790	....	4,878
Hinghua	2,226	2,779	*623	3,026
Central China	887	1,050	970	1,365
North China	3,514	2,027	*135	9,367
West China	127	60	21	328
North Germany	4,953	2,224	766	7 435
South Germany	7,407	1,462	2,529	9,607
Switzerland	6,744	1,052	229	18,009
Sweden	14,929	1,967	171	18,258
Finland	592	221	*19	1,052
Norway	5,195	546	826	6,142
Denmark	2,813	288	146	3,771
North India	17,011	21,659	392	35,336
Northwest India	10,802	21,618	4,127	30,179
South India	675	838	431	3,735
Bengal-Burma	1,107	1,392	279	2,487
Bombay	956	1,928	1,113	8,450
Malaysia	295	214	78	1,574
Bulgaria	187	43	1	346
Italy	1,443	540	93	950
Japan	3,524	1,198	335	8,055
Mexico	2,195	2,241	498	2,656
Korea	305	1,074	557	967
Total	96,385	72,718	11,132	185,863

* Decrease.

—Rev. Sheldon Jackson has succeeded in getting 113 Christian young men of Lapland, not only to accompany him as caretakers for reindeer, but to act as missionaries to the Alaska Indians for one year. It is said that these Laplanders are so pleased with their work that they will remain at it permanently at the end of their present contract. The reindeer from Lapland are, however, reported to be a failure.

—Hon. Carroll D. Wright, one of our best statistical authorities, says that for every dollar paid by saloons for their licenses, about 21 dollars are paid out by the people. And yet the strongest argument in support of the saloons is the revenue which they pay into the public treasury.

EUROPE.

—**Great Britain.** The Church of England Almanac gives the following figures of the progress of ritualism. Seven thousand clergy are supporters of the Romeward movement. Of these, 4,236 (of whom 30 are bishops) are members of the English Church Union, which is pledged to support vestments, lights, incense, wafer bread, eastward position, and mixt chalice. The following table is quoted from *The Tourist's Church Guide* regarding Ritualism:—

	1882.	1890.	1892.	1897.
Churches	2,581	4,455	5,042	7,062
Daily Eucharist	123	253	306	474
Vestments	336	797	1,029	1,632
Incense	9	135	177	307
Altar Lights	581	1,402	2,048	3,508
Mixed Chalice	—	—	—	2,111
East Position	1,662	3,138	3,918	5,964

—A petition, signed by 38,743 persons, was recently presented to the House of Commons, asking for an inquiry as to the exercise by Lord Salisbury of his authority as an adviser of the queen in strengthening the ritualistic wing of the Anglican Church. They point out that, out of a total of 34 bishops, there are 20 high churchmen, or ritualists, and not more than 5 evangelical churchmen, of whom Lord Salisbury has nominated 13 of the former and only 3 of the latter.

—No church surpasses the Church of England in teaching the duty of pastors to foreign missions. The president of the S. P. G. is the Archbishop of Canterbury. The report for 1896 quotes an admirable passage from a charge of the primate to his clergy in regard to missions, in which he says: "If a man thinks of himself solely as charged with the supervision of a particular parish, he is in that very fact neglecting his duty to inspire all those

over whom he is appointed to minister with such a desire for the spread of Christianity and truth over all the world, as will make them ready to take their share. You can not really do what you have to do with your own people and those among whom you happen to be living, unless you fill them with a longing that the last command shall be fulfilled and accomplisht, until the glory of God shall shine over all the world, and the Gospel shall spread among all the nations as the waters cover the sea."

—The French *Temps* writes thus as Mr. Gladstone is nearing the end of life on earth: "What a glorious close of a glorious day! Gladstone was always a fervent Christian. He believes, loves, hopes, and waits. A whole people—indeed, a world—watches with loving sympathy his last combat. How forget all that he has accomplisht in his public life of sixty years? From the hearts of peoples who owe their salvation to Mr. Gladstone, or who lookt to him for deliverance, now rise to heaven with earnest prayers, hymns of gratitude. The noble statesman must find consolation in knowing that not a single former foe now withholds from him the tribute of his admiration. Hostility is transformed into affection, and tender affection. He is watcht with loving hearts by all he has helpt in his painful ascent of the *Via Dolorosa*."

—The Roman Catholic Bishop of Clifton had this to say of George Müller soon after his decease: "Even outside the pale of the Church, in every nation he that feareth God and worketh justice is acceptable to Him. We have just lost in Bristol a man whose life and work has for years been a standing proof that God hears and answers prayer. Mr. Müller had a strong antipathy to the Catholic religion, and did not belong to any recognized body of Christians. The consequence was that those whom he educated were indoctrinated with a religion peculiar to himself. Still, in spite of all this, he had no hesitation in saying that in his personal life of frequent prayer and childlike confidence in God, he set an example that it would be good for all to imitate."

—The *Missionary Record*, the organ of the Scottish United Presbyterians, rejoices in being able to say: "The brightest feature manifest in the summations of the year is an increase of 2,370 in the membership of our mission churches in the foreign field. At the Jubilee Synod it was our joy to receive a report telling of the largest addition that had ever been made in one year to the membership of our mission churches—an addition of 1,079. But now, in the Jubilee year itself, there has been an addition equal to more than double the largest upon record, and more than double the increase of membership in the church at home during the last year."

—The unrest among the priesthood, just now so strikingly evident in France and Italy, has spread, it appears, even to faithful Ireland. An Irish priest, Rev. J. Taaffe Finn, in a lengthy letter to his old parishioners, explains why he has felt compelled to come out from the Roman communion. He finds transubstantiation at once philosophically impossible as well as entirely unscriptural. The cult of the Virgin is also unknown to the New Testament and to the primitive Church. Christ, too, is not, as Rome represents, "a cruel and hard judge who needs to be appeased. The Scriptures represent Him as a loving, sympathizing

Savior and the friend of sinners, ever willing to hear the cry of the penitent.'

—**The Continent.** M. Paul Guignard at the recent Free Church Congress, vouched for the statement that a woman who attended one of the Protestant meetings at Clermont Ferrand, a town of 50,000 population, went to a bookseller's and asked for a New Testament. The bookseller had never heard of it. "A New Testament?" he said, "I have not heard of the book. I suppose it is not out yet. If you like, I will write to Paris and get you a copy as soon as it is out."

—Protestantism is on the increase in the home of the pope. The recent census shows 62,000 Protestants among the 31,000,000 inhabitants. The Waldenses number 27,000 souls in 48 churches and 45 missions. There are now not less than 15 Protestant churches in the city of Rome, while before 1870 there were none.

—During the first six months of 1890, the sales from the Roman depot of the British and Foreign Bible Society, including those effected by three colporteurs in the provinces, were 21,000 copies, exceeding the sales of any previous half-year by 6,000 copies. The schools for teaching foreign languages for the benefit of Italians in Rome, adopt the New Testament as a reading-book in the second course classics, both French and English. The great depot of the Romish Propaganda provides no Gospel of any Scripture portions for the use of the people.

—It is said that 15,000 Jews have been led to Christ by reading Dr. Delitzsch's Hebrew translation of the New Testament.

—According to an official report the number of orthodox cloisters in Russia is 673, namely: 429 monasteries, and 204 nunneries. The former control 60 bishops' houses, 4 cathedrals, 405 cloister buildings. The total number of monks is 6,050; of nuns, 6,280; of male novices. 4,711; of females, 16,685.

—In St. Petersburg there are 83,000 Protestants. Of these 42,000 are Germans, half of them Russian subjects. They are organized into 14 congregations, served by 30 pastors. The church work among them receives no support from the state, the voluntary contributions of each members averaging about six or seven dollars annually. One of these congregations is building a church costing $250,000. The same congregation has a gymnasium which graduates its pupils into the University. Another congregation has also a gymnasium of its own, one of the best in Russia, expending about $20,000 a year for this institution. The city mission work of the Protestants of the Russian capital is being energetically prosecuted.

—A remarkable Jewish village may be found at Helenowka, on the lake of Gokscha, Russia. All the Jews who live here, about 200 families, were once Christians. They look exactly like Russian peasants. Their ancestors belonged to the Russian sect called Subodniki, that is, "Sabbatarians," who believe that Christendom has made a mistake in keeping Sunday instead of the Sabbath. Formerly the Subodniki were tolerated in Russia, chiefly because the wife of Ivan the Terrible belonged to their sect. But about 60 years ago all the disciples of this sect were banished from the interior of Russia to the Persian frontier, and forbidden to return on pain of death. Quite cut off from communion with any Christian denomination, Christian influence gradually dis-

appeared among the Subodniki of this district. These people have been for 25 years completely orthodox Jews, and they use the Jewish prayer-books, as used throughout Russia, Hebrew on one page and Russian on the other. They keep all the Jewish fasts and feasts very strictly. It is a remarkable sight to see these Russian peasants robed in their *tallith* (praying shawl), swaying to and fro, according to the universal custom of the Jews, thronging their small synagogues on the Sabbath evening to fulfil the Jewish rite of worship.

ASIA.

—**Islam.** A prayer for the Mohammedan world: "O Lord God, to whom the scepter of right belongeth, lift up Thyself, and travel in the greatness of Thy strength throughout the Mohammedan lands of the East; because of the anointing of Thy Son, Jesus Christ, as Thy true prophet, priest, and king, destroy the sword of Islam, and break the yoke of the false prophet, Mohammed, from off the necks of Egypt, Arabia, Turkey, Persia, and other Moslem lands, that so there may be opened throughout these lands a great and effectual door for the Gospel, that the Word of the Lord may have free course and be glorified, and the veil upon so many hearts may be removed; through Jesus Christ our Lord. Amen."—*C. M. S. Intelligencer.*

—Says Rev. S. M. Zwemer: "Islam embraces three continents and stretches from Canton to Sierra Leone. In Europe there are 5,811,617 Moslems; in Africa, 60,150,000; in Asia, 134,640,000. From all points of the compass they spread their prayer-carpets towards Mecca. Arabic is the language of the Koran, but millions of Moslems can not read or speak it. They are in all stages of civilization. The uneducated Moslems of India would hardly recognize Tippoo Tib as a brother, although they met at the Kaaba. Three-fourths of the Moslem world are accessible. Only 18,000,000 Mohammedans are under Turkish rule, and more than 102,000,000 under Christian governments; three-fourths of the latter under the two Protestant queens, Victoria and Wilhelmina! This is the finger of God. Protestantism is to force the problem. The Oriental Churches have lost their savor, but remain important factors. Regenerated by missions, they will fight for us against Islam."

—Mr. Ira D. Sankey has held some very interesting services in Constantinople, singing and addressing gatherings in the Robert College, and the American School, the Girls' School at Scutari, etc.

—The contrast between the situation in Central Turkey 50 years ago and now is seen strikingly in the following points: Then there was 1 church with 8 members, now there are 32 churches with 5,178 members. Then there were no native helpers, now there are 176. Then there were no Protestant schools, now there are in such schools 5,287 pupils.—*Missionary Herald.*

—The Beirut Orphanage, cared for by Miss Taylor, has completed 30 years, and there are at present in the institution 67 children, of whom 6 are Jewesses, 24 are Moslems, and 37 are Druses. In the Ras school there are 21 Druses and 28 Moslems; 49 in all. In Ghareefy there are 25, and in Ramalleh 24; a total of 165 under thorough Christian tuition.

—The American Presbyterian mission in Persia has grown up in a quarter of a century from a single station in Oroomiah, with 5 mis-

sionaries, to 6 principal stations, 16 ordained missionaries, 5 missionary physicans, one lay worker, and an entire force of 63 foreign laborers. The native preachers number 121, the congregations 119, and the total membership is nearly 3,000.

—Not long ago, Arthur S. Hardy, United States minister at Teheran, organized and successfully carried through an entertainment or concert for the benefit of the hospital connected with the Presbyterian mission in that city. He secured the interest and attention of a large number of the diplomatic corps, as well as of a number of the Persian officials. Two subscription lists were circulated, one headed by Mr. Hardy and the other by the prime minister, which, after deducting all expenses, resulted in adding more than $1,000 to the receipts of the hospital. Among the subscribers were all the Persian officials at the capital, as well as the entire European colony, including Russians and Turks. The concert was so successful that the shah himself requested it to be repeated at the palace; and this was done, the diplomatic corps, with their wives, and a few other foreigners being present by special invitation of the minister for foreign affairs. The prime minister was master of ceremonies, and the guests were even invited to sit in the presence of the shah during the performance. At the close the Shah withdrew, and those attending were ushered into a spacious room brilliantly lighted by electricity, and were invited to the table of the "Shah-in-Shah," who was very gracious to his guests.—*Independent.*

India.—The British nurses in a plague hospital in Bombay recently displayed remarkable heroism and devotion to duty. The hospital was accidentally burned. In the burning building were 86 sufferers from the plague, but their noble Christian attendants hastened to their rescue and carried them out to places of safety.

—An exchange says: "A curious story comes from India, which illustrates some of the beauties of the Hindu religion. It is said that the bubonic plague in that country has been contracted by the monkeys kept in the temple enclosures in the principal cities of the Bengal Presidency, but it has been difficult for the sanitary authorities to deal with these animals, which are esteemed by the natives to be sacred. To exterminate them would probably provoke a massacre of the Europeans. The medical authorities at Agra summoned the principal priests to consider what should be done with regard to the monkeys, but the priests refused to obey the summons. The idea of laying profane hands on the sacred animals, even for the benefit of the human race, has aroused all the fanaticism of the Oriental character and has intensified the dissatisfaction which prevails throughout the Indian Empire."

—Mrs. Barrows, wife of Rev. J. H. Barrows, and his companion in his journey to India, said that India newspapers which had been most severe against Christianity, saying that this religion was new and attractive, but also immoral, were completely won over by the generous giving of the missionaries during the plague. At first some said: "O, they are trying to get the children into their schools;" but soon one paper stated: "They are more full of pity than our maharajahs;" and again, "The noblest types of character we have seen are among the Christians."

—The pope must look to his laurels. The title, His Holiness,

has been arrogated by him, and no other ecclesiastic in Christendom, so far as we know, ever thinks of appropriating it, altho we believe the Greek emperors used it in prepapal times. But it is becoming quite common in India. Some time ago we noted that it was tacked on to our enterprising friend, Swami Vivekananda. In a recent number of a native contemporary we find mention of "His Holiness Jagathguru Sri Sringeri Swami of Adi (original Sankara Peetam)," who is held in high esteem and veneration by the whole Smartha Community (Advaita Schools); also of "His Holiness Sripatha Swami of Sripatharoya Mutt," representing the Madhàwa Community (Dwaita School) in Mysore. At this rate it will not be long before "His Holinesses" will be as numerous as doctors of divinity.—*Indian Witness.*

—The Chief Commissioner of Assam has been pleased to approve of the grant of a donation of Rs. 20,000 to the funds of the Welsh Mission to enable them to rebuild their schools, churches, and houses, which were totally destroyed by the recent earthquake. Their church and mission schools in Shillong have been hanging fire for want of funds, and this handsome donation will enable them to rebuild these and carry on the useful work which has been going on in the Khasia Hills for a number of years over half a century. Their total losses were estimated at from £10,000 to £11,000, out of which the church in Shillong cost from Rs. 13,000 to Rs. 14,000, the schools Rs. 10,000, as well as three mission bungalows which cost about Rs. 18,000. At Cherra, where a lot of useful work has been done, the mission bungalows must have cost between Rs. 40,000 and Rs. 50,000.

—The number of Christians connected with the Church of England in India has reacht about 90,000, being ministered to by some 80 native clergymen, assisted by a large force of catechists and readers, while evangelists from Tinnevelly are found preaching the Gospel to the heathen in Ceylon, Mauritius, South Africa, and other distant countries.

—The largest numbers of communicants connected with the S. P. G. are found in India. There are over 8,000 in the Tinnevelly mission, nearly as many in the Madras mission, and 6,500 in the Chhota Nagpur mission. Altogether there are some 30,000 converts connected with the S. P. G. missions in this land.

—Writing of the Wesleyan mission in India, the *Harvest Field* says: "The statistics from the various districts were cheering. The total number of baptisms reported was 1,093, of which 458 were adult baptisms. This is the largest number reported, with one exception. The number of full native members is now 3,769, a gain of 478, while 2,718 remain on trial for membership. The preparation for the full status of church membership is a slow process, and often extends over years. The Christian community, which is not always easy to determine, especially when adherents of other churches frequently use our places of worship, is returned at 11,123, an increase of 573. There are also 1,237 under instruction for baptism. The total number of pupils in day schools is 20,001, as compared with 18,385 last year; and in Sunday-schools 8,736, as against 7,540."

—The Methodists (North) report these figures representing their Indian work: Full members, 31,866; probationers, 46,097; native community, 109,489; schools of all grades, 1,259; pupils, 31,879; in Sun-

day-schools, 83,229; total paid workers, 3,557; 84 male missionaries, 64 unmarried women; 134 native members of conference; number of baptisms in *two* years, 29,396.

China.—Dr. Bliss, of the Foochow Mission, writing to the *Missionary Herald* from Shao-wu, reports a remarkable manifestation of interest, in which he says: "A short time ago a message came from Kong Chu, which is on the river, about 8 miles below Tang Ken, saying that the inquirers there wisht to build a chapel. This was the first intimation that we had that there was any interest in Christianity at that place. So far as I know, no missionary or regular native helper has preacht there during the 5 years that I have been on the field. Perhaps the work extended up from Hialang, two miles below, where, within the last few months, we have learned that there is an interesting body of inquirers who have already stood the test of serious persecution for Christ's sake."

—Besides the Imperial University at Peking, of which Dr. W. A. P. Martin is president, there are no less than 7 colleges in China, viz., St. John's Episcopal, at Shanghai; Southern Methodist, at Shanghai; Methodist Church North, at Peking, Nanking, and Fuhchow; Presbyterian Church North, at Shantung and Canton.

—China has 60 hospitals and 50 dispensaries. These must suffice for an area larger than the United States, and a quarter of the whole world's population.

—Rev. Charles E. Ewing, missionary of the American Board at Peking, in a private letter, dated Feb. 6, gives the following interesting news about the Chinese emperor: "Over a week ago a man came to the American Bible Society's bookstore, next door to our street chapel, with a written order so worded that there could be no doubt it was from the emperor, as the messenger himself admitted. It was an order for 160 books, many of them books of western science and learning, but 30 of them distinctly Christian. This was an unexpected order, and it strengthens the faith and makes glad the hearts of our church members who have been praying so earnestly for the blessing of God on the emperor. Last Thursday the same messenger came again, saying that he wanted copies of all Christian books that have been printed. On Friday morning we selected from our mission book-room 400 volumes of 73 different books to fill this order as far as we are able. These books are probably not for the emperor, but for those influential men who live in the palace, the emperor's personal suite."

—The conceit of the Chinese is so innate and overweening that their sad experiences during the past year or two have not disturbed the self-confidence of the great mass of the people. Mr. Perkins, of Lin Ching, writes that, after an address given by him in December last, a Chinese scholar threw out the question, as if it were unanswerable: "How is it that you outside kingdoms, with your fine doctrines, are *inferior* countries, while this Central Kingdom is still the *superior* kingdom?"

—The Methodist Church (South) has now in China, mission workers, native and foreign, 62; members, 781, of which 30 are foreigners; Sunday-school scholars, 1,646; colleges, 3; pupils enrolled, 451; Christian pupils, 6; girls' boarding-schools, 2; pupils, 101; day-schools for girls, 12; pupils on roll, 1,091; Christian pupils, 35. Total of pupils in all schools, 1,862. Total of Chris-

tian pupils, 114. Contribution of churches, $1,713.42 (Mexican); value of all property, $347,741.

—But the Chinese are not a moral people; and the anti-foreign riots, massacres, and outrages of recent years go far to show that their much-vaunted civilization is little else than veneered barbarism. Morally, the nation is rotten through and through. The amount of official corruption brought to light by China's recent conflict with Japan was simply appalling. None of us were fully prepared for such an awful revelation of deceit and wickedness in the highest places. Bribery, corruption, and extortion fill the land. From the beggar's hovel to the dragon throne there is an entire absence of truth and honor. I have never known a heathen Chinaman in whose word I could put the least confidence. A Chinaman is never so much in his element as when telling a barefaced falsehood. A lie with him is just what a smart repartee is with us, and any deception he can practise is regarded as legitimate cleverness.—*Rev. Griffith John.*

AFRICA.

—It is said that he who makes two blades of grass grow where one grew before doubles his land. On this principle Egypt has been greatly enlarged under British administration. By an improved system of irrigation, the arable land has been greatly increast. The system is to be extended to the districts southward. An immense dam is about to be built at the first cataract, and a smaller one near Asyut, about half way from Cairo to Assyan. The cost will be over $11,000,000, but in one district alone lands under cultivation will be increast from 5,000 to 60,000 acres, and the increast income will pay the whole cost within a few years. With decreast taxes, the abolition of forced labor, the honest administration of justice, the extended irrigation, and especially the schools, Egypt is making wonderful advances.—*United Presbyterian.*

—*The Free Church Monthly* thus refers to British rule in Africa: "There can be no doubt about the wonderful changes for the better which follow from the extension of the British Empire. We may question sometimes the justice of the means taken to achieve the ends gained, but the ends themselves cannot well be contemplated without satisfaction. Twenty years ago, for instance, Bulawayo was the capital of a savage king, whose rule was one of tyranny and blood, and whose surroundings were of the most degrading description. To-day Bulawayo is a civilized city, which has railway communication with all the world. The railway, just opened, connects the place with Cape Town. It is soon to be extended to Salisbury. And it is hoped that within four years it may be possible, by means of it, to reach Cairo itself." We wish Americans could always take such a view (the just and Christian one) of England's influence. It is always the friend of missions.

—The British have gained a great victory over the Dervishes in the Sudan. The Anglo-Egyptian army, 12,000 strong, attackt the Dervishes, who had a much larger force, killed 2,000, captured 4,000, including Mahmoud, their leader, and practically destroyed his army. The natives were entrenched behind a *zariba* and fought desperately. The authorities call this the most brilliant battle ever fought in the Sudan, while the night march leading to it was as weird as Tel-el-Kebir.

—In spite of everything that is repulsive in the heathen African,

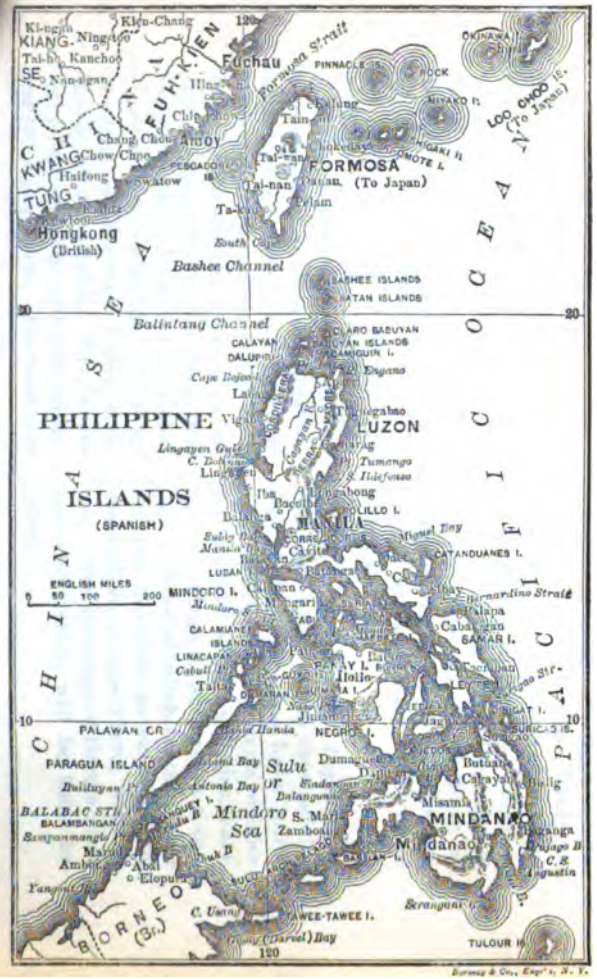
it is evident that he has many traits of character that must endear him to those working with him. Speaking of the porters who carry goods weighing sixty to seventy pounds on their heads all day long, a writer says: "Most of the time they go singing along, and shouting and laughing at one another as happily as possible. When we come to a good camping place at night, the boys in front put down their loads and run back to meet those who may be tired, and come merrily shouting into camp with their fellows' load. This unselfish trait is very markt in the natives; if we give one a piece of meat or bread, it is divided up into small pieces and past round the entire party."

—The striking decrease of the population in the Kongo region is noticed by all the missionary reports from that quarter. In some cases it has decreast as much as half. Many causes are assigned for this decrease, one of them being the ravages of the sleeping sickness. It is satisfactory to hear that among the Christian blacks the rate of mortality is lower, and that of births higher, than among the heathen. — *Allgemeine Missions Zeitschrift.*

—Perhaps the American Board is doing more here at Johannesburg through its publications than in any other way, all the other societies working for the natives depending upon us for their supply of Bibles, Testaments, primers, and hymn-books. If the early missionaries who gave so many years of labor to the translation of the Zulu Bible could see the great demand and eagerness for God's word, and the numbers of these volumes that pass through our hands to be sown through and through Africa, their hearts would rejoice. Two weeks ago a case of books arrived containing 100 Testaments. They are now one half gone.—*Mrs. C. L. Goodenough.*

—Rev. D. Carnegie, of Hope Fountain, Matabeleland, writes in the London *Chronicle:* "The natives come day after day with their requests and troubles. We have to be firm, just and kind in our dealings with them. Two men came one day with a number of cattle, which they askt me to divide between them. The cattle had been left to them by their father; as they could not agree, they came to seek my help, and I was able to send them away satisfied. Another man sent me 5 pounds by his son and asked me to buy a horse for him. They often come with toothache, and I have to turn dentist. Lobengula, the late king, about whom you will have heard, once asked me to pull out 2 teeth for him. Several of his wives, too, at that time were suffering from toothache, so I had to operate on them also. Sometimes we have to settle quarrels about the gardens; or a sheep is stolen, or an ox has strayed, or a blanket or a knife has been lost, and in all such matters our native friends come to us for advice and help. Truly, a missionary in these parts has to be a 'Jack of all trades'—doctor, dentist, builder, carpenter, schoolmaster, judge, to say nothing of the great object for which he has come—'to seek and save those which are lost.'"

—The *Springfield Republican* thus calls attention to this painful fact: "The Germans have introduced what amounts to slave labor in their East African colonies. Each native village must furnish a certain number of inhabitants to labor for the imperial government, on plantations or elsewhere, without pay. The blessings of German rule and civilization will be their reward."


PHILIPPINE ISLANDS
(SPANISH)
FORMOSA
(To Japan)
Hongkong
(British)
LUZON
MINDANAO
Sulu Sea
Mindoro
BORNEO
PALAWAN
PARAGUA ISLAND
BALABAC STR.
Bashee Channel
Balintang Channel
Formosa Strait
Fuchau
Amoy
Swatow
Hongkong
Manila
Zamboanga
Davao
Jolo
Tawee-Tawee I.
Tulour I.
Sulu Archipelago
Mindoro Strait
Luzon Strait
Babuyan Channel
Cape Bojeador
Cape Engano
Lingayen Gulf
Subig Bay
Manila Bay
Balayan Bay
Tayabas Bay
Ragay Gulf
Lamon Bay
Visayan Islands
Negros I.
Panay I.
Cebu I.
Samar I.
Leyte I.
Mindanao I.
Basilan I.
Balabac I.
Paragua I.
Busuanga I.
Culion I.
Mindoro I.
Catanduanes I.
Polillo I.
Batan Islands
Babuyan Islands
Calayan
Dalupiri
Camiguin I.
Claro Babuyan
Linapacan I.
Calamianes Islands
Cagayan Sulu I.
Tawi-Tawi I.
Pinnacle Is.
Okinawa
Loo Choo Is. (To Japan)
Pescadores
Tai-nan
Ta-ku
Chang Chow
Chow Chow
Hinghwa
Foochow
Kiu-Chang
Ningpo
Kanchoo
Nan-ngan
Haifong
Namoa I.
Rock
Mivako Is.
Sakishima Is.
Yonakuni I.
Formosa Strait
Bashee Islands
Batan Islands
South Cape

THE

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.— THE STIMULATION OF MISSIONARY ZEAL.

BY THE EDITOR-IN-CHIEF.

The best products are of slow growth. Dr. Morgan, of Oberlin, warned a young man who was rushing into the sacred calling without due time for training, that God takes years to grow an oak, but, if it be only a squash, a few weeks suffice. We are too much under the sway of haste, which is also waste. We can not spare time even to think thoroughly and plan wisely: the restless spirit invades all departments of life. The modern motto seems to be "push and rush." Even the most sacred activities are subject to this insane hurry. Sermons must be short, prayer-meetings brief, and closet devotion measured by the timepiece; there is no leisure so much as to eat with moderation.

At this fast pace there can be no proper acquisition and assimilation of knowledge. Cramming takes the place of learning; to pass an examination depends more on memory than on understanding, and implies no lasting impression. True information is in-form-ation, knowledge crystallized into a structure within the mind.

The main hindrance to a true zeal for missions is selfishness and innate hostility to divine things, and this must first be broken down. But true zeal for God is inseparable from knowledge, and knowledge takes time. To learn facts takes pains and patience; but nothing save holiness commands such homage as a thorough mastery of facts. It is the rarest and costliest product in the mental market. Daniel Webster once heard Prof. Silliman talk for an hour about the application of chemistry to agriculture. His great intellect bowed before the scientist, and, with a child's docility, he said to Mrs. Silliman: "Were I rich, I would pay your husband $20,000 to come and sit down by me and teach me, for I know nothing." This was in 1852, the year of Webster's death, when his knowledge was ripest.

Various efforts have been made during the last half century to awaken zeal for a world's evangelization, but they have had to combat a *colossal ignorance* of the whole matter, and success has been only in

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

proportion as this has been got out of the way. If even yet the average disciple knows so little of the real condition of the world-wide field, fifty years ago the ignorance was appalling. With here and there an exception, even intelligent Christians had so little idea of the extent, destitution, and degradation of pagan, papal, and moslem fields, that the rudiments of a missionary education seemed lacking, and many could not even pray intelligently. Ignorance was not so culpable while there were few facilities for getting information; but cheap, varied, attractive, and effective means now are at hand, whereby all may inform themselves as to the exact condition of the world's need and of the Church's work.

Among the means used for the stimulation of missionary zeal, this belongs in the first rank—*the creation of a rich and abundant missionary literature.* This is a little world in itself, and consists mainly of three classes of books and other printed matter: first, historical and biographical; second, topical and philosophical; third, descriptive and pictorial. Beside the statelier volumes are periodical issues, whose name is legion, more evanescent in character, designed to keep track of the march of the Lord's hosts—they are the bulletins of the war of the ages. The women's boards have done great service in supplying missionary leaflets, brief, telling, cheap, available for gratuitous distribution, and fitted to win their way to even the hasty and careless reader. As to the half-century's aggregate product in the literature of missions, they cover every field from Japan to Alaska, and from Greenland to Patagonia; they span all the centuries from Christ's advent to the present day; they embrace geography, philology, sociology, religious belief and customs, dress, diet, habits of life, art, science, medical work — every variety of topic within the range of the great theme. Of the religious products of the press in the last ten years alone, probably *one-fourth* have to do with missions either directly or indirectly, and the *class* of books produced would do honor to any author or theme. Many of them are superbly gotten up and illustrated, written by the foremost writers of the day, deserving careful reading and study. Surely, so far as missionary zeal depends on information, there is no apology for ignorance and apathy. As Rev. F. B. Meyer says, "There is no sense in always telegraphing to heaven for God to send a cargo of blessing, unless we are at the wharf to unload the vessel when it comes." There is guilt nowadays, the guilt of wilful ignorance, if there be no real knowledge of God's work in this world. If all may not go abroad, all may help those who do go, by intelligent sympathy and cooperating prayers. As Godet says, one thing is greater than working miracles, and that is to confer the power of miracle working. And one thing is as great as to be a missionary, and that is the missionary spirit that makes missionaries of others by the contagion of our zeal. This latter is possible to every man and

woman, and finds its field anywhere and everywhere where our lot is cast

There is one method of stimulating missionary zeal, which is mainly the outcome of the last ten years, and which we may call *the exposition of missions*, borrowing from the French the term associated in our minds with an exhibit of those products of human invention and industry which serve as exponents of progress.

Some nine years ago, in these pages, under the caption, "An Exposition of Missions," we warmly advocated some such exhibit of the history and progress of missionary work in a form which might appeal to the eye, vividly presenting the contrast between the original and present conditions of the various peoples among whom the Gospel has had a fair chance to work. We urged some such exhibit in connection with the Columbian Exposition, and steps were taken toward such a result, but fell short of the goal. Some such seed-thought has found lodgment, however, in the Missionary Literature Exhibits at the Student Volunteer Conventions, and across the sea the Church Missionary Society has for years been holding a series of such exhibits on a larger scale, and with great success. In halls arranged for such purposes, collections of costumes, implements, models, etc., have been made, illustrative of the daily life of foreign missionaries in various lands, and of the habits and customs of the people among whom they labor, retired or returned missionaries being in charge, who assist by explanations, adding thus a verbal exposition of what is exhibited to the eye. Thus both by eye-gate and ear-gate the city of Mansoul is approacht. Such success has crowned this scheme that in Birmingham alone 100,000 visitors were admitted by ticket.

Similar methods of exhibiting facts, arousing zeal, and raising funds for mission work, are worthy of attention on this side of the sea also; and in hopes to promote them we have gathered details of the actual working of this scheme for practical education in missions.

The "Missionary Loan Exhibition" is the name by which these exhibits have been known. A description of the method used may be helpful to those who plan similar exhibits elsewhere. For example, such a Loan Exhibition was held in the Dome and Corn Exchange, Brighton, for three days, and the following "hints about loans" were publisht for the information of such as would assist.

1. The date fixt for the opening of the exhibition is Wednesday, November 29th, and it would be well if all articles from a distance lent for the occasion should reach Brighton on Saturday, November 25th, and local contributions not later than Monday, November 27th.

2. All packages should be addrest Missionary Exhibition, The Dome, Brighton. The committee will gladly pay carriage both ways, if desired. Address-labels are inclosed herewith, and, if insufficient, a further supply will be sent on application.

3. The dispatch of such packages should be advised to the Honorary Secretaries, The Dome, Brighton.

4. A full description of each article sent for exhibition will very greatly add to the interest and usefulness of the contribution. This information should be given in as concise form as possible, suitable for publication in a catalogue. It is recommended that a duplicate copy be kept of the list supplied, and that each article bear some private mark by which it can easily be identified.

5. *Packing.* The committee will undertake on their part to repack everything with the greatest care, so as to insure safe transit, and hope their friends will kindly take equal care.

6. The exhibition is intended to include objects of interest of every description from any of the following countries:—Africa (East, West, and Central), Palestine, India (North, West, and South), Ceylon, China, Japan, N. W. America, and New Zealand. Articles of clothing, or food, all works of art, books, writing materials, models, pictures, photographs of native buildings, especially when illustrative of missionary progress, objects of worship, etc., will be acceptable.

An illustrated prospectus was publisht in connection with the Bristol exhibits, the prospectus itself being a valuable pictorial pamphlet. Four thousand curios from all parts of the heathen and Mohammedan world were there to be seen, a collection unique in character and not easily to be brought together again. There were illustrated lectures, and luncheons provided for visitors. Season tickets for one person, available during the whole time, were purchasable for about fifty cents, and the hall was divided into courts: African, Indian, Chinese, Syrian, Egyptian, Canadian, Japanese, etc.

The Zenana department contained a full-sized model room in a Bengali zenana, fully furnisht; and ladies connected with zenana work gave there explanation of the life and customs of women in India, illustrated with native costumes, the mode of cooking, etc., being also shown. Missionaries from Japan similarly expounded Japanese manners; and models of idols, temples, private houses, suits of armor, jinrikshas, prayer charms, bronzes and bamboo work, ancestral tablets and shrines, embroidery and wearing apparel, etc., were to be seen.

Donations of provisions and money relieved the committee of expense, and promoted the success of the exhibit. Circulars were issued with instructions to stewards, which made all mistakes avoidable and promoted efficient service. While the exhibit was dependent largely upon *local* aid for its material and success, many of the articles used were, of course, available also for use in other localities—such as the models of buildings, etc.

No success can be assured without painstaking preparation. And the "official hand-book and guide," issued in connection with the Bristol exhibit—a book of 170 pages—attests the care taken to make it a grand triumph. It was a rare chance to study missions, for an observer who went through the seven courts or sections of the exhibit, would feel as tho he had made a tour of the countries represented, with intelligent guides to the interpretation of what he saw, and all at a trifling cost of time and money.

It may be well to let the projectors of the Bristol exhibit speak for themselves. They say, in review of the whole enterprise:

The work was not one which was hastily undertaken. An executive and sub-committees were formed; the various departments of preparatory work gradually took shape; from the first, it was felt that *without prayer* no real success could be attained, and so in private, and in all the regular meetings of the various committees, the subject was continually commended to God; and all interested in the work of foreign missions were specially asked to cooperate. Thus by prayer and persistent effort linked together, the work was carried forward, and, as a consequence, perfect unanimity of feeling and a gathering enthusiasm were increasingly manifest as the time approacht, and everything was done to make the effort as far as possible worthy of the object we had in view, and those who had the privilege of visiting the exhibition, must at least have felt that the efforts put forth were not in vain, but had been graciously accepted of God, and that he was using it as an effective means of diffusing a deeper and wider interest among us in the great work of the evangelization of the heathen. The primary idea which was constantly present to the minds of the promoters, was not to make it a means of collecting money, but rather to spread information, awaken sympathy, and to elicit self-denying effort in the cause of foreign missions, and this idea of subordinating all attempts at pecuniary profit to the fostering of the missionary spirit, was kept conspicuously prominent throughout, and was, we believe, one of the reasons why God has deigned to use the effort for His glory.

The organization, which was gradually called into existence, rendered the effort of making the public acquainted with our intentions specially effective; we rested not so much on newspaper advertisements, tho these were not neglected, as upon the ramifications of parochial endeavor, and the personal influence of many friends; means were found by which even parishes which did not specially sympathize with the C. M. S. were not left in the dark as to the nature and objects of the approaching exhibition, and so, when at length the opening day arrived, the public were prepared to take advantage of what had been provided, and crowds thronged the building from the very first, and in this the case of Bristol differed from other localities where similar exhibitions were held, for while in these it often happened that several days were required before the full interest of the people was awakened, with us that interest was apparent from the commencement, and this was mainly due to the laborious and persistent use of every legitimate means within our reach.

It was specially pleasing to note the continuous attendance of the visitors at the different courts, even when there was no special exposition going on; the people seemed patiently to listen, from hour to hour, to the instruction given by the stewards, and on the second day the crowds surrounding each court became so large that it was found needful to have a steward placed upon a chair, at a little distance from the court, where he, or she, holding up successive exhibits, explained them to a still larger circle.

The model zenana was an object of special attraction, and was in every respect admirably worked. It was said that the proceeds from this source amounted, for a time, to nearly a shilling a minute, and what was far more important, a vivid description was there given, to a continuous

stream of eager inquirers, of the degraded condition of women in India and the East, and the terrible need of increast efforts for their Christian instruction and social elevation.

Short, spirited addresses were delivered from time to time, illustrated by several ingenious devices, by which were set forth the extent of the heathen world still unevangelized, the comparatively small impressions modern missions had yet made, the inadequacy of the means which are being employed, and the small amount contributed to foreign missions, when compared with the enormous sums spent yearly upon luxuries of various kinds. It was scarcely possible to listen to these expositions without feeling that something more ought to be done for the extension of the Redeemer's Kingdom, and the gifts which were put in the scale were a kind of pledge that it would be soon.

The admirable way in which the Free Missionary Literature had been previously sorted, so that it might be given with intelligent purpose and discrimination, was, we believe, a unique feature in our exhibition, and the patient way in which that literature was disseminated, so that there could scarcely have been a single visitor who left the building without some printed missionary information, can not be without some fruit in the future. It is also to be noted that the arrangements made for the reception of the children of the various elementary schools of Bristol, and the neighborhood, worked without a hitch. Every morning some 2,000 children, or more, streamed into the building, and from nine to eleven o'clock they were instructed by persons specially appointed for that purpose, and as they passed from court to court they were shown objects of interest and attraction, illustrating the habits and customs, and the religions which exist in different parts of the heathen world, and the urgent need that there is to give to them the bright and blessed message of the Savior's love was prest home.

The medical court, with its practical illustrations of what can be done in this direction for the heathen, must have come with surprise to many, and must have given a more comprehensive view than is generally taken of the complete work of delivering the Gospel message, which includes within its scope not merely the salvation of the soul, but the emancipation of man's body from needless pain and suffering, and from the misery of preventable disease.

The Japanese receptions were especially popular, and very strikingly showed the tact and patience which are needed by the missionary in dealing with a polite and gifted people, who, with all their versatility and attractiveness, are still strangers to the light of God's love in Jesus Christ.

The lime-light lectures, upon different parts of the mission-field, were full of instructive matter, and were largely attended, and the sacred concerts helped to release a little the tension of feeling which the exhibition as a whole was calculated to produce. But the picture would be incomplete without some reference to the well-organized Sale of Work, which was conducted in an adjoining room; fourteen stalls, tastefully draped, exhibited the industry and energy of the various parishes throughout Bristol and the neighborhood. For months previously, many hands and brains had been steadily at work, and to all these parishes, together with their friends and workers, and specially to some of the poorer parishes of our city, the thanks of every well-wisher of the missionary cause are due. Such quiet, unobstructive, sustained and united work, can not be

without its reflex blessing on all concerned. Nor should we forget the ability and energy with which the refreshment department was administered, meeting as it did with a surprising elasticity the ceaseless demands which were made upon it.

Our only source of regret has been that the exhibition was of such short duration. Had it been possible to have prolonged it, we might have reapt still richer results, and we might have avoided the disappointment which we are sure some of our friends must have experienced by the over-crowding of the rooms, but this could not have been anticipated, and if it had, with the limited space at our disposal it could scarcely have been avoided.

But the great lesson of our exhibition is undoubtedly this: Bristol, and the neighborhood, has received an immense amount of additional information upon the present condition and needs of foreign missions; with this information there is inseparably connected a weighty responsibility; we can no longer plead ignorance, the veil has been lifted! and we know something of the cruelty, the degradation, the corruption, and the hopeless despair which exist in the heathen world.

The suggestions made in these pages, years ago, having thus proven to be feasible and practicable by experiment, we may again urge, with deeper conviction of their importance. What is there to hinder such a series of Missionary Loan Exhibits in America, wherever a fit place may be secured? A *permanent* MISSIONARY INSTITUTE might also be establisht, say in the city of New York, open at all hours of the day and evening, where parents may take their children and find both recreation and instruction in that greatest of enterprises—a world's transformation. Many devoted friends of missions have missionary curiosities and relics which they would gladly lend for occasional exhibits, or better still, contribute to such a permanent missionary institute. The writer has a considerable and valuable collection of curios, illustrative of life in Japan, India, China, Palestine, Africa, etc., which he would gladly place in such a missionary museum as part of its equipment. In connection with such an exhibit there might be at stated hours stereopticon exhibitions of slides, carefully selected and constituting a most attractive educative aid, with addresses and lectures on missionary topics. The best and most recent maps, charts, and other aids to knowledge would naturally find a place in such an exhibit; and a building permanently used for these ends, would come to be a place of habitual resort, and to the young especially a sort of missionary college.

Let us do anything to increase knowledge of facts. The field of missions is still a *terra incognita*. When a leading philanthropist of Britain confesses himself to have been ignorant of the great leading facts of missionary history, it is not strange if the bulk of disciples have yet to embark on their first voyage of discovery. But to those who will set out to explore, a new world waits to unveil itself.

A short time ago, a letter from a committee representing the Foreign Missionary Societies of America, addrest to the secretaries of the

Protestant Foreign Missionary Societies of Great Britain and Europe, solicited an expression of their views as to the desirability of convening *a Foreign Missionary Conference*, similar in aim and character to the World's Missionary Conference of 1888, *in New York in the month of April*, 1900. This has met with so general and favorable response, that the American societies have authorized the holding of such a conference; and in pursuance of instructions from the committee and in the name of the American societies, an invitation has been issued, signed by the Rev. Dr. Judson Smith, of Boston, as chairman, and the Rev. Dr. H. N. Cobb, of New York, representing the Reformed churches, as secretary. Each society is to be represented by two or more delegates in an ecumenical conference on foreign missions, to be held in New York, for ten days, from April 20th to 30th, 1900. Invitations are to be sent to all Protestant Foreign Missionary Societies of the world, so far as known.

This occasion seems to furnish a most fitting opportunity for just such an exposition of missions as seems to be called for, and especially as the nineteenth century, which then draws to a close, has been markt by such a triumphant career of missionary evangelism. In the Indian department of the Glasgow exposition we saw not merely pictures and photographs, but models of native habitations and dress, Hindoo temples, the car of Juggernaut, the Suttee pile, and various modes of torture, etc. Some such method of reproducing or representing facts to the eye would have the effect of actual travel in making observers familiar with the fields of mission labor. And the materials are so abundant!

Let us imagine that a building should be found or built, suitable for a grand exposition of missions in connection with this coming World's Conference of Missions. In the Burma section, there might be represented the Schway Mote Tau Pagoda, with its idol shrines and superstitious wild men as it was in 1825, and confronting it, the Kho-Thah-Byu Memorial Hall with its reverent service of worship, its intelligent classes of pupils, and its various accessories for Christian service—the memorial of fifty thousand Karen converts, living or dead. In the department of the Islands of the Sea, the thousand cannibal ovens of the Fijians—the chiefs' huts built on piles around which human beings were buried alive — the chiefs' canoes launcht over living human bodies as rollers—on the one side; on the other the thousand Christian churches, and still more numerous Christian homes where the voice of family worship may be daily heard, and the floating bethels where seamen learn of Him who came not to destroy men's lives but to save them. In the African department might be exhibited the refuse from slave ships, gathered at Sierra Leone, as found by W. A. B. Johnson in 1816, with no communication but that of vice and no cooperation but that of crime; and that same commu-

nity as organized into a model Christian state within seven years after. Madagascar might be contrasted, as at the coronation of Ravanalona I. and of Ravanalona II. The first Malagasy who ever learnt the alphabet of his own native tongue died fifteen years ago, aged seventy-two. He had lived to see fifty thousand of his countrymen taught to read, and over seventy thousand profess their faith in Christ.

Tahiti, during the "long night of toil," the missionary amid a group of savage cannibals seeking to get a lodgment for that sacred little Gospel, John iii. 16; and Tahiti, after the love of God had taken hold on them, and that first convert of 1814 became leader of a host now numbering a million! and of hundreds who have gone forth as evangelists, not one of whom has yet proved recreant or faithless!

Zululand might be exhibited, as when the naked savage comes to the mission house to trade for a calico shirt, or, worse still, when the cruel Dingaan slaughtered a hundred girls as the equivalent for the penalty exacted from a hostile tribe, one thousand head of cattle; and Zululand with its Christian households, its eloquent native preachers, its self-denying weekly offerings to send the good news far and wide, and its self-governing, self-supporting, and self-propagating churches.

What a department might the Bible societies themselves stock with their three hundred or four hundred translations! Think of these great missionary agencies, averaging over three new translations for each year of the century! For nearly each year one new language without alphabet, grammar, or lexicon, has been reduced to writing, and a literature created out of nothing! "Walk about Zion, tell the *towers* thereof, mark well her *bulwarks*, consider her *palaces*." What cathedral towers are those societies that lift the word of God in all these tongues to such a lofty height! What bulwarks these aggressive activities, whose offensive warfare against the powers of darkness are the best defensive measures for the church at home! What palaces are those praying assemblies, where the King himself abides, and where the spirit of missions constitutes a court of Christ!

Of course, the greater proportion of Gospel triumphs defy tabulation or visual demonstration. The aggregate number of converts from heathen lands during the century is not far from ten million at least, and probably would reach thirty million. Who shall ever write out that secret history of self-denying love, exemplified in thousands like the obscure Chinese convert who sold himself as a coolie in New Guinea for the sake of close contact with his unsaved countrymen, and who shortly led over two hundred of them to Jesus? The reflex influences of missions can not be exhibited. When irreligion and infidelity seemed folding the Church in the fatal embrace of an arctic winter, it was the new missionary era that broke the charm of this deadly stagnation and congelation.

But if some results cannot be exhibited, there is no reason why we should not avail ourselves of what may be shown vividly to the eye. In the Crystal Palace at Sydenham, modern enterprise built, on a scale of one-third the actual size, Assyrian palaces, Egyptian rock tombs, Greek and Roman temples, Alhambran and Pompeian halls and chambers, medieval cathedrals, so that the visitor might in a walk of half an hour actually see three thousand years of successive civilizations reproducing their marvels. In the Egyptian museum at London, vast galleries and corridors are assigned to the huge tablets, sculptures, sarcophagi, vases, papyri, etc., gathered from the buried cities of the East. And in Paris a few years ago, in the "Nouvelle Bastile," the old demolisht fortress prison was reerected, tho only for a season, to gratify transient visitors.

The writer himself saw in connection with the International Exposition in Glasgow, in 1888, a vast building, a quarter of a mile long, filled with twenty-five classes of industrial products. Agriculture and horticulture, mining and engineering, both civil and naval; machinery of the most colossal and complicate, as well as of the most minute and delicate character; cutlery and arms, carriages and other wheeled vehicles; the most recent and improved methods and devices for illumination by oil, gas, and electricity; textile fabrics of wonderful variety and delicacy; food and cooking utensils; paper, printing, and book-making; furniture and decoration; fishery, pottery, and glass; jewelry and plated ware; shipbuilding, with a profuse display of exquisite models; nay, even the subtler sciences and fine arts—physical training and education, chemistry, and philosophy, music and painting, and sculpture and architecture—all these and much more besides found there exhibition and exposition. A new world was unveiled in the single department of woman's work, the arts and industries at which she presides. The field, represented in this garner of abundant harvests, was well-nigh world-wide. England, Scotland, Wales, and Ireland, Canada, France, India, and Ceylon—all helpt to make this International Exposition one of the world's wonders.

It is high time that Christian believers showed some such enterprise in behalf of the Kingdom of God. Those who are but partially familiar with the history and literature of missions, feel themselves to be walking through the corridors of a colossal exposition. They see a lamp more wonderful than that of Aladdin banishing the death shade and transforming the whole aspect of heathen communities. They see the simple Gospel displacing rags with robes, vice with virtue, filth with cleanliness, ignorance with intelligence, cruelty with charity, and the magician's enchantments outdone by the miracles of the Holy Spirit. Facts, properly exhibited, will outshine the fables of Oriental fancy. There is an architecture that is sublimer than "frozen music;" the structures which missionary heroism has built up are the temples of God, their timbers more fragrant than cedar, and within and without they are overlaid with the gold of the upper sanctuary.



MEMBERS OF THE NEW HEBRIDES MISSION SYNOD, 1898.
Rev. John G. Paton, D. D., in the Center.

THE NEW HEBRIDES—PAST, PRESENT, AND FUTURE.

BY REV. DR. WILLIAM GUNN, L. R. C. S. & P., FUTUNA, NEW HEBRIDES.
Missionary of the Free Church of Scotland.

For nearly a century after the discovery of the South Seas the New Hebrides escaped the eyes of explorers. Sailing in search of a southern continent, Fernando de Quiros discovered Santo in 1606. There he landed and founded a city—the New Jerusalem. But disputes between the natives and his crew early forced him to leave. In 1768 Bougainville found Santo was an island, and in 1774 Captain Cook made a rapid survey of the group, and gave it its name. So correct is his description of the natives that it holds good of the unevangelized islands to this day. But so low was his opinion of them, that he ventured to predict that no attempt would be made to raise them. Most of the islands have now been surveyed in detail by British gunboats.

The New Hebrides stretch N.N.W. for 400 miles, from lat. 20° 16′ to 14° 29′ S., between longs. 165° 40′ and 170° 30′ E. They are composed of about seventy islands, varying in size from Santo, 200 miles in circumference, to the Monument, an isolated rock. Most of them are inhabited. The islands may be divided into coral and volcanic.

The coral islands, few in number, are low and flat. The volcanic, formed upon a basis of coral, rise to great altitudes, reaching over 5,000 feet in Santo. Mountain ridges alternate with deep valleys, watered by mountain torrents. There are four active volcanoes: Yasur, in Tanna; Lopevi, 5,000 feet high, and two in Ambrim. Earthquakes, usually slight, are frequent, and volcanic action has raised Point Resolution Harbor, in Tanna, 40 feet within the last twenty years. A submarine eruption took place east of Erromanga fifteen years ago, and a similar one happened at Tongoa in May, 1897. Shore reefs, the fishing-ground at low tide, fringe the islands. Local barrier reefs form natural harbors, but the safest anchorages are in the landlockt harbors of Point Sandwich and Fila, the principal settlements in the group.

The soil is fertile and vegetation dense. Yams, taro, sweet potatoes, and other tubers are cultivated with toil and care. These form, with breadfruit, cocoanuts, bananas, and other indigenous fruits, the staple food. Arrowroot and manioc grow in most of the islands. Oranges, lemons, custard apples, papaw apples, pineapples, melons, guavas, granadillas, and mangoes have been introduced. Kauri pine, tomano, bluewood, and many hard-wood timbers abound on the hillsides. The only indigenous animals are rats and probably pigs. Goats, cows, horses, dogs, and sheep have been introduced. Fifty species of birds are known. Fish abound, and are caught by spear, net, hook, or in torchlighted canoes. Of metals only a few traces have been found.

The climate is moist and equable. The annual rainfall varies from sixty-six inches in Futuna to one hundred and twenty in Tongoa and South Santo. The cool, healthy southeast tradewind blows during the greater part of the year. The northeast is excessively moist and unhealthy. There are two principal seasons—the hot, rainy, or hurricane season, from January to April, and the cool or dry season. From June to August are the coldest months, and September to November the planting season. The temperature ranges from 60° to 90° F. in the year, and rises nearly 10° higher in the north.

The New Hebrides are inhabited by the Melanesian, or black race, with woolly hair. Several small islands, as Futuna, Aniwa, and Emae, are peopled by a mixt race of Polynesians and Melanesians. The estimated population is 70,000. Tanna, Epi, Ambrim, and Oba, with 8,000 each, are the most populous islands. Many of the natives are good-looking, with high facial angle. The retreating forehead, broad, flat nose, and projecting jaws of the negroes are rarely seen. Their average height is 5 feet 5 inches. Physically they are inferior in strength and endurance to the white race, and rapidly succumb to disease. The men strut about almost nude. In the south the women are fairly well clothed, but as we proceed north, female clothing

decreases, while native mechanical skill and ingenuity increases. The custom of dividing the hair into many locks in the southern islands is now obsolete among the Christians. Men and women are fond of ornaments, and wear bead or shell necklaces and armlets, and wooden or tortoise-shell earrings Those fond of music, play the native flute and Paris pipes, and they continue their heathen dances and singing all night. Their houses were from five to seven feet high, and without walls, but with Christianity have been greatly improved. The furniture consisted of sleeping mats, baskets, clubs, bows and arrows, stone or shell axes, fishing materials, and now a musket or two. Native arts are decaying. Remains of pottery have been found on Tanna and Efaté, but this art is now confined to Santo. Rock carvings in Aneityum, Efaté, and Epi are now mysterious remains of the past. They had a fair knowledge of surgery and a little of medicine. The doctors were specialists, who set fractures, comprest severed arteries, and trepanned the broken skull. The chief diseases are malarial fever, scrofula, skin and chest diseases, and isolated cases of elephantiasis. Dysentery is sporadic. Consumption is increasing. Venal diseases have been introduced by whites and returned laborers, and have caused great havoc.



A HEATHEN CHIEF OF FUTUNA.
Showing the hair divided in many locks, tortoise-shell earrings, bead and shell necklace.

The natives are observant, well acquainted with nature, and quick to discern character. Most of them readily acquire neighboring languages or dialects. Some have learnt to read and write in six months, but the majority take much longer. In arithmetic they are slow, and few, if any, have gone beyond the simple rules. Morality, in heathen days, was very low. In some islands, indeed, it is doubtful if adultery was considered wrong in itself, and it was exprest in their language as *stealing* a man or woman. The rights of property were usually regarded, save in war or private quarrels.

The languages of the New Hebrides, tho numerous and apparently radically different, form part of the Melanesian branch, which, united with the Polynesian or eastern islands dialects, belong to one family,



HEATHEN NATIVES OF AMBRIM, NEW HEBRIDES.
Heads and faces of women are covered with lime as sign of mourning.

now called the Malay-Polynesian. Nearly fifty dialects are known in the New Hebrides, some very slightly, while others are not yet discovered. The pronouns have four numbers—in some islands three—and a double first plural, inclusive and exclusive, according as the speaker includes or excludes the persons addrest. In Aneityum and Tanna the natives reckon by *fives*, and can not go beyond twenty. In the north numeration is *decimal* and more perfect.

Polygamy and cannibalism were common. Infanticide, tho practist, was not general. Caste of various and numerous grades, according to the number of pigs killed at feasts, obtained in the north. Heavy fines were paid for the infringement of rules in each grade. Women and children belonged to no caste, and wives lived apart from their husbands. Parental control was unknown. Women were the beasts of burden, and cultivated the plantations while the men fought or feasted. Sorcery, women-stealing, and land disputes were the principal causes of war. In Malekula the front teeth of the women were removed at the age of eight or ten, just before marriage. In Ambrim the women crawled on their knees before their lords. In Aneityum, Tanna, and Santo they were strangled at the death of their husbands.

The natives were polytheists. They believed in many gods, great and small, mutually independent of each other. The greatest, variously named Inhujeraing, Moshishiki, Mauitikitcki, etc., created the earth and, perhaps, man. In the south they said he fisht up the islands. All the gods were malicious, and, accordingly, the natives appeased them with offerings of food and drink (kava), praying for

abundance of food, freedom from disease, and long life. These gods, and the spirits of their ancestors, were the chief objects of worship. The dead were mourned for from one hundred to one thousand days. For years food was placed daily over their graves. In several northern islands grotesque images were erected in the public square as memorials of the dead. But offerings were also presented to the sun and moon, and their preserving care was sought. Certain sacred men, or sorcerers, profest to cause disease, and wind, rain, sunshine, and hurricanes. These sacred men, as a rule, were chiefs; but the authority of chiefs in the New Hebrides is very small, and confined to their own tribes. Many, irrespective of rank, possest charms to protect them in war, ward off disease, and cause the fruits of the earth to grow. The future world was dark and dismal. No distinct division separated good and bad. The shades in semiconsciousness shivered in the cold and ate refuse. Warmth was sometimes purchast by tattooing their bodies, or was carried below from fires kindled by relatives after burial. There, after passing through successive descending stages of existence, the shades were annihilated. But rays of light struggled through the darkness. Traditions, varying in detail, existed of the creation, the fall, the flood, Jonah, and others. In Futuna the maxim, "Let not the sun go down upon your wrath," was repeated; and the curse of Cain was pronounced on the murderer.

Such were the people, and such was their state in the past, and, in heathen islands, so it is still. Degraded by horrid customs, steept in the grossest superstition, with minds and understandings darkened



MEMORIALS OF THE DEAD, AMBRIM, NEW HEBRIDES.
Stone altar in front is one on which pigs are killed.

by sin and Satan, in fear of man by day and of spirits by night, the natives of the New Hebrides were the most needful of the Gospel, and by their isolation and Babel of tongues presented the greatest difficulties toward receiving it. Burning with desire to supply this need, John Williams endeavored to carry the Gospel to them, but perisht at Erromanga, in 1839, in the attempt. A brief sketch of mission work will bring the history of the islands to the present day. After his death teachers were landed on the southern islands and reenforced from time to time. Some died, some were martyred, some returned home, some remained at their posts and prepared the way for missionaries. Messrs. Turner and Nesbit landed in Tanna in 1842, but soon were compelled to leave. The mission work, begun by the early missionaries and teachers under the London Missionary Society, was now gradually past over to the Presbyterian churches. Dr. Geddie, from the Nova Scotian church, took up work on Aneityum, in 1848; and Dr. Inglish, from the Reformed Presbyterian Church of Scotland, followed in 1852. A church was formed, and, in 1853, missionary teachers, the first in the New Hebrides, were sent to reopen Futuna to the Gospel. A missionary settled on Erromanga in 1857, and three on Tanna in 1858. But disaster now befell the mission. Measles, introduced by traders, swept away a third of the population of Aneityum, Tanna, and Erromanga. The heathen blamed the missionaries, and, in 1861, Mr. Gordon and his wife were murdered on Erromanga. The Tannese expelled their missionaries. But Aneityum was now all Christian, and the terrible scourge roused the half-hearted to more earnestness. A missionary settled on Efaté in 1854, who was soon joined by a second. A brother took up the work of the martyred Gordon, and the *Dayspring*, obtained chiefly through the efforts of Dr. Paton, arrived, for the exclusive use of the mission. Later the vacated stations in Tanna were filled, and Nguna added to the missionary islands. But in 1872 the heathen in Erromanga attempted unsuccessfully to oust the Gospel by killing the second Gordon. His place was immediately filled by Mr. Robertson.

The Christian party grew stronger, frustrated an attempt of the heathen, in 1880, to murder the missionary, and were joined by one hundred friendly heathen in a body. This was the turning point in Erromanga, and the island, as a whole, is now Christian. In 1883 all the principal islands, from Aneityum to Ambrim, were occupied by missionaries, and a third station opened in Tanna. The Aneityumese Bible complete, the united labor of Drs. Geddie and Inglis and Mr. Copeland, was distributed in Aneityum in 1887. Nearly ten years later the New Testament in Efatese, and in a dialect of Tanna, was given to their respective islanders. Churches, with substantial iron roofs, were erected in Aneityum, Futuna, Aniwa, Tanna, Malekula, and Malo, from 1891–93, the natives of the three former islands

defraying the cost themselves. The success of the mission in Nguna, with its large cathedral-like church, has been phenomenal. In 1892, four hundred and seventy were admitted to church membership. The story of Tongoa is little less wonderful.

Thirteen islands are now Christian, of which the largest are Efaté, Erromanga, Aneityum, Nguna, Emae, Tongoa, and Aniwa. Epi is rapidly receiving the Gospel. In Futuna one district only is heathen. In Tanna—the hardest field in the group—the report is more encouraging than for years. Ambrim, twice vacated through illness and death, was reopened in 1892 by Dr. Lamb; but first hurricane and then fire destroyed the mission house, and the volcano threatened the mission with extinction; but a strongly-built hospital has now for



WILLIAMS RIVER, ERROMANGA.
The point on the shore where natives stand is that on which John Williams was murdered.

months been open to whites and natives. Native teachers are under training, and conduct services in different districts. Churches have been formed in Malekula, Santo, and Malo. But the great mass of the people in these northern islands is heathen. More than 50,000 are still in heathen darkness.

The Melanesian Mission, under Bishop Selwyn, formerly under Bishop Patteson, who was martyred in the Swallow Islands, gathered young men from the different islands and trained them, first in Auckland, afterward in Norfolk Island, for mission work in the islands. This mission — always friendly to the Presbyterian — has withdrawn to the Banks, Santa Cruz, and Solomon Islands. In the New Hebrides their work is confined to Pentecost, Aurora, and Oba, where teachers are settled, and where missionaries stay occasionally.

The Presbyterian mission staff numbers twenty-five missionaries, of whom five are medical. There are in addition three lay assistants and a hospital nurse. The first native pastor, Epeteneto, a native of Aneityum, was ordained this year. Assisting the missionaries are two hundred and fifty-six native teachers. More than forty of these are missionary teachers at work in semiheathen islands. All the Christian islands have sent out missionary teachers. These have endured many hardships, and many have laid down their lives for the cause of Christ in strange islands. The crying need of the mission is native teachers. Without them evangelization of the islands is impossible. In order to meet the increasing demand, a training institution was opened in Tangoa in 1894. Under the principal, Dr. Arnaud, the institution has met with encouraging success. Sixty-four students from various islands are under instruction, which is given in English, owing to the diversity of dialects. Within the last two or three years several Christian traders have given valuable help in mission work. The Scriptures, in whole or in part, have been translated into eighteen languages. For these the natives willingly pay. As converts they grasp the plan of salvation clearly, and the more intelligent among them, from whom the teachers are drawn, can explain it to their fellows. They attend to the forms of religion diligently, and sincerely follow the precepts of the Gospel. A native of Futuna, a few days after the murder of his nephew, said he was willing to forgive the murderer for the sake of the Gospel—and this is no isolated case. They love their books, and save them first in flood or fire; and the Aneityumese, with the whole Bible, have a wide but not deep knowledge of its contents. They seldom speak of spiritual experience, and we can not point to sudden conversions. The great stumbling-block is immorality, and while many live consistent lives, others have sadly fallen.

In the Christian islands of Efaté, Nguna, and Tongoa the teachers formerly paid by friends outside, have, within the last few years, been supported by native contributions. In this year's support of the synod, the following statistics are given, excluding Efaté:

Attending Sabbath services	13,084
" day schools	5,463
Adult baptisms	207
Christian marriages	142
Admitted to church membership	231
Teachers settled during the year	33
Contributions in cash	£424
" " arrowroot, 17,683 lbs., equivalent in money to.	£884.3s
The total membership is about	2,700

The mission is supported by the Presbyterian Church of Canada, Free Church of Scotland, Presbyterian churches of New South Wales, Victoria, South Australia, New Zealand (north), and Otago, New Zealand (south), and Tasmania. Recently the John G. Paton Fund

has largely supported the mission. The missionaries meet annually in conference, or synod, to discuss and arrange all matters for the proper conduct of the mission.*

Commerce preceded missions in the New Hebrides. The discovery of sandalwood opened up a trade which has been the instrument of evils operating to this day. With it originated the inter-island labor trade, followed by the Queensland and Fiji labor trade. This has drawn the best blood away from the islands, leaving only the old men and women and children. Whaling and cotton-planting succeeded the sandalwood trade. Recently the chief exports have been coffee, cobra, arrowroot, and bananas. Arrowroot is contributed by the natives for mission objects. The bananas exported have increast in three years from 3,000 to 12,000 bunches a month. These exports promise to be more permanent and remunerative than those of early days. If the islands were annext by Britain, trade would advance in the future much more rapidly. The natives and mission synod have petitioned for British annexation. This would stop the labor trade and intertribal wars, and promote commerce. The total white population, including the mission families, is from two to three hundred. The principal nationalities among the traders are French and British. At present the islands are under no protectorate, but they have been placed under the "dual control" of British and French, each power protecting her own subjects. Owing to restrictions imposed upon British traders the best land in the group is now in the hands of the French, and this may lead them to annex the islands. That such an event would be disastrous to the mission, the history of Tahiti and the Loyalty Islands too plainly proves; and that commerce would suffer thereby, may be inferred from the fact that the bulk of the island trade is at present in the hands of the British.



EPETENETO,
The first native pastor in the New Hebrides.

* In 1890 the services of the *Dayspring* were superseded by a trading steamer, but it remains to be seen whether the churches interested will continue this arrangement, or set it aside for another *Dayspring*.

Further, it is reported by eye-witnesses that there is as real slavery in the French plantations as in any part of the world.

But the future progress of the mission and of trade depends greatly upon the state of the population, and it is steadily decreasing. Tradition, the sites of extinct villages, and statistics prove this. The population of Aneityum was 3,500 in 1859; now it is only 530. Futuna has fallen in thirty years from 1,000 to 320. This decrease began before the advent of white men; but contact between the two races has accelerated it by introducing epidemic and hereditary diseases and the labor traffic. Can this decrease be checkt? The history of the Pacific islands and of some of the New Hebrides shows that in some islands it *can not*, while possibly in others it *may*. Christianity is the most powerful factor in preserving these natives. Were it not for Christianity, Aneityum would already have been quite depopulated. Christianity stopt decrease in Raratonga and Samoa, and it will prolong the days of the New Hebrides. Philanthropy and commerce alike call for the preservation of the race. Chinese, or other higher races, can not, with profit to themselves, settle in sufficient numbers to carry on a remunerative export trade. But this decrease of population affords a powerful argument for *haste* in evangelizing the people that remain. Prophecy promises success by foretelling their conversion. "Men shall worship Him, everyone from his place, *even all the isles of the heathen.*"

THE LAND OF GLACIERS AND ICEBERGS.

BY THE REV. PAUL DE SCHWEINITZ, NAZARETH, PA.

One hundred and sixty-five years of uninterrupted missionary activity amid glaciers beside which the greatest of Switzerland's frozen rivers appear insignificant, is the record of the Moravian mission to the Eskimos of that land so strangely misnamed Greenland.

What is Greenland? Is it a continent or a huge island, or an aggregation of small islands bound together into a solid mass by eternal ice? Fridjof Nansen accomplisht the marvelous feat of crossing from the east to the west coast (1888–89) on snow-shoes on about the 64th parallel of north latitude, and saw only a desolate tableland covered with glaciers and without any inhabitants. Lieutenant Robert Peary (1891–92) reacht 82° on the east coast, starting from the west, and proved that the western and eastern coasts converge in the extreme north, but whether toward an actual point as in the south, can not be stated. His other discoveries consisted principally of—more glaciers.

It is probable that Greenland is a huge pear-shaped island-continent, with the tapering end in the south. It extends from Cape Farewell, 60° north latitude, northward, until its northern coasts are lost in the Polar Sea between 83° and 84°, a distance equal to that from the southernmost point of Florida, to where Lake Superior and Lake Huron unite their waters at Sault St. Marie, and of such varying widths as to make comparisons difficult, tho probably equaling the distance from New York to Chicago in its widest portions.

This vast interior is absolutely desolate, without fauna or flora. Only along the coast, especially along the western coast, is there a narrow strip of inhabitable country, that is to say, it is called inhabitable because people dwell there; otherwise no one would dream of considering it a fit abode for man. The coasts are indented with deep fiords, running many miles inland, whence the glaciers find their exit to the sea, and break off into huge icebergs. The coasts are likewise fringed with islands, and it may be considered an open question whether or not these fringing islands are not really the only inhabitable part of this strange land. It goes without saying that winter is long and bitter cold. A recent letter reports snow-drifts twelve feet high around the mission-house in latitude 64° at the end of May.

There are no forests, only a few dwarft trees along some of the southern fiords; very little game except polar birds, but the waters teem with fish.

The inhabitants call themselves *Innuit*, which signifies "The People," but Europeans call them Eskimos, which signifies "eaters of raw flesh," because of their custom of eating fish, and especially seal, raw. This race inhabits all the subarctic lands from Greenland to Alaska, and seems to form the link between the Asiatic Mongolians and the North American Indians. They are short and stout, flat-nosed, and of a brownish color. In their savage state they were inexpressibly filthy. Their religious ideas were of the vaguest character, and they were under the domination of the *angekoks*, medicine men, or witch doctors. They were not as a rule murderously cruel, but absolutely heartless, finding pleasure *e. g.* in watching a man struggling for his life in an overturned kayak, and never thinking of going to his rescue. Old and helpless people were simply put out of the way so as to avoid the necessity of taking care of them. They lived in half underground sod-huts in a manner not conducive to morality.

The country was discovered in 876 by Norsemen. It was named Greenland by Eric the Red, in 986, in order to attract colonists from Iceland. How long the Norsemen held out there, we do not know, but either the climate, or the natives, or both, exterminated them. It was rediscovered in 1585 by the Englishman, John Davis, became a Danish colony about 1700, and a few Danes went there about that time in order to establish trading posts.

In 1721, the heroic Norwegian Lutheran pastor, Hans Egede, went thither in the hope of finding descendants of the original Norse colonists of the tenth century, and for the purpose of caring for their souls. But he found none. Then he turned his attention to the utterly neglected natives. Ten years, supported by the Danish government, he labored with no other success than gathering a few children and young people around him. Christian VI., king of Denmark, upon ascending the throne in 1731, concluded that the work was hopeless, and was about ordering the return of Egede, when Count Zinzendorf, present at the coronation, became interested in this forlorn mission. That was a far more momentous coronation than the principals in the ceremony dreamed. In God's sight the most important persons there were a negro from the Danish West Indies, and two Eskimos from Greenland. The sight of them, and the hearing of the sad state of their countrymen, filled Zinzendorf's heart with compassion. He spread the matter before the but just resuscitated Moravian Church in Herrnhut, numbering then possibly six hundred souls. Before the end of July of that year two had volunteered to go to the West Indies, and two to Greenland. Thus began the mission work of the Moravian Church.

But nothing was to be done merely under the influence of an enthusiastic impulse. The faith of the volunteers for Greenland was tested by a year and a half's delay, and then finally, on January 19, 1733, the cousins Christian and Matthew Stach, accompanied by Christian David, the pioneer Moravian, all of them noble confessors who had given up everything for Christ, started for the unknown perils of the Arctic Mission. The sublime faith of these artisans, who knew practically nothing of the conditions of polar life, who started on their mission with but a few paltry coins in their pockets, who expected to be able to earn a living in the inhospitable fiords of Greenland, excited the ridicule of some, but won the amazed sympathy of others, at the court of Christian VI. in Copenhagen. These latter provided them with a somewhat adequate outfit, and secured them a passage on the Danish trading vessel to Egede's colony at Gotthaab.

In that neigborhood, on May 20, 1733, they began erecting a house, which in the fulness of their hope they christened New Herrnhut. This was on the west coast in about 64° north latitude.

Now followed years of great trial. These were unlettered men, who had to strive to learn a language of barbarous difficulty. Egede tried to help them, but they understood not Danish, and he not German, so the progress was slow. The natives would have nothing to do with them, and only mockt them. That same year a native returning from Denmark brought the smallpox with him, and in a short time nearly three thousand natives fell victims to the awful scourge. The missionaries labored indefatigably among the plague-stricken Eskimos, until they themselves fell sick, not of smallpox, but of

scurvy, owing to lack of proper food. In 1734 Frederick Boehnisch and John Beck came to their assistance, but unfortunately food supplies did not, and as the natives absolutely refused to help them, they were reduced to live on shellfish and raw seaweed, and would certainly have perisht, had not a heathen from a distance finally taken pity upon them, and left them the food supply he did not need for his return journey.

Nevertheless the next year, in March 1735, the Stachs, Boehnisch, and Beck pledged themselves to devote their whole lives to this mission, no matter how fruitless it might seem. Christian David was recalled to Europe to other duties. Hans Egede likewise returned to Europe in 1736. Thus year after year they plodded on, refusing to be discouraged by the ten years' fruitless labor of Egede, and by their own resultless work. In 1736 their hopes rose. They thought they were gaining a convert. But, alas! the persecutions of his countrymen drove him away. Such persistent perseverance in the face of apparent absolute hopelessness was certainly heroically sublime.

At last, in 1738, a south Greenlander from the still more inhospitable east coast, Karjanak by name, wandered up to New Herrnhut, and came into the mission house, as John Beck was laboriously writing out a translation of Matthew's Gospel. He askt the missionary to read what he was writing. It was the story of the Savior's agony in Gethsemane. That fastened his attention. He wanted to hear it again. He remained with the missionaries to hear still more, and finally on Easter Sunday, 1739, he and his family could be baptized as the first fruits of this forlorn hope of the advance guard of Christ's kingdom on earth. Now the devil stirred up wrath by means of the angekoks. The brother-in-law of Karjanak was murdered, and the converts were driven away for a time. But the outer edge of Greenland's spiritual ice had been melted by the warmth of Christ's dying love. Slowly, but surely, soul after soul was gathered into Christ's fold, until in 1747 they numbered one hundred and thirty-four baptized converts and about three hundred adherents.

In 1758 a second station was begun about ninety miles south of New Herrnhut, which was very significantly called Lichtenfels—the Rock of Light. Bleak and rocky were indeed the surroundings, but soon a heavenly light shone upon those sitting in the gloom of that northern darkness. A remarkable awakening followed the planting of this station, and in a very short time two hundred and ninety adherents were gained here, while at New Herrnhut over five hundred adherents gathered about the station.

In 1774 a third station was begun four hundred miles south of New Herrnhut, called Lichtenau—the Meadow of Light. The missionary put in charge of this station was John Soerensen. This was the man whom Zinzendorf one day in 1747 askt: "Will you go to

Greenland to-morrow?" "Yes," he answered, "if I can get a pair of shoes." And the next day he started for Greenland as a missionary, where he served forty-nine years, until he retired in his eightieth year.

In 1824 a fourth station was started near Cape Farewell, named Friedrichsthal. When digging the foundations for the mission house here, the remnants of the dwellings of the old Norsemen of the tenth century were found. In 1861 Umanak near New Herrnhut, and in 1864, Igdlorpait near Lichtenau were organized as stations.

From the northernmost (Umanak) to the southernmost (Friedrichsthal) Moravian mission stations is fully 450 miles, and direct communication along the coast is almost impossible. Each station must be reacht by ship from the sea. Hence the missionaries stand very much alone.

The work has ever been carried on under tremendous external difficulties. Ever since 1776 the Danish trading company has opposed the gathering of the natives in large settlements, on the ground that it lessens the catch of furs. Consequently the missionaries have great trouble in reaching and teaching the people. Many out-stations have to be maintained and committed to the care of native assistants.

Ever and anon the failure to land sufficient food supplies causes dire necessity among the European missionaries, who can not eat the oily seal flesh which is the chief staple of the natives.

The principal external difficulty connected with the work is the liability of the people to periodic epidemics, which more than decimate the population. Those of 1752–53, 1782, 1842–43, 1871–72, 1875–76, were especially disastrous, carrying off in some cases almost half the entire population of the settlements. On the other hand, the lives of the missionaries have been remarkably preserved. There is a long list of those who have served from forty to fifty years and more in this bleak field. But what a tale of heroic devotion do these figures reveal!

The natives by their very occupation of seal hunting and fishing in their light kajaks are exposed to constant danger. In a period of thirty years, 1861-91, 743 persons lost their lives by the overturning of their kajaks, and 347 by other accidents.

Thus it often happens that whole villages are deprived of their breadwinners. At one time at Lichtenfels there were only 45 breadwinners for 360 souls; at another time at Friedrichsthal there were only eight seal-catchers left, and out of twenty-three boys at school only three had fathers living. A source of peculiar danger for the missionaries is that arising from shipwreck. The coasts surrounded with ice-packs make the approach of vessels exceedingly perilous. Many a stout vessel has been lost, tho comparatively few missionaries have sacrificed their lives in those icy waters. In 1895 three vessels

were lost in quick succession. The missionaries were rescued, but the winter supply of food could not be saved. Sad experience has taught the missionaries, however, to always keep a two years' food supply on hand.

Very little has been said about the terrible obstacle to Gospel work due to the very language itself. More eloquent than any description will be the mere quoting of the closing lines of a letter from one of the native helpers to the mission board in 1893.

He closes: "I greet you very heartily in the Lord,

Your coworker the helper, Stiofanuse."

And this is the way it looks in the Eskimo language:—

"inuvdluakungarpavkit Nalagkame sulekatitet ilagalugit ikiortok Stiofanuse."

Yet into this almost impossible language has been translated the New Testament, much of the Old, besides hymns, litanies, religious and school books. Last year the Danish government and the Danish Bible Society publisht a new translation of the New Testament, made by the Moravian missionary S. Kleinschmidt.

Since 1755 the Danish government has followed the laudable policy of supplying the trading-posts with Lutheran clergymen of the State church, and these have likewise carried on missionary work among the natives, working in harmony with the Moravians, and striving to save both the bodies and souls of the poor Eskimos.

At the General Synod of the Moravian Church in 1889, there was some talk of turning over this mission entirely to the Danish Lutheran State Church, but the historical associations proved too strong to permit the surrendering of this heroic field.

Be it further recorded to the eternal honor of the Danish government, that during the almost two centuries' control of this colony, it has successfully prevented the sale of any intoxicating drinks to the natives.

And now, in conclusion, what are the results of 165 years of devoted labor? At the beginning of the eighteenth century the population was estimated at 30,000; now there are scarcely 11,000. Of these about 9,800 are Christians in charge of Danish and Moravian missionaries. The only heathen left are a couple of hundred in the extreme north on the western coast, and possibly as many as five or six hundred on the almost inaccessible eastern coast.

Recent investigations by the Danish government reveal the fact that the dying-out process is being checkt; at least just at present the birth-rate exceeds the death-rate. But be that as it may, there have been brought into the Savior's kingdom during these 165 years many thousands of Eskimo souls, and life in those gloomy regions has been made more tolerable by the light of the Gospel of Jesus Christ, shed abroad by lives of rare devotion and of unsurpast Christian heroism.

AMONG THE TOILERS OF THE DEEP.

PREACHING THE GOSPEL TO THE DEEP SEA FISHERMEN.*

BY WILFRED T. GRENFELL, M.R.C.S.E., L.R.C.P.

Superintendent of the Royal National Mission to Deep-Sea Fishermen.

Some idea of the extent and importance of the British fisheries may be seen from the following statistics:

Fish landed annually in the United Kingdom	13,996,000 cwts.
Value, about	$7,000,000
Men and boys constantly engaged	77,000
Men and boys occasionally engaged	44,000
Craft over fifteen tons	8,000
Craft under fifteen tons	14,000
Rowing fishing boats	5,000

Deep-sea fishermen come from various sources, the majority from workhouse-schools and orphanages, and some from reformatories. Many who drift into the fisheries are out-of-work laborers, short-service soldiers, broken-down mercantile marine sailors, or runaway boys. While a certain percentage are sons of fishermen, who are unable to obtain work ashore, a very small percentage enter the ranks from the love of a sea life. It certainly has little to recommend it besides the freedom from shore conventionalities, and the possibility of earning a competency of about ten dollars a week. The awful monotony, the constant hardships, and frequent perils are its greatest drawbacks, and it is pathetic, indeed, to notice how few old men one meets at sea, and how many old fishermen sink into poverty, and end their days in the workhouse. Yet there are, to my mind, many less joyful callings in life than that of the deep-sea fishermen. Their boyish happiness and genial fun, with their brave hearts and kindly generous natures, are proverbial amongst all whose privilege it is to live among them, and the simple joys of the happy shore-homes of Christian fishermen have not been overdrawn in the many romances in which they figure. When Christians they are Englishmen at their very best, full of that Viking spirit which has made great the sea-girt isle of Britain. With stories of their strength, daring, generosity, resourcefulness, and self-sacrifice even to death, one could fill volumes.

The life of a deep-sea fisherman in the North Sea is much as follows: With four men and a boy he leaves port for the great banks. Over these he drags his huge beam-trawl day and night for a period of two or three months. Then he returns to port to refit and gets a

* Deep-sea fishermen must be distinguisht from 'longshoremen; the former are those who leave home for a prolonged period of time, the latter go out for the day only, and, in fishermen parlance, "have tea alongside o' mother." The 'longshoremen are reacht by all the various ordinary methods of our regular churches, the deep-sea men are not; they live at sea or away from home, and they are outside the reach of the usual shore workers.



A FLOATING FISHING VILLAGE IN THE NORTH SEA.

few days rest, after which he is off to sea again. It is the same summer and winter, all the year around—fighting the storms at sea, and sending his fish daily to London or Grimsby by a steam fish-carrier. His vessel is a unit in a large fleet of one hundred similar craft, a floating village never anchored, and never all home from sea at one time. The fleet, presided over by a fishing admiral, who regulates its movements by rockets at night and flags by day, is now off the coast of Holland, now off the Danish coast, again on the Dogger bank, and then nearer the Norway shore; anywhere and everywhere the fish go, they go too, reaping the harvest of the sea to supply our tables.

The fisherman's dress, consisting of a blue Guernsey, huge leather boots, duffel trousers, and a sou'wester, with an oily frock for bad weather, combines utility, economy, and picturesqueness. His food seldom includes fresh meat and vegetables, but the daily fresh fish well replaces the former. Suet pudding, salt pork, flour, "hard tack," and butter are the other staples of diet, while the teakettle, ever filled, is always ready for use.

Besides the fishing vessels in these fleets, until recently only one other kind was known. This was, like themselves, a ketch or cutter, and hailed generally from a Belgian or Holland port. It carried no net, and its sides were lined with puncheons of brandy, whisky, gin, and rum. Cheap tobacco was used as a lure to entice the fishermen to visit them, and foul literature also was procurable on board. The "schnapps" was potent and fiery, and was nicknamed "chained lightning" by some of its poor victims; needless to say it brought ruin in its track, and not seldom led to watery graves. Its reflex influence was sorely felt ashore, and numbers of small liquor dens sprang up in the fishermen's quarters of our coast. The return of once loving husbands and fathers was dreaded by the poor wives and children, while the time and money that should have been spent at home was too often wasted in drunken debauches. Spiritual advantages ashore were seldom made use of even by those men who abstained,

for, being weary, they usually stayed at their homes during the few days on land. Deep-sea fishermen were thus practically outside the pale of the Church and civilization.

In 1881 a visit was paid by a London gentleman to the North Sea, the outcome of which was the foundation of the *Mission to Deep-sea Fishermen*, for the purpose of carrying the Gospel of Christ to the fishermen on the North Sea and elsewhere. A small vessel named the *Ensign* was purchased, and sent to sea. As the expense of sending not merely one missionary but a whole crew of men and a ship was necessarily involved, she carried a trawl net, and fished for her living. The scoffers who deigned to notice her departure prophesied a three months' existence at most, while pot-house wiseacres gave her six months to find out that North-Sea fishermen did not want missionaries, and would prefer to keep their grog vessels. God's blessing, however, rested on the undertaking from the very first, and instead of one ship, there are now thirteen of the finest vessels afloat, four of which are hospital ships, and two small steamers doing similar work in Labrador. The agents of the mission are now at work among fishermen in England, Holland, Belgium, Scotland, Ireland, Iceland, and Labrador. The skipper of the mission vessel is the only regular missionary employed, the council believing that a simple, earnest, true-hearted brother fisherman would be used of God to the conversion of his mates. "Follow me and I will make you fishers of men," is engraved in brass on every wheel. Any Christian worker approved of by the council, and anxious to go to sea among the men for Christ's sake, has always been warmly welcomed, and in this way volunteers, lay and clerical, male and female, have from time to time been constantly at sea. But the work is rough, and seasickness is so common, that only those in robust physical health are advised to go out.

It soon became apparent to those interested in the mission work, that the physical needs of the men at sea were sadly neglected; the drink and bad literature were demoralizing a large number, while the lack of a substitute led many to visit the grog shop who would otherwise have avoided it. It became distressingly apparent that tho the Gospel was making headway and a few men had found Christ as their Savior, that the devil's chain of drink was a sore hindrance to the work. It was therefore resolved to attack the enemy in his own territory. More than once services were held aboard the grog-ship, and one captain gave his heart to God and left the trade. But where so much money was so easily to be made, the devil readily found tools to do his work. At last one very markt case brought things to a climax. A young husband and father went aboard a grog-vessel to get tobacco, tho a total abstainer, with the result that he was induced to stay and drink, and eventually found a drunkard's grave the same night.

The Christian fishermen thought it not wrong to smoke, as it is

the only luxury in the hours of monotony and cold which is possible for them to enjoy. The mission, therefore, applied to the Board of Trade for leave to carry tobacco in bond, that they might undersell the grog-vessel. This was refused. The mission then shipt tobacco to Ostend and, there being no duty, managed to sell for one shilling what cost on the grog-vessel eighteen pence, at the same time assiduously collecting old literature, pictorial and otherwise, and storing their vessels with it, and with good healthy tracts and books. The result was marvelous. In five years the whole number of grog-vessels was practically swept from the face of the sea. The custom-house officials also found that their fears of increast smuggling were groundless, and made an arrangement with the mission, (1) to ship tobacco in bond, (2) to only issue *limited* supplies to each vessel. The men have appreciated the boon, and a very large diminution in the cases of prosecution for smuggling has followed. The end, however, was more glorious than even our faith anticipated. The mission kept the matter before the authorities, and in January, 1895, an international convention was signed by all the powers bordering on the North Sea, absolutely prohibiting under the heaviest penalties the sale of liquor to fishermen at sea. With the death of the "Coper" and grog-traffic began a new era in the homes ashore. No less than 25 dram drinking shops closed in Great Yarmouth for want of custom. Homes which had been dens of poverty and wretchedness became little palaces. Men's wages came to their own families, and the separate individual testimonies of the mayors of the great fishing ports of Hull, Grimsby, Lowestoft, and Yarmouth have more than once evinced the fact that the fishermen's quarters of these towns had become quieter and more orderly—a fact to which even the police have added their sanction.



THE MISSION SHIP "ALBERT."

The intense cold of winter, and the inadequacy of the warm clothes with which the men, and especially the boys, were able to provide themselves, next claimed attention, and warm hearts of Christian ladies all over England were moved by the tales told of this great



FISHERMEN ON BOARD THE HOSPITAL SHIP "QUEEN VICTORIA."

need. Hundreds and thousands of warm mittens, helmets, mufflers, and guernseys have been sent out during these past years, and have been true messages of love.

"Look 'ere," said a grizzled skipper, pulling out three mufflers from his pocket, to three wild friends of his whom he was visiting. "Look 'ere, will yer admit there's love in those mufflers? Yer see them ladies never see'd yer, nor never knowed yer, yet they jest sent me these mufflers for you. Well, then, how much more must Christ Jesus 'ave loved yer, when He give His lifeblood to save yer."

I have it from his own lips as well as one of theirs, that that was the beginning of leading those three men to God; and before he left the ship that night, they were trusting in Christ for pardon, and for strength to live as His children.

Yet another need became now apparent. In pain, in sickness, in accident even unto death, no chance of skilled aid was possible, generally for three or four days, often for a week or more. Limbs were permanently injured, functions and lives lost, and families driven to the workhouse for want of medical aid. It was the men themselves that now raised the difficulties.

"Doctors! I'd like to see one on 'em out 'ere a voyage. I guess a week o' this 'ere weather 'd capsize any on 'em."

But it did not. In the true spirit of Christ, our Master, the mission joined "Healing the sick" to "Preaching the Word." In four vessels hospitals were built, swing cots erected for fracture cases, medi-

cine and sets of instruments and splints obtained. A specially devised stretcher was placed on each ship to facilitate the removal of the injured to the hospital ships. Christian doctors were regularly appointed for each. "Heal the sick," in letters of gold, was put on the port bow, and "Preach the Word," on the starboard. All the mission skippers and mates, and many others as well, were trained in ambulance work, and now one and all are capable of rendering first aid to the wounded, by which many limbs, lives, and much suffering have been saved on the vessels where there is no doctor.

The next hindrance the mission endeavored to remove was the great difficulty in reaching the crews on the steam trawlers and the boys on all the trawlers; for, of course, some one must remain always aboard, and this generally fell to the lot of the younger hands, while the steam trawlers scatter so far, and work so incessantly that it is only on rare occasions that the missionary can reach them. Accordingly a branch called the "Fisherlads Association," was formed for corresponding with all that could be reacht in that way. Most marvelous, indeed, has been the result of this venture of faith. Some 800 ladies are already engaged in keeping in touch with some 3,000 or 4,000 fishermen. Only those who have the love of Christ in their own hearts are invited to assist in this way. Most intensely interesting have been the boys' and men's letters. Many have taken the pledge (with fishermen total abstinence is absolutely incumbent



GIVING CHLOROFORM IN THE HOSPITAL SHIP "QUEEN VICTORIA."

on the converted many, and many have been truly led to Christ. Never till one reads some of their letters, can he realize the absolute friendlessness of many of the men, some saying, "I never had a father or mother or home," "No one ever cared for me, that I know of," and "I never had a letter in my life." This has led to many of our ladies visiting the ports from which *their* boys sail, and thus they were not only benefiting others, but being benefited themselves, by taking up actual personal work for Christ, and learning to plead for Him with individuals, "to be reconciled as dear children."

Another branch formed has been the regular visiting by Christian workers of the sick and injured, and almost always lonely and friendless fishermen, brought by the steam carriers to the great metropolitan hospitals; and most deeply do they appreciate this truly Christlike work. God has allowed the workers to see direct fruits of their labors in this branch also, and to see dying fishermen rejoicing in the sure and certain hope of everlasting life.

In the fall of 1895 definite work ashore in Grimsby and Great Yarmouth was recognized to be necessary by the mission council. A united fishermen's Christian Association was started with the inevitable badge—in this case a fish with the word "*IXΘΥΣ*," on it. A most suitable emblem, and one I rejoice to say now rapidly being adopted by all our Christian brethren at sea.

I must pass over the work in Ireland, and among the drift-net men and others off the Cornish coast. Five years ago it was my privilege to sail a mission vessel from Yarmouth, England, to Labrador. There we have built two hospitals, 200 miles apart, each with a medical mission and Christian matron. Each is served by a small steamer, bringing the sick to and fro. In the small steamer *Sir Donald*, we range the coast from the Gulf of St. Lawrence to Cape Chilsey in Hudson Straits, preaching, doctoring, and trying to help the people from May to December. One doctor and one nurse stay through each long winter, keeping the hospitals open, teaching the children, preaching when possible, and traveling from place to place with dogs and sleighs. In summer we have some 23,000 men, women, and children, besides the five thousand residents of the coasts. We visit the Eskimo and Moravian stations, where we enjoy the spiritual fellowship of the devoted missionaries. No happier lot ever fell to any man than ours. Navigating, doctoring, preaching, entrusted with clothes for the naked, and food for the hungry, we live healthy, joyful lives. God has privileged us to see many yield their hearts and lives to Christ.*

* (1) We endeavor not to pauperize the recipients of food or clothing, and to preserve their self-respect, by in every case providing work, if possible, where assistance is given. (2) Our mission is inter-denominational. (3) We have treated 170 in-patients in Labrador and 6,500 out-patients. This represents a saving of no little suffering and not a few lives. Contributions to this work may be sent to the editor.



METLAKAHTLA, ANNETTE ISLAND, ALASKA.

IMPRESSIONS OF ALASKA AND ITS MISSIONS.

BY MISS MINNIE E. ADAMS.

Metlakahtla is one of the most striking examples in the world of the beneficial results of Christian missions. A study of its history can not fail to encourage those who, amid the many privations and hardships which they are called upon to endure in Arctic lands, and who, after years of hard work with numerous discouragements, seeing no apparent results, are tempted to conclude that missions to Indians are well-nigh useless and hopeless.

There are still some places in Alaska where the Indians are heathen and hostile, and will murder on the slightest provocation; where crime and vice are prevalent, and where the hardships and difficulties which a missionary among them must encounter are many and great; but none more so than those which William Duncan faced single-handed over forty years ago, when he first started his little village about sixteen miles from Fort Simpson, British northwest territory. He began his work among cannibals, from whom his life was in constant danger. In a few years, however, he had won the respect and love of many, and from the ferocious savages he has made a Christianized, civilized, and most useful self-supporting community of Tsimshean Indians. A neat little village had been establisht, with regularly laid-out streets, well-built houses, sidewalks, a school, a store, saw-mill, salmon cannery, and a fine church, seating over a thousand people, all built by the Indians themselves. Among the men are expert tradesmen, carpenters, shoemakers, and other artisans and mechanics. All kinds of work needed there is done, and done well, by the Indians themselves. Their salmon cannery is said to be one of the neatest on the coast, and the only one where the work is all done by Indians.

Mr. Duncan, having learnt the Tsimshean language, did not teach them English at first, so that among the older Indians very little English is spoken; but the children understand it, and it is now taught in the school. All the old heathen customs and beliefs have been given up, and this model settlement is to-day a most practical illustration of what may be done if only the right men are sent. It did not take Mr. Duncan three generations, which many claim are necessary, to civilize the Indians. Six years after his settlement was started the bishop from British Columbia baptized over fifty Metlakahtlan Indians.

The present prosperous village of Metlakahtla, situated on Annette Island, has only been in existence for ten years. At that time Mr. Duncan petitioned the United States government to reserve it for his people, since various circumstances led him to decide to leave old Metlakahtla in British Columbia, and emigrate to the United States.

With Mr. Duncan's advancing years his labors have been materially lightened, and the serious question arises as to whether anyone will be found able to carry on the work successfully, keeping the people together and protecting them from the influx of white traders, as Mr. Duncan has done.

The general answer given in other parts of Alaska to the question, "Do the Indians continue improving?" is, "As well as can be expected, considering the class of white traders with whom they come in contact; they are as good as the whites will let them be."

In contrast to the majority of traders who do so much to work the moral and physical ruin of the Indian and Eskimo are the Christians laboring to educate and regenerate them. In Sitka, the work of the Presbyterian mission, home, hospital, and Mrs. Elliott F. Shepard's industrial school, as well as the model mission settlement carried on by its graduates, is too well known to need retelling. Many of the children in the mission here have almost forgotten their native tongue. The Sunday services are conducted in English, but the interpreter repeats all in the native language for the benefit of the older Indians, who understand very little English. On the coast west of Sitka the settlements are usually small and scattered, and the missions necessarily few. The Greek church is the most prominent feature in the landscape of these villages. At Yakutat there is a Swedish mission. Many of the old Indian festivals, "pot-latches"* and other customs, are still adhered to, but the Swedish missionary says there has been steady improvement during his residence there, especially in the question of drunkenness and cleanliness. Nine years ago there were only two or three houses in Yakutat, eighteen families living in one house at that

* A pot-latch is a fête to which an Indian invites all his friends, and then, amidst dancing, songs, feasting, etc., proceeds to give away all his possessions, seriously impoverishing himself, but adding greatly to his own importance.

time, and some of the families having six or more children. Now there are about twenty houses, and only two families, as a rule, in each house. A few years ago two distilleries were in operation at one time in many of the houses. Now there is very little trouble from drunkenness.

Farther to the westward, on Wood Island, near Kadiak, is a Baptist church and children's home, the church being the most western Protestant church in the United States. A number of children have been taken from wretched homes, or no homes at all, and clothed, housed, fed, and taught here. All this is much to the displeasure of the Greek bishop, who objects to anyone getting away from the influence of the Greek priests. One of the annoyances of



INDIAN AVENUE AND GREEK CHURCH, SITKA.

the missionaries here and at Unalaska is the interference in many ways of the Greek priests, who oppose the missions, and endeavor to keep the people from attending them. The Aleuts are made to fear that they will never reach heaven if they are excommunicated for disobeying the priests. Over thirty children attended the Methodist mission at Unalaska when we were there last summer, but the new building which was to be opened in the autumn has accommodations for many more. Those in the school range from three to nineteen years of age. Several were brought East this year to the Indian school at Carlisle to complete their education, after which they expect to return to teach their own people.

Gambling and drinking still appear to be prevalent vices, especially at their "pot-latches" and other festivals. We heard of an Indian becoming hopelessly drunk on lemon extract. Florida water, colognes,

... various extracts are all sold to them ... have quite as evil results. They are ... shoes, and various other articles ... and furnisht as stakes when all ... Indians from British Columbia, ... one afternoon, many went ... they sailed for Bering Sea, destitute ... warm, but expecting to win back ... most astounding to see the ... hands in a few days. As a ... we heard of men gambling



The Aleuts are an improvident, extravagant people, and in former days, when sea otters were plenty, and the price paid for the skins was high, an Aleut thought nothing of spending several thousand dollars on provisions, clothing, musical instruments, and other unnecessary things. Clocks apparently had a particular fascination for them, some families owning as many as eight. As for saving money, that they never did, and now, with the scarcity of the sea otter, their means of livelihood is practically gone; they are wretchedly poor, and a very serious problem is what is to become of them. Those living on the seal islands, of course, are not included, as they are cared for by the government, and well paid for their work during the sealing season.

Of the more difficult mission work in the interior and northwestern part of Alaska, with its bitter weather and isolated stations, so different from the southern coast climate where, even at Unalaska, in Bering Sea, the thermometer does not fall to zero, we can not now speak. They are doubtless doing efficient work, and will have a large part in shaping the future of the country. But for visible results, material and spiritual, Metlakahtla stands above all as a unique and marvelous transformation, effected through the agency of one man, who went to Alaska, not as a trained missionary, but as a clerk. This man preacht a simple and practical Gospel to a band of savages, and has seen them develop into honest and industrious citizens.

THE FRIARS IN THE PHILIPPINES.*

BY REV. F. DE P. CASTELLS, GUATEMALA, CENTRAL AMERICA.

The eight millions of souls in the Philippine Islands have been deprived by Spain of religious as well as political freedom, and have never yet heard the pure message of the Gospel. Since Admiral Dewey's overwhelming victory there are indications that Spanish authority in those islands is at an end, and that at last the rays of the Sun of Righteousness will shine upon them, dispelling the darkness and purifying the rotten social and religious life which has dominated the people thus far.

"From the reports that reach us from time to time from Manila it is time that that nursery of tyranny and religious fanaticism were sunk in the sea, or swept clear of the lazy and cruel drones that make every act of honest men, every opinion different from their own sluggish and bigoted spirits, an act punishable with all the horrors of a lingering imprisonment or speedy death. That such men (*the priests*) should be permitted to wield such an enormous power for evil, is a disgrace to the

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Mr. Castells is, we believe, the only Protestant Christian worker living, who has ever preacht the Gospel in the Philippines while they have been under Spanish rule. He was there ten years ago, and held regular (private) services every Sunday, both in English and in Spanish, at the houses of several of the prominent citizens, including that of the American consul. The Spanish services were necessarily strictly secret. Mr. Castells was persecuted for preaching and imprisoned under the now notorious General Weyler, then governor of the islands. He is now preaching in Central America, but hopes to return to the islands and proclaim the Gospel as soon as the way is opened.

Spanish nation, and an indelible stain on the administration of the Spanish government."

Thus spoke the Siam *Free Press* and the Singapore *Daily Advertiser* some five years since. But we, as Christians, only exclaimed, "Oh, Lord, how long!"

Discovered by the celebrated Magellan in 1521, when on his voyage of circumnavigation, these islands were named in honor of the crown-prince of Spain, the sanguinary monster that has become famous as King Philip II. No sooner had the friars heard of them than they flockt thither and began the work of baptizing the natives with great vigor, becoming from the first the virtual rulers of the new colonies.

The Spaniards wonder at times that the priests should have gained so much influence over the natives. How has this come about? It was simply through the king lending them his authority and military power, and allowing, what we find even now in Spain, a servile subordination of the civil to the spiritual power. The maxim underlying all their "mission work" was this: *All the king's subjects shall be Catholics.* And no territory was considered altogether conquered until its inhabitants had been baptized. When once the friars had obtained control of the islands, they were careful not to let their power be lessened. Orders came, indeed, from the Spanish government for the establishing of schools and the teaching of Spanish to the natives, but these laws were disobeyed. It was proposed that the Mohammedan populations of the south should be subjugated, but the friars invariably hindered this by turning the expeditions into a sort of religious crusade. In spite of all the precautions taken, however, some of the natives have learned to read Spanish, and have imbibed Western ideas. It is this class which started the revolution—a revolution which was more social than political—and their attitude to the Church of Rome is shown by the fact that whenever they capture convents, the inmates are ruthlessly butchered.

The revolution in the Philippines created more astonishment than indignation in Spain. The Philippine Islanders were supposed to be most fervent Catholics, men who fairly worshipt the parish priests, and, therefore, no one could explain this uprising against the "holy fathers." Foreseeing how detrimental all this would be to their prestige, the priests hastened to announce that the revolution was the work of the Freemasons and the Protestants. The people did not believe this, however, because they knew that the laws of those colonies made it impossible for any dissenting body, or for the Masonic order, to get a footing there. Accordingly, not very long since, the bishop of Oviedo (Spain) gave to the public a more plausible explanation:

"It would be difficult just now to point out the causes of the Separatist uprising in the Philippines, and still more to indicate the remedy. was the idea that there was once of granting the colonization of

Mindanao to a foreign syndicate that led the Jesuit fathers to occupy that island. On coming they were offered the parishes, which had been founded and administered by the Franciscans, and the latter, in compensation, received some livings in the archbishopric of Manila, which had been in the possession of native clergy ever since the extinction of the Jesuits' order in the last century. The colonization of Mindanao did not take place, as it was not right that it should either. Then the transfer of the benefices in question has been effected, and is being effected very slowly. *And it is in this wise that, from the sore that was opened there, has been flowing blood for the last thirty-six years.* The native clergy, their relatives, and the friends of these have formed a band of discontented people, whose well-known workings were abruptly brought to a standstill by the earthquake of 1863, when, it may be remembered, the leaders of the incipient filibustering party were buried in the ruins of the cathedral of Manila."

This throws the blame on the Jesuits, but as the bishop is a friar, it is probable that he only gives us part of the truth.

What makes all this of interest to Christians, however, is the high



NATIVE HOUSES IN THE PHILIPPINE ISLANDS.

probability that the Lord is using recent and coming events to show the evil tendencies of papal priestcraft, and the necessity of religious as well as political freedom for the true development of those islands. In endeavoring to quell the revolution, the Spanish forces have been officered with priests and one bishop. It is not surprising, however, that the Spanish clergy should devote themselves to the work of subduing the rebellion, since they derive a revenue of nearly $24,000,000 in gold from the islands.

There is great need of united prayer for this portion of the Lord's vineyard that it may be opened to the Gospel, that God may raise up suitable workers for it, and that souls may be saved there.

They never practise agriculture, but sometimes hunt a little, and are said to eat much of their animal food raw. They build no houses during the dry season, sleeping wherever night overtakes them, and moving on when the flies become troublesome. They are a puny, sickly race, and are rapidly becoming extinct.

Turning now to the tribes of Malay origin, we find them varying in their development from a state of absolute savagery to civilization. The interiors of several of the larger islands are populated by nearly naked tribes, many of whose members have never seen a white man. Having nothing to excite the cupidity of the Spanish, they are completely independent.

The Mangyans of Mindoro absolutely deny any belief in an existence after death, invariably replying, when questioned, that when a man is dead he is *dead!* As soon as one of their number falls seriously ill, he is deserted by his friends, who abandon all their belongings, and run away and hide themselves in the jungle, changing their names to insure better luck in future.

Extreme poverty is the rule among the civilized natives, and its cause is found in the heavy burden of taxation imposed upon them by their Spanish masters. Every person over eighteen years of age is required to procure annually a *credula personal*, or document of identification, the charge for which varies from $1.50 to $25, according to the means of the applicant. The average native has little or no opportunity to work for hire, and if he does succeed in securing employment, his wages are often not more than five cents per day. He is usually unable to dispose of his farm products for cash, being compelled to exchange them for other commodities. In addition to this personal tax there is a tax on cocoanut-trees, a tax on beasts of burden, a tax on killing animals for food, a tax for keeping a shop, a tax on mills or oil-presses, a tax on weights and measures, a tax on cock-fighting, and so on to the end of the chapter. At every turn the poor native finds himself face to face with the dire necessity of paying *tributo;* and he frequently spends his life in an ineffectual effort to meet the obligations thus imposed.

If the enormous sums thus raised were expended even in part in the improvement of the colony, there might be some justification for its collection. While the laws in regard to its disposition are not entirely bad, in actual practise it for the most part finds its way into the pockets of the Spanish officials, the annual surplus amounting to not more than eight or nine millions of dollars.

While the officials fatten, the natives are left to die like cattle, if epidemic disease breaks out among them, or to starve if their crops fail. There are, as a rule, no roads worthy of the name. There is no justice, except for those able to pay liberally for it, and, worst of all, there is no opportunity for education, except in one or two of the largest cities, and even there the facilities offered are very poor.

The Spanish law provides for the teaching of the Spanish language in the village schools; but this does not suit the convenience of the village friars, who prefer to be the only available interpreters between their flocks and the outside world. They therefore attempt, usually with success, to prevent the teaching of Spanish, and the "education" of the average native consists of the memorizing of a few prayers and a little of the catechism. In extreme cases he learns to read and write a little Spanish, and may aspire to become a clerk.

Delinquent taxpayers are treated with the utmost severity. The first step is usually to strip them to the waist, tie them to a bench or post, and beat them unmercifully. Even women are subjected to this treatment. If this does not suffice, imprisonment follows, while pressure is brought to bear on relatives and friends. Daughters are not infrequently offered an opportunity to secure the liberation of a parent at the expense of their own honor. Should none of these methods prove effective, deportation follows, with confiscation of property, and the leaving of women and children to shift for themselves.

Should a native manage to get abroad and secure some little education, he is likely to be invited on board a gunboat some evening and not be heard from thereafter, the reason for his disappearance being that *he knew too much*.

Brigandage is tolerated, if not encouraged, by the authorities charged with the enforcement of the laws. The civil guard go to much trouble in apprehending criminals of the worst type only to have them set at liberty again without trial, or mysteriously "escape" from prison. If there were no criminals at large the fees of the judges would fall off.

All of the civilized natives are adherents of the Catholic faith. There is *not a Protestant minister in the islands*. Were one to attempt to work in the provinces he would be likely to encounter conditions not conducive to longevity.

The great power in every native village is the *padre*, or village friar. Friars belonging to orders not allowed to hold parishes in any other part of the world, have no difficulty in securing them here. Recruited as they are from the lower classes in Spain, their ignorance is, in many cases, almost beyond belief. Once settled over an out-of-the-way parish the friar becomes a demigod. He is regarded with reverential awe by the native members of his flock, who kiss his hands whenever he appears in public, and obey implicitly his every order, while Spaniards living near him learn to know and fear his power, and, as a rule, act upon his suggestions. In spite of their vows of poverty and chastity two or three of these orders of friars constitute the wealthiest, as well as the most shameless, class in the islands. There is no disputing their wealth nor the enormous power which it brings, while there is no attempt to dispute the fact that they are directly responsible for much of the extensive half-caste population which almost invariably springs up in their vicinity. The most appalling feature of their domination is the use which they undoubtedly make of their holy office to effect the ruin of the simple and superstitious native women and girls, who blindly follow their bidding.

Nominally, the highest authority in the Philippines is the governor-general. Actually the controlling power is vested in the clergy, and woe betide the official, be he civil, military, or religious, who attempts to interfere with Philippine monastic life as it exists. One of two results have invariably followed any vigorous attempt to correct the crying evils which I have enumerated. The too ambitious official has found that money would procure the recall even of a governor-general, or he has met a sudden and mysterious death.*

* The religious orders in the Philippine Islands have now placed the Spanish government in a dilemma by demanding that the government decide whether they are to withdraw from the archipelago, or whether it will give them ample means to maintain their religious and political domination, which, they say, is indispensable if they are to act as auxiliaries of Spanish rule. Most of the liberals and republicans urge the government to proceed with the reforms regardless of the religious orders. The conservatives support the religious orders, and the government is embarrast, not wishing to offend the religious party, while at the same time it feels that concessions to the insurgents at the expense of the priesthood afford the only chance of salvation for the Philippines.

The governor-general is surrounded by a numerous corps of officials to aid him in the performance of his duties, while the islands are divided into provinces, over each of which preside a governor and a horde of minor officials. The whole administration is rotten from skin to core. A few years ago it used to be said that the governor of a province who failed to become wealthy in two years was a fool. Certain it is that few Philippine governors grow wealthy out of their salaries.

All in all, it can hardly be said that the lot of the Philippine native is a happy one. He constantly chafes under his burden, while the half-castes, with their greater sensitiveness and superior intelligence, are perpetually boiling with more or less well-concealed fury. Were arms and ammunition to be had, Spain's rule in these islands would be speedily terminated. As it is, the natives, stirred up and led by the half-castes, have repeatedly risen against the government.

Naturally the Philippine native is a peaceable, easygoing fellow. Under a decent form of government he would give little trouble. No one familiar with existing conditions can doubt that Spanish rule has been a curse to these islands, and it would be a happy day for them should some civilized power take possession of them.

The other Spanish possessions in the Pacific are the Mariane or Ladrone Islands, with an area of 420 square miles, and a population of 10,172, and the Caroline Islands, whose combined area is 560 and population about 36,000. In the former group no Protestant missionary work is carried on, but in the latter the American Board has for many years been represented by devoted missionaries. The opposition and difficulties encountered have been many, but the converts have given much cause for encouragement.

THE ESKIMOS OF EAST GREENLAND.

Some fifteen years ago about forty heathen Greenlanders were discovered by a Danish royal expedition at Angmagsalik on the eastern coast of Greenland. It was decided to establish there a station in the interest of the commerce with the natives, and, as they were heathen, the government also determined to start a mission there. It was not until 1892, however, that Rev. P. Rüttel was sent to Greenland to learn the language at one of the old stations. From there he went to Angmagsalik two years later. His latest letter, dated July 23, 1897, to the editor of *Missionsbudet* is in part as follows:*

You have doubtless heard that the ships did not reach us last year, so that my letter has been waiting a second year for an opportunity to be dispatcht. It has not been very agreeable to be for a whole year without letters and what we have need of from home, but we must expect such things. It would have been much worse, if the ships had not reacht us this year, for we have not sufficient supply of coal for the coming winter. But our Lord will take care of everything, and nothing can happen without His will; therefore we are not troubled.

As to the missionary work, it is about as usual. Some speak about being baptized, but seem to be without the true motives, and it is very difficult to give them adequate instruction. The deep corruption of the heathen life here becomes more and more apparent the longer we live here. It is almost incredible, that the deeds which we hear and see are performed by men. They know not what they do; that may be their excuse, while it can not be said on behalf of those at home.

* Translation for the MISSIONARY REVIEW by the late Dean Vahl, of Denmark.

Along the eastern coast of Greenland a small number of Eskimos are found, all of whom are heathen. At Angmagsalik in the neighborhood of the Polar circle there lives a larger tribe. This place was first discovered and described by Captain Holm, in 1884, and here the government decided to establish a missionary and commercial station. I was sent out as the first missionary, and reacht here in 1894. I shall now invite the reader to go with me on a visit to our neighbors.

First we must change our clothing, but not to be beautified. We put on a pair of seal-skin breeches, a jacket (anorak) of seal-skin or dog-skin with a hood to cover the head. Then we draw on the soft boots of seal-skin, good gauntlets on the hands, and snow-shoes on the feet, and we are ready for the journey. Even before the outermost door is opened, a fearful howling is heard. It is my five young dogs, who hear us and thus give us their welcome. The cold bites our noses somewhat, to remind us that we are in Greenland. The snow is heapt up to the height of some yards. Sometimes it covers the side of the house, so that it is necessary to shovel it away from the windows. The thermometer shows 20° R.; a few days ago we had 29°, the highest temperature this winter. On our left is the manager's house, and on our right is another almost buried in snow. Here two mechanics, the manager, my wife and I all lived during the first year. Now the two mechanics live by themselves. We were glad when we could have use of our own house, for, altho it is not grand and comfortable, yet it was much better than the tent, in which we were. We glide along further and come to the steeper descent to the sea. I very seldom go down this hill without turning some somersaults, but never mind, there is enough snow here to protect head, arms, and legs! We pass a storehouse, where provisions are stored for use in case the ship should not arrive or be compelled to winter here. Now we are on the ice of the harbor, which we cross, and with some trouble again creep up on land, for the ice has made deep, broad crevices on the beach, which often slopes very much. Perhaps we may see a few ptarmigans or a seal on the ice, or perhaps a bear.

Soon we reach our journey's end and take our snowshoes off. Where is the house? We do not see much of it, but soon we observe a gray fog oozing from some dark spots in the snow. It is the smoke coming from the windows of the house! A little figure comes from another hole, which is the front door. The entrance to the house is a tunnel of ten or twelve yards long, without a door, and so low that it is necessary to creep through it. At the entrance we stop to accustom our eyes to the darkness, and it is well, for in the middle of the passage we suddenly come on a little pool of water, on whose muddy surface some small children are playing with sailboats. The house itself has only one large room, the length and the half breadth of which is taken up by a large pallet, which is used at night as a bed for all the inhabitants, and during the day serves as stools and table.

What amazes us more than the primitive arrangement of the house, is the yet more primitive dress of the inhabitants. Indoors the young people wear no clothing at all, the women have on only very short breeches, or rather a girdle, of sealskin, and the men wear knee-breeches. Some women sit with the legs crost on the pallet and rest, the others lie down comfortably. The men are out hunting. The air is very disagreeable for noses not accustomed to it. Perspiration, stale flesh, train oil, filth, etc., combine to make the odor well-nigh unbearable.

We are welcomed heartily, for a visit is always an agreeable variation in this monotonous life. A young woman stretches her hand under the pallet, draws out a book, and goes with it to one of the windows, which we now see are made of thin membranes of gut woven together. I take a familiar book, and we begin to read Bible history in the West Greenlandish language. This is the first small beginning of the missionary work here in East Greenland.

But, perhaps, some one wonders why I do not preach. Briefly because I can not speak the language. I came to East Greenland with scanty knowledge of West Greenlandic, but it is necessary to be quite conversant with it before being able to make oneself understood by an East Greenlander. It is still more difficult when one is to speak of spiritual things, for here the language as yet lacks the words to express spiritual thoughts. There is no word for spirit, only for soul, and it is hard to convey the truth by saying that God is a soul, especially when they believe that every one has many souls.

Last summer this poor girl was brought to me suffering from old gangrene wounds in the legs, and only able to move by creeping. All her toes were gone. I was askt to do something for her. She was lodged in a tent in our ground, and when she was a little better we began to teach her from a Greenlandish spelling-book. In the spring her family came to live here, and this is their house. Thus I could continue to look after my patient and teach her to read. At the beginning of this year her legs were well again, and, in spite of their stuntedness, she was able to walk. Now we read the Bible history, but every few moments we must stop, for there is a word that she can not understand, either because the idea or the word is foreign to her. I have the pleasure of seeing that one thing after another is becoming plain to her. We must learn to creep before we can walk, and that it takes some time to be able to run. But the light will shine even here in the darkness, and, perhaps, this pupil may be a forerunner among her people.

While we have been reading you may have been looking about in the house. You may have observed that the East Greenlanders have the sport of hunting in the neighbor's hair and eating the game in the place! Many other peculiar things we see, but we must defer their discussion, and go outside for some fresh air in our lungs. So we take leave with a farewell, which is answered with a handshake, altho it is hardly noon. Outside we meet the men, who are coming home from hunting. Their long, black hair is worn loose, and but for its length would need plaiting. We nod to them and hasten home, as the snow is blowing along the ground, and the cold is felt the more.

One day I was out in a fearful cold and wind, with too thin gauntlets, and I came home with my finger tips so frozen that it took a month to get them thawed, and the skin had to be changed many times. Another day I was out with my dogs, and the snowstorm was so fearful that only with the aid of my dogs could I reach home again. The Greenlanders from the farther places have almost never been able to come here during the winter. When we reach home it is necessary to put on new clothing, and to be washt to get rid of the Greenland odors, and when some native has paid us a visit, a general airing is necessary. But in spite of all their disagreeable qualities and their great faults (thieving, licentiousness, want of deep feeling, etc.), which are found here, it is impossible not to love them for their cordiality and confidence.

A spiritual fight must be fought here in this land of ice and snow. Therefore, if you have some warmth of heart, remember that you can do something to bring the Kingdom of God to these people, and to guide them to faith in our Lord Jesus Christ.

HAWAII AND THE MISSIONARIES.

That the Hawaiian Islands are not in the state of moral and spiritual degradation which characterizes the Philippines, is due solely to the power of Christianity brought there by the missionaries. Four hundred years of priest-rule in the Spanish islands find them practically as heathen as when first discovered, while one hundred years of Protestant missionary work have given Hawaii religious and civil liberty, and have made them very nearly as civilized and Christian as the United States. In "Hawaii, Our New Possessions," Mr. John R. Music thus speaks of Hawaii's debt to missions:

Missionaries have been important factors in the upbuilding of the present state of society. From the very beginning of their work they were confronted by every obstacle which the unrighteous and lewd, whose dissolute habits would not be tolerated within the pale of civilization, could throw in their way. The anti-missionary class were half-buccaneers, who found the easy-going natives willing to put up with their own loose characters. The missionaries being a stumbling-block in the way of the perfect license which they had hoped for, they began to pour out the vials of their wrath upon their heads. Some one has said that "every one who pays his honest debts, lives a sober, upright, moral life, and believes in good government, is clast as a missionary." On the other hand, the Sabbath-breakers, the gamblers, the saloon loafers, the lottery promulgators, and opium smugglers are anti-missionaries.

The aboriginal Hawaiians had an elaborate mythology, and worshipt innumerable powers of nature. To the ancient Hawaiian, the volcano, the thunder, the whirlwind, the meteor, the shark, and, above all, the mysterious and dreaded diseases, largely introduced by foreigners, were each the direct work or the embodiment of malicious spirits. The goddess Bele was supposed to inhabit the active volcano Kilauea, and when there were destructive eruptions, human beings were sacrificed by being strangled and thrown into the burning crater. The priests, chiefs, and kings had a system of taboos which were tyrannical and cruel. If a king or priest desired anything, he placed on it his taboo, to violate which was death.

The first company of American missionaries to the islands embarkt at Boston, Oct. 23, 1819, in the brig *Thaddeus*. The company consisted of two clergymen and five laymen, with their wives, and three Hawaiian youths, who went as assistants and interpreters. The missionaries were granted permission to stay one year, but at the end of that time had so ingratiated themselves in the affections of the natives that they were permitted to remain longer. Roman Catholics came to the islands in 1827, but they were not permitted to land, since the king thought that one religion was enough. In ten years, however, they returned, and have remained ever since.

The work of Christianizing the natives was very successful, and in four years more than two thousand persons had been converted.

The most eminent and successful missionary of his day was the Rev. Titus Coan, who was born in Killingworth, Conn., Feb. 1, 1801, and was first sent to Patagonia by the American Board of Foreign Missions. He returned in six months, and in 1834 was sent around the Horn to Hawaii, where he had a parish one hundred miles long on the eastern coast. For many years Mr. Coan made his visits to his appointments once every three months on foot, fording the mountain torrents, and threading his way across the almost pathless ravines. In 1837 there was a great religious

revival in the Hawaiian group, and Rev. Titus Coan in one summer received into the church 1,705 converts. The abiding character of the work of the missionaries is attested by the hundreds of native churches and native preachers all over the islands. The Congregationalists are the principal Protestant denomination, but there are besides a few Presbyterians, a Mormon church or two, a Christian church, a Methodist Episcopal church, St. Andrew's cathedral, and a number of Roman Catholic churches in Honolulu.



REV. TITUS COAN.

The following extract from a recent report of the Hawaiian Evangelical Association will give an idea of some of the difficulties with which Protestant missionaries must be content:

"The past year has certainly been one in which Hawaiian Christianity has been put to a severe test, and proven itself fit to live. Every native church has borne the strain of a divided political sentiment. Every native pastor has had to stand between two political parties.

"The fight for righteousness has been waged not only against influences of darkness, which have taken occasion to declare themselves openly in these days, but it has met a dissident patriotism.

"The great issue of the day which has so divided society, even invading homes to the marring of their peace, has not left the churches undisturbed. But in the contentions between royalists and supporters of the government, it must be said that there has been shown on the part of many of both political affiliations an admirable spirit of Christian forbearance. The best of the pastors and the best of the people are honestly seeking the truth. They are working with much patience for the upbuilding of the kingdom of God among us. Hot as has been the temper of the people in some of the parishes, and unreasonable as has been the treatment of two or three of our best pastors, this condition has been traceable to the ill-advised appeals of unscrupulous and ungodly agitators, and to the damaging influence of an active and untruthful press. Misconceptions and bitterness have been industriously and wickedly fostered, but amid it all there has been a remarkable show of gentle, patient forbearance.

"We believe a sturdier Christianity is to be developt amid the perplexities and agitation of the day. There has been much inquiry after the truth, and this earnest, teachable spirit will doubtless be increasingly manifest as soon as political uncertainty is removed from the minds of the people."

Notwithstanding the sneers and scoffs of agnostics, but for the work of the missionaries the natives would still have been in a state of barbarism, or, what is worse, would have yielded to all the unrestrained vices of civilization, even more pernicious than heathenism. Missionaries not only brought salvation and eternal happiness to the Hawaiians, but peace, liberty, love of wife and children, happiness, thrift, and industry. Those who believe that absolute monarchy and tyranny, the sacrifice of human life to a cruel superstition, grass huts, nakedness, and utter disregard for the family tie, are better than the state of society the natives now enjoy, may conclude that the missionary work is a failure; but it is a badly depraved taste and diseased mind that draws such conclusions.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Suggestions on Policy and Method.

REV. SAMUEL W. DUNCAN, D.D.,
Foreign Secretary American Baptist Missionary Union.*

The late Dr. Lawrence rightly expresses the relation of mission boards and missionaries in these fitting words: "Our part is to organize individuals whom we may convert into an indigenous, independent, and expansive church, which shall be the type of a native and reproductive Christianity. We are to found this church on Christ and the Apostles, to train it from the start in principles of self-reliance, self-control, and self-propagation. We are to develop its ministry, found its institutions, organize its work."

Of course, the great point is to know when the time shall have come to lay this responsibility on the native church. It will vary in different lands, and with the varying social and industrial conditions of the people among whom we labor, but it should be made unmistakably clear that such time *must* come; for it will readily be seen, if this central aim is kept steadily in view, how it will color the instruction given by the missionary, how vitally it will affect his methods of work, and greatly hasten the time when the native church can be thrown upon its own resources, leaving the missionary free to penetrate the regions beyond.

SELF-SUPPORT.

This thought has been dwelt upon somewhat at length, because of its close connection with the development of self-support, which the Union should incorporate as a cardinal point in the missionary policy of the future. By self-support is to be understood the organization of individual believers at the earliest favorable moment into independent churches, who shall be encouraged where possible to call and ordain, under the supervision of the missionary, suitable men as pastors; where it is not possible, the appointment by him, after the apostolic method, of elders, who shall have charge of the services and the work of the church. Such churches should be expected to provide for themselves places of worship, without calling upon foreign aid, or in case assistance is extended, such aid should be strictly supplementary to their own utmost exertions. They should be expected to maintain their own pastors, providing for them such support as shall be in keeping with the social conditions of the membership.

When the question of education becomes an important one, they should also have laid upon them the duty and responsibility, so far as possible, of supporting their own schools. To attain the *full* ideal of a New Testament church, they should be led to go even further than this, and lay by something toward the direct evangelization of the surrounding heathen. In some of our missions all of these results have been successfully reacht, to the glory and praise of Christ; and it is worthy of note that the churches which have contributed most to this result in that mission of the Union which leads the van in self-support, are those which from the beginning received no aid from the society. The Executive Committee

* At our personal solicitation Dr. Duncan kindly furnisht us with a copy of his very comprehensive address at the Baptist Anniversaries, Rochester, N. Y., May 17, with the privilege of using such parts of it as we could. We regret that the paper can not be presented to our readers in its entirety.—J. T. G.

have taken advanced ground in regard to this movement, so vital to missionary progress. By a rule adopted a year ago, they have declined to give appropriations to the ordained pastors of churches. In lieu of this has been substituted small grants in aid to the churches, but only to such as show themselves worthy by doing all they can for their own support. The native churches, too, are, for the most part, building their own meeting places. Only in very exceptional cases are appropriations now made for this purpose.

It is of paramount importance that emphasis should be given to this policy by the emphatic indorsement of the society. For it must be said that there is wanting concerted and progressive action at this point on the part of some of our missionaries. Many are steadfastly and successfully at work along these lines. Others are wavering and uncertain, if not in opinion, at least in method. It should be made distinctly clear to all what the Union's policy is, and that there is no disposition to modify it, or to relax effort in establishing self-supporting, self-governing, self-propagating churches; that we believe that Christianity in India or China or Japan must some day stand upon its own basis, as it does in our own land; and that the society purposes now to adjust its work with this object clearly in view. It may be true that the demands, which the realization of this ideal lay upon the natives, will at the first reduce the lists of converts. Is it, however, anything more than the faithful application of the tests which our Lord himself applied, when He directed the multitudes who were thronging upon Him, to calmly consider the cost of discipleship? Certainly, if at the outset the number of baptisms should be diminisht, the loss in quantity would find an ample compensation in the improvement in quality, for a strong temptation to embrace Christianity for gain would be removed. Better still, native pastors and evangelists would cease to be isolated from the sympathy and life of their people by looking to the mission for their support; while in the churches robustness would supplant the chronic debility which is always the result of servile dependence.

EDUCATION.

The policy of the society with regard to schools has been, and is now, a conservative one. These can not be regarded as a substitute for the living preacher, or even as a preparation for the work of evangelization. Our schools have sprung up where converts have multiplied, and the very acceptance of the Gospel has awakened longings and aspirations which, under the blight of heathenism, were dormant. Located, as our Asiatic missions are, largely under the British flag, the necessity of educating the young has been thrust upon us, as a buttress to our evangelizing work, and as a safeguard for the youth of our Christian constituency against the agnosticism and the materialism they would inevitably imbibe from the government and other schools, which they are sure to enter, unless the craving for knowledge was supplied under the auspices of the mission.

The expenses of these schools, apart from the salaries of our own missionaries upon some of our mission fields, are wholly borne by the natives themselves, and everywhere such aid as they can render is exacted. There has been a steady growth in the support of their schools on the part of the natives. The outlay of the Union does not seem to be, for this branch of service, out of proportion

to the whole amount expended for mission work on our fields. Last year, including the work of the women's societies, the total expenditure for schools was $40,313.99, a little more than one-thirteenth of the entire appropriation of the Union. Of this sum only $11,085.75 were from the direct funds of the Union. Of this $11,085.75, more than $5,000 was from the income of the Ongole College endowment fund, while two-thirds of the balance was spent in connection with theological seminaries, thus having, for the most part, direct bearing upon the preparation of a competent native ministry.

Some readjustments, such as the union of several schools, particularly for the higher grades, where the use of one vernacular is feasible, are being considered, which may still further reduce this expenditure. It would seem also a wise policy to avoid henceforth the multiplication of boarding-schools. The calls for these, especially in the Telugu field, are very urgent, and if funds permitted there is no doubt that their establishment at many stations might be a great benefit to such stations. Under existing circumstances, however, it would seem to be the wiser policy for a number of stations to concentrate upon one such school, so centrally located as to meet the requirements of all.

It scarcely admits of question that we are far behind as regards our educational equipment for China, and especially when the present intellectual renaissance is taken into account. We have done little or nothing in the way of higher education for young men. Native Christians, young and old, showing aptitude for the work of the evangelist, have received something in the way of a Biblical training. In most cases such have had a very slender foundation of knowledge to build upon, greatly lessening the advantage that might otherwise be derived from theological study. The result is that, so far as a well-equipt native ministry is concerned, we are at the present time at a serious disadvantage.

Other boards, who have long had their academies and even colleges, are now enricht with scores of native preachers and teachers prepared for leadership in this new era that is dawning upon China; while, on the other hand, if the testimony of those who are well qualified to speak is to be received, we have not, in the eastern China mission at least, a single native preacher who would be listened to by any but the lowest classes of the people. This condition of things must have an end, if we are to take our place in the great work of China's evangelization. The middle and the scholarly class are now turning their thoughts to Christianity, and if we are to exert any influence over them, we must have preachers who can address such intelligently. It should be the policy of this society to repair without delay this oversight by fostering, at suitable points, secondary schools, similar to our academies at home, adjusted in their curriculum to the intellectual conditions now prevailing, and with a view to furnishing a broad and solid foundation for advanced theological and Biblical studies. Such a movement will not involve any large cost to the society. The Chinese are not a poor people. After the initial expenditures for suitable buildings, necessary apparatus, etc., such schools would be amply supported by the Chinese themselves.

INDUSTRIAL TRAINING.

The time is ripe for the Union to take decisive steps in the introduction of industrial pursuits among our native Christians. What has

been done already here and there in a *desultory* way, without any cost to the society, clearly demonstrates how great the advantages would be of wise and systematic efforts. The ability of the Karens to contribute so largely for the support of the work among them, is due not a little to the quiet, practical efforts that have been made to introduce industries. By persuading them to engage in the culture of coffee and other crops hitherto unknown to them, the productive power of their lands has been increast, and the Church of Christ has profited thereby. The boarding-schools at Toungu are, to a large extent, supported by the labors of the boys and the girls in printing, bookbinding, and in weaving.

All this and much more, as I have said, has come about without expense to the Union, and has contributed materially to the progress of the Gospel. The need is critical that similar movements should be inaugurated elsewhere, and especially in the Telugu mission. The abject poverty of the people, and the iron fetters of caste, make it impossible for anything to be inaugurated here without direct help from the society. There is a call at once for a school that shall train young men and women in various industrial arts. Such a school is as clearly a help to evangelization, and a buttress to the rising church, as village or other schools can possibly be. Unless some method can be devised for putting into the hands of our native Christians the means of earning something more than a meager subsistence, the very spiritual prosperity of the Telugu mission will become a burden, which of itself will handicap the efforts of the society in further extending the Gospel among the heathen.

The Telugu Christians, for the most part, are the lowest coolies, without land, or anything that they can call their own—the hewers of wood and the drawers of water — with a scanty prospect, unless a helping hand is extended to them, of being anything better. The young people we educate, unless they are fit to become preachers and teachers, are in danger of being lifted up from the lowest level simply to be thrust back again, hindered rather than helpt by their education, for adapting themselves to the situations in which they were born. As carpenters, printers, blacksmiths, cabinetmakers, shoemakers, weavers, stenographers, they can earn a comfortable living, and open centers for training others and giving them employment in their respective crafts. An immediate improvement in the social condition would follow, and with it an increase of contributing power, from which both the school and the church, and also the work of the evangelist, will derive benefit; results which, if there were no other, amply justify the wise use of mission funds in the promotion of such an object. Aside from this, in the Telugu field it is not too much to say that a social and industrial revolution would be wrought by organizing and fostering the leather industry, which is peculiarly the industry of the Madigas, from which a majority of our converts come. It may be a question with some whether the Missionary Union could legitimately engage in this particular form of effort. The work, however, could be successfully accomplisht through a syndicate of Christian men, similar to that existing in Switzerland in connection with the Basle mission. From the net earnings of the various industries of this mission, the syndicate every year receives a remunerative dividend, after first devoting a

liberal sum for the general work of the mission board. May not this project, so closely allied to the progress of Christ's kingdom, receive the serious consideration of the philanthropic capitalists among the Union's constituency?

What has been said with reference to the Telugu mission is true of Assam and of other fields. A clearly defined policy along these lines should be formulated and steadfastly adhered to.

"The Caroline Islands Incident."

What is known in diplomatic circles as the "Caroline Island Incident," so far as diplomatic correspondence goes was closed near the end of the year 1894, when Spain paid to the American Board $17,500 indemnity, under demand from the United States government, and, four years after being driven from the islands, the missionaries were permitted to return, tho not to the island of Ponape even yet.

The "incident" is not very ancient history, but is worthy of being restated. It has been our intention ever since 1894 to review that "unpleasantness," but each month something demanding more immediate attention obliged us to postpone traversing it. The American Board issued some years ago a small pamphlet, written by Doctor Thomas Laurie, entitled "The Spaniards, and Our Mission in Micronesia." Small as that tract is, it is too extended to follow closely in this article, and we do not even present the case from their showing, but prefer to be guided by special correspondence in the secular press from Washington in the early part of 1893.

When the American missionaries first landed on these islands, no nation claimed any sovereignty over these islands, and until that time, 1852, no attempt had been made by any one to civilize or Christianize the savages of any part of the Caroline group. The American missionaries of the American Board of Foreign Missions landed first on the Island of Ponape, one of the largest of the group of islands, and are believed to have been the first white people to occupy the island. Two years later 1854, Mr. Doane was sent out to take charge of the mission work.

The missionaries first sought to secure the confidence of the natives by ministering to their needs when in sickness and distress, by their introduction of medicines, and the practise of vaccination as a preventive of smallpox, the ravages of which had almost decimated the island a few years before. The dialect of the natives was reduced to a written language, and taught to the native children in the schools which were establisht not only for their moral and intellectual, but for their physical well-being. In these schools the male and female youths were taught the use of tools, needlework, and all the ordinary appliances of civilized countries that were best calculated to advance the general comfort of the people.

For many years there was no evidence of any conversions to Christianity, but in 1860 the gentle spirit manifested by the missionaries, and their manifest purpose to do nothing but that which was clearly for the good of the natives so impress itself upon them, that they began to look for the inspiration which produced these commendable results, and thus was laid the foundation for the large and constantly growing influence of the missionaries, which resulted in numerous accessions to the mission church, so that in 1885 there was a large number of male and female teachers and preachers at work in the island.

In 1885 the German government, seeing no evidence that any nation had claimed or given any evidence of occupancy or sovereignty of the islands, sent a ship to Ponape, and hoisted the German flag, and assumed and affirmed that the islands thenceforth belonged to Germany. Spain had never made good, nor even attested, her claim to sovereignty of this territory, but now disputed the right of Germany to appropriate or annex the islands, claiming them as her own. Sharp contention ensued, which ultimately was arbitrated by Pope Leo XIII., who decided in favor of Spain.

Up to this time there had been no interference with educational or evangelistic work of the missionaries. The Spanish government gave repeated assurances, during the contention with Germany and after the islands were assigned to them, that the missionaries' persons, their acquired rights, and missionary property and work, should receive the fullest protection at the hands of their officials, as well as from the home administration.

One year later a Spanish vessel landed on the island civil officers, soldiers, and priests to organize a *de facto* government, with its capital at Jamestown. Almost the first act of these officials was to wrongfully seize and hold themselves to be possest of lands belonging to the mission by purchase from the native chiefs, and properly deeded to the missionaries. They proceeded to erect on these grounds barracks for the soldiers, and other buildings, without permission of the missionaries, or any compensation whatever paid to them.

Mr. Doane notified the governor of the right and title of the mission, and reminded him of the pledges made by Spain to the United States government, that all natural personal rights, and all acquired rights, would be protected to the entire satisfaction of the missionaries.

Under the pretense of offense, because Mr. Doane in his correspondence had used the word "arbitrary" in regard to their conduct, this venerable man, then nearly seventy years old, was seized and imprisoned on a transport for fifteen days; and then his imprisonment was indefinitely extended "for other reasons," unknown to Mr. Doane, for there was no form of law observed unless the arrest could be called that, but even that was without any legal form.

Mr. Doane was then sent two thousand miles away to Manila to be tried for using the word "arbitrary" to describe this lawless process, by which the governor had appropriated private property, without notice and without permission or proffer of compensation. One can hardly realize the heaviness of the burden and sorrow when this venerable man was thus rudely torn from the churches which he had seen built up by his labors through thirty-six years, knowing that they must be exposed to perils worse than death.

After the departure of Mr. Doane for Manila, the natives, who were forced to labor upon the government works without pay, under brutal taskmasters, rose and killed many of them, including Governor Pasatillo. Later a force of soldiers, guarding a number of natives, went to Ona, where the Americans had a mission church, and began the erection of a Catholic chapel and a priest house on the grounds belonging to the American missionaries, and close to their church and school-houses.

The natives, who were subjected to constant injuries and insults, suddenly and without warning rose and repeated the bloody

drama of 1887, killing all the soldiers except five or six, who, with two priests, were saved by Miss Palmer, of the American mission, who at great personal risk secreted them in the school-room of the mission.

In September of the same year several Spanish vessels appeared off Ponape, having on board seven or eight hundred soldiers. Shortly after the arrival of the warships, they began to shell the places held by the natives, and it is believed that, had the natives been half as well armed as the Spaniards, they would on their landing have driven them into the sea. As it was, they were forced inland, after inflicting serious loss upon their foes, including the death of the colonel commanding the troops, and several other officers.

After this encounter, the Spanish troops wantonly destroyed most of the buildings belonging to the missionaries. The subsequent threatening conduct of the Spanish authorities toward the unoffending missionaries was such that the United States government sent out the steamship *Alliance* for their protection. When Captain Taylor, of the *Alliance*, arrived, he sought an interview with the governor of the island, who informed him that the rebellion was caused by the American missionaries.

Captain Taylor demanded the proof of these charges, but in vain. None was forthcoming, nor discoverable after his own personal efforts to find evidence.

Fearing that the lives of the missionaries were endangered by remaining on the island at that time, the captain of the *Alliance*, whilst protesting in the name of his government against the injustice and wrongs inflicted upon these innocent and self-sacrificing people, and declaring that none of their rights should be forfeited by their temporary departure, removed them to Strong's Island.

The United States government under President Cleveland's first administration, under that of President Harrison, and again during Mr. Cleveland's second term, made vigorous demands of Spain, for the proper consideration of the equities and safety of the American Board and the missionaries. The missionary society had expended to that time some $400,000, and Mr. Doane had suffered damage to his family and himself which could not be met by an indemnity of $30,000. The money indemnity, which was finally compromised at less than $18,000, was the smallest thing in contention.

The right to occupy the islands for missionary work was never yielded by the missionaries or the government of the United States; and the right of missionaries to protection as American citizens on the part of the national administration was steadily affirmed. These contentions dragged their slow lengths through the labyrinths of diplomacy for nearly three years.

The American Board Almanac for 1898, says: "Spain owns the Caroline group, and does not as yet permit the return of our missionaries to Ponape, from whence her officials drove them some years ago. But in the western islands, Ruk and the Mortlocks, there has been a work of grace during the year and a great ingathering."

The entire disturbance, the persecution and expulsion of the missionaries, the destruction of their property, the bloody efforts to destroy the native churches, the introduction of intoxicating liquors, and of temptations to vile forms of iniquity among them, by which it was sought to undermine all the work of the Protestant missionaries, has been, and is asserted by

those most familiar with all the facts in the case, to be directly attributable, not only to Spanish civilians or soldiers, but to the *priests* sent out with the government's expedition.

At this hour of international contention between Spain and the United States we would write never a line to inflame passions, or increase prejudice; hence we content ourselves with this mere traversing of a few aspects of "The Caroline Island Incident." But if, as the secular press reports at the date of our writing, that there is revolt against Spanish authority in the Caroline islands, the foregoing facts may show somewhat the conditions which may have contributed to it. The Spanish government, civil and military, has disregarded the natural and acquired rights of natives who had risen from savagery to considerable civilization when Spain entered and, as Mr. Doane rightly said, "arbitrarily" despoiled them of their possessions and interfered with their religion.

J. T. G.

The Lebanon Hospital for the Insane.

BY REV. THEOPHILUS WALDMEIER, SYRIA.

At last we have arrived home safely, after a long journey of nearly two years. Our hearts are filled with thanks to our Heavenly Father for his guidance and care amidst all danger, by land and sea.

Since our return (March 19, 1898), we have been very much occupied with our executive committee here in Beirut, to find a suitable site to build our Lebanon hospital for the insane. The most difficult thing in buying the land is the same as in ancient time, and like Abraham with the purchase of the Machpelah's cave. As soon as the right site is secured, we shall at once begin to build this urgently needed Bethesda in Bible lands. We would ask you to remember also this mission in your prayers, and ourselves who are used instrumentally to carry it out.

We never realized so much what a crying need there is as since our return. These poor sufferers' condition is more than terrible; nay, it defies description. It is indeed heartrending to listen to the most cruel treatment of the insane. We mention only one instance. Mr. Chayr Allah, a member of our committee, told us a most terrible story about his own cousin, a young fellow of twenty-three years, who became insane (possest) with acute mania. Of course, he was chained and actually walled up in a cave. Through a hole they used to throw him sometimes a few dried figs and some bread. He became just like a wild beast; his nails grew long like claws, and he used to tear the rats and mice which were in that abode, into pieces to satisfy his hunger. Oh, he did more than this, which would be unseemly to mention here. He was relieved by death at last, after having been in this fearful state for four years. He died only four weeks ago. Another patient here in Beirut was put in iron chains and given in charge of two merciless, cruel men, who beat him until he was relieved by death. These two acute maniacs could have been cured if they had been treated properly. But these "dead who can not be buried" have no refuge, no asylum until now, and we do not think that we, or anybody, could be engaged in a more noble, more Christlike work than this, *i. e.*, to build the very first asylum for these unfortunate and forsaken ones. Therefore, we would entreat our dear friends to continue to help this work on, the very first of its kind, with your prayerful interest, kind sympathy, and Christian love.

The Future of the Slavic Peoples.*

BY REV. D. C. CHALLIS, BULGARIA.

I shall always believe in the Slav, and am not surprised that he is coming more and more to the front. The Russia that politicians recognize is by no means the Russia known and honored by God as a bearer of his ensign in the centuries to come. The "game of diplomacy" is always interesting to observers and doubtless profitable to newspapers, but it is not always safe to look upon diplomats as masters of the situation. What is sometimes called the providential element of history, is far more significant than the petty schemes and ambitions of temporary rulers or ministers. The vast undercurrent of destiny moving down through the ages, bearing upon its bosom the schemers and their schemes, like the rubbish on the surface of the glacier that slowly winds its way down the mountain side, may not attract the attention of paragraphers, but in the slow process of the ages it is sure to have its way, and the final outcome will show that while man proposes some other force disposes. We are called upon to note the fact that Russia is becoming supreme in Bulgaria as if Russian influence in that country were a new thing.

More than thirty years ago a Protestant bookseller was sitting in a coffee-house in the interior of Bulgaria, and while sipping his cup of Turkish coffee and improving his opportunities for conversation, always having in view the placing of a Bible or a tract or some good word for the Master, he was approacht by a venerable-looking Turk, and in the Turkish language he was "interviewed" concerning his observations of the condition of the common people in Bulgaria. So much intelligence and keen interest in the despised masses of the "infidels" was shown by this "Turk," that our colporteur quickly came to the conclusion that something more than a casual interest lurkt under this placid exterior. In a word, he left that coffee-house assured within himself that he had been conversing with a Russian spy. All of which means that for many years Russia had in view that very movement which was precipitated by the atrocities of 1876—the invasion of Turkey by way of Bulgaria.

But while Russian diplomacy was thus working in secret, a still deeper force was preparing the whole movement, of which this war was but a part. To those who have studied the national character of the Bulgarians, and through them the deep instincts of the whole Slavic race, there is no surprise that Russia has become "influential" in Bulgaria. Indeed, it is all owing to the blunders of Russian diplomacy that she is not far in advance of her present position. "Blood is thicker than water," and tho its course may appear sluggish, it is sure to tell in the long run. "To the Saxons and the Slavs belongs the future," was the shrewd remark of an observer who has since risen high in the diplomatic world. All eastern Europe is, and has been for many centuries, essentially Slavic. Russia, eastern Germany,

*The attention is called to an article in the [illegible] Review, January 1886, by Dr. Washburn of Constantinople. This leads us to present at this time the article by Mr. Challis which he furnisht us for other uses. Mr. Challis has been one of the most patient and observant students of the political ethnic, social and religious condition of Bulgaria for twenty years known to us. Like Bishop Hendrix of the Methodist Episcopal Church, South, he casts a horoscope of the Slavic peoples very unlike that which the diplomats and news-agents of Great Britain give out to the public. We look upon the increasing unification of the ninety millions of Slavs as one of the greatest factors of the future written in large letters in the "Diplomacy of Providence."—T. C.

northern Austria, and all of the Balkan peninsula, except Greece, are almost entirely "of one language and one speech," and while despotism at home and abroad may appear to check the progress of this naturally democratic people, it must perish before the grand upheaval that is surely coming. The rural populations of all these countries possess a sturdiness of character that may, under some circumstances, pass for stolidity, but it is of that kind which inherits the ages and moves steadily on like the ice stream down the valley, all undisturbed by the storms that sweep across its bosom. When the Russian armies crost the Danube in 1877, they were hailed as deliverers by a people who had long been preparing the way—nay, who were themselves the way—brothers of one blood and of common aspirations. Bulgarians eagerly enlisted under the Russian banner and fought with the steadiness of veterans, and by the intimate knowledge of the country made its conquest possible. When the war was ended, and Bulgaria had been freed from the grasp of the tyrant, her gratitude to Russia was a passion that was just less than her love for native land.

It was at this point that Russian statesmen began to show the natural blindness of despotism. Not willing to trust their interests to a people intelligent and free, they sought to introduce their own system, and but a few years sufficed to drive the Bulgarians to the enemies of Russia for support of their autonomy, and for a whole decade even diplomatic intercourse was cut off. The history of those years is but a monotonous catalog of plots and intrigues to overthrow the government of Bulgaria, and discredit her free institutions. Stupidly refusing to recognize the legitimacy of their prince, the iron rule of Stambouloff was made possible, and in the interests of "fair play," western statesmen bade the Bear keep his paws off the plucky Bulgarian. That Russia decided to recognize the Bulgarian prince should not be regarded as a "trick" of diplomacy, but rather as an assertion of Slavic common-sense and a real victory of

> "The deep and swelling thought
> That overpowers all others,
> And conducts the world at last to freedom."

If Russia will act in good faith, treating Bulgaria as an ally and not a vassal, the old affection, in all its intensity, will again be aroused. "Blood is thicker than water," and its deep-flowing currents, which are bearing England and America out into the broad seas of Saxon federation, are as surely bearing the Slavic races to a grander future, when the tyranny of the north and south shall alike disappear beneath the waves of the coming democracy.

God seems to be providing facilities for a very rapid carriage of the Gospel to the whole world.

The *Literary Digest* says:

It is the opinion of the Russian Minister of Communication, M. Chilkov, that when the Trans-Siberian railway has been completed the *tour of the world can be made* in *thirty-three days.*

Bremen to St. Petersburg	1½	days
St. Petersburg to Vladivostock	10	"
Vladivostock to San Francisco	10	"
San Francisco to New York	4½	"
New York to Bremen	7	"
Total	33	"

A correspondent of the *Revue Scientifique* assumes for steamers a speed of twenty-seven instead of eighteen miles an hour, the former speed having been recently obtained in England by torpedo-boats; and for railways, instead of 43½ miles an hour, 62 miles.

Paris to the Pacific, via Asia	8	days.
Coast of Asia to San Francisco	7½	"
San Francisco to New York	8	"
New York to Paris	4½	"
Total	28	"

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it *is worth while* to seek to save the Indians. To allow these industrious, peace-loving, and godly Indians to be disturbed would be an everlasting disgrace to a nation claiming to be both civilized and Christian.*

Missionaries for the Klondike.

"What doth it profit a man if he gain the whole world and lose his own soul?" Yet the large majority of those who seek for gold leave God and immortality out of account. Thousands of miners have gone to the Klondike, but as yet only about half a dozen missionaries have followed them to seek their spiritual welfare.

Two of these, sent out by the Presbyterian Home Mission Board, give a vivid picture of the difficulties of the situation. They were the only American missionaries to get through last winter, others being stopt at St. Michael and various points on the Yukon River. The only other preachers then at the gold fields were a Roman Catholic priest and a Church of England missionary.

After much difficulty a house was secured for services, all the large buildings being used for gambling or saloons; but that soon burned down. At last some men built a public hall and gave it to them for use on Sunday. The congregation at the two services represents all denominations, and includes a few women. There are a prosperous Christian Endeavor society, a Bible-class, a small Sunday-school, and a Young Men's Christian Association, which keeps a reading-room open through the week. The missionaries have also an employment bureau, and have extended their work to include a mission at Eldorado Creek, fifteen miles distant, and do some preaching in a hotel at Grand Forks. We expect shortly to have an illustrated article direct from the field.

* Annette Island lies at the southern boundary of Alaska, and is about five miles broad by fifteen miles long, with fertile fields, timber lands, well-filled streams, and a mountainous range in the center, which is thought to contain valuable metals and minerals. A full and interesting account of this work is to be found in the REVIEW for November and December, 1893.

Indian Statistics.

The number of Indians in the United States (excluding Alaska)* in 1895, was 251,907. They belong to more than 50 tribes, and are to be found in every State and Territory in the Union. One-third of the total Indian population, or 80,489, wear citizen's dress, and 32,367 (including children) can read. Indians using English, sufficient for ordinary purposes, number 38,625, while 49,957 have received allotments of land, and 21,602 occupying dwelling houses. Self-supporting Indians on reservations in 1890 numbered 98,632, and 58,809, including the five civilized tribes, and six nations of New York State are taxt or taxable. Those not living on reservations or in tribal relations, number 58,806. The fifty-three government reservations comprise more territory than the whole of Germany. Communicants in churches are reported at 25,285. The probable number of Indians, in the present area of the United States, at the beginning of the Columbian period, was 500,000, but the race has dwindled to 251,907 in its four centuries of heroic struggle for its rights and homes. Of the present number 219,000 can not read, 213,232 use no English, 200,000 yet remain heathen, practising pagan rites, and sunk in superstition. This generation of Christians is responsible for the evangelization of these Indians, who belong to various tribes, speaking widely differ-

* The Indians in Alaska number 25,531, and form nearly three-fourths of the entire population of the territory.

ing tongues, still using, in intercommunication, their native sign-gesture language.

The occupations of the Indians are teaming, growing of corn, hay, cattle and sheep farming; selling of ginseng, fish, berries, wild rice, maple sugar; also bead work, moccasins, pottery, baskets, etc. The Indian women are adepts in making lace. Indians are also traders, clerks, engineers, physicians, trained nurses, clergymen; many of them are mechanics, supporting themselves at their trades.

They always believed in the existence of the spirit after death, in the future reward of the worthy, and the punishment of the unworthy. Formerly they had a priesthood devoted to the office from childhood. Gross heathen degradation still exists among them.

Our treatment of the Indians from the beginning has past through several stages, viz.:

1. Dealing with the Indians by fair treaties, thus recognizing his possession of the land, and other rights.
2. The enforced treaty—taking their lands under the form of justice.
3. The peace policy of General Grant, *i. e.*, the contract system, by which government paid money to various religious bodies for supporting and educating Indian youth.
4. The abrogation of the treaty process, recognizing the Indian as a citizen amenable to law, and no longer a treaty-making power.
5. Th separation of Church and State in the education of the Indian, and annulling the "contract system."
6. The assignment of land in severalty to the Indians under the "Dawes Bill," the main effort being to protect the Indian, educate him, and fit him for citizenship.

The total government appropriations for Indians for 1897 is $7,189,496.79.

In 1896 there were 293 Indian schools, of which 223 were under government control.

Spain in the Pacific.

Besides the Philippine Islands Spain claims in the Pacific the Sulu group directly south of the Philippines and adjacent to them, containing 950 square miles and a population of 75,000; the Caroline, and Mariana, or Ladrone Islands, in Micronesia, all of which are small, and most of them of coral formation, with a combined area of 1,000 square miles, and a total population of about 50,000. The American Board has establisht work in the Caroline group, but have met with much opposition and trouble from the Romish priests and Spanish authorities. A girls' school has been establisht at Kusaie with forty-five students, but the missionaries have been compelled to leave Ponape, and to entrust the work to native Christians, of whom there are about 400 communicants. In eleven other islands the communicants number 1,300, and the work is progressing favorably. (See article on page 532.)

In the Ladrone Islands no Protestant missionary work is carried on, and recent advices, by way of San Francisco, state that Protestant missionaries have been driven from Yap, Kusaie, and other stations in the Carolines, and that the natives are being cruelly opprest. All of Spain's colonies cry out for relief from intolerable oppression, moral and material.

The Micronesian Christians have strict ideas on some points. They will not admit a man or woman who uses tobacco to church membership; they argue that smoking and chewing are the outward symbols of an inward degeneracy; and their one rule is that those who bear the name of Christ shall neither touch, taste, nor handle the unclean thing; and from this rule there is no appeal.

It is the same with intoxicants. The German Komissar made a rule in the Marshall Islands that no trader should sell liquor in any form to a native. For the first offense he is reprimanded, for the second he is heavily fined, and for the third he is expelled from the islands. It is devoutly to be wisht that the same rule prevailed throughout the Pacific.

V.—EDITORIAL DEPARTMENT.

An Anglo-American Alliance.

The present war with Spain suggests again the eminent desirableness of the Anglo-American alliance, now awakening increast interest. It is a question with some whether, in fact, some such league between these two great Protestant nations, may not become essential to the prosperity, if not the political existence, of both. It is very easy to see how numerous causes might conspire to unite papal countries, or pagan nations, in a "religious" war—a war where the religious element was a domintant factor—and it might be of vital importance to the leading Protestant powers of the world to be so closely linkt, as to stand together against such combination. Might not such an alliance go far to forestall and prevent such a conflict as some anticipate? What a noble example to other governments, should these two nations unite in a covenant of peace!

The Washington correspondent writes on an Anglo-American alliance as follows to the *Christian Intelligencer:*

"There were reasons at the time the Senate rejected the treaty providing for arbitration of all controversies between the United States and Great Britain for believing that the Senate in that action did not represent the sentiment of this country—reasons so potent that a number of senators who voted for the rejection of the treaty deemed it expedient to offer explanations, in which they stated that they were not opposed to the principle of the treaty, but only to some of its language. That was before the Cuban question had reacht an acute stage, and the English government had by various acts let the world understand that it sympathized with the humane Cuban policy of President McKinley. These acts have added untold strength to the bonds between America and England, and consequently to the possibility of an Anglo-American alliance, with Christianity, civilization, and peace for its foundation. This week an audience composed of prominent representatives of Washington's religious, educational, professional, and business circles, heard an educated Englishman, Mr. E. T. Hargrove, of London, deliver an address in favor of an Anglo-American alliance, closing with the words: 'England feels as America feels to-day for humanity. So I maintain that it is for the best interests of England and America to form an alliance. If it were for their own selfish interests it would fail, as it should justly fail. Rome fell because of her own aggrandizement, and Spain is already fallen because she has bled her colonies to death. But the union of all the English-speaking people would form a power which would dominate the world, preserve peace in place of war, benefit not only themselves, but all humanity, and mold the character of the world.'"

As to the present war with Spain, Chauncey Depew says: "The glory of this present conflict stands unequaled. The world laughs at our declaration that we wage war for humanity's sake, but let them witness what we do. It is our purpose to set free a people who, for three hundred years, have suffered under the worst form of tyranny." Referring to the conquest of the Philippines, Mr. Depew says: "We might follow the example of the nations who are now carving up China, and keep what we have won, but it is best to pause, and consider what a colonial empire means. I admit the idea is a fascinating one. My sympathies are in favor of colonial expansion, but my judgment is against it."

Christian Work Among the Soldiers.

Mr. Moody, with his usual energy and zeal, is now seeking to surround the soldiers gathered at Chicka-

mauga, Mobile, and Tampa, with the best evangelistic influences. Gen. O.O. Howard, Dr. A.C. Dixon, Major D. W. Whittle, Mr. Burke the singer, and now Rev. R. A. Torrey, are at work with great success among these soldiers in camp. None will be encouraged to go on such an errand but well-known winners of souls, sound in the faith and proven to be men of power. All that is needed to insure ample help in this direction is *ample means*. There are workmen ready, and Mr. Moody is now greatly in need of *money*. Any gifts sent to him at East Northfield, Mass., will be so applied. If any readers desire to make the REVIEW the channel of gifts, we will gladly act for them.

The International Committee of Young Men's Christian Associations, recognizing the fact that the volunteers as well as the soldiers of the regular army are nearly all young men, has arranged to follow them into camp, and, if necessary, to the battlefield. During the civil war the Young Men's Christian Associations organized Christian work among the young men of the army, and the associations are again to undertake a similar work. It is intended to have in all the larger camps association tents for the use of soldiers, in which there will be papers, magazines, and other reading matter, facilities for correspondence, opportunities for social conversation and recreation, entertainments, and religious meetings. A secretary will be placed in charge, who will do personal work among the soldiers. The movement has received the official sanction of Major-General Miles. A large edition of stirring Gospel songs for use in the army has been issued. It is the hope of the international committee that this important work may develop into a permanent one for the soldiers and sailors of our country after the war is ended. There is need of sufficient public support to enable the committee to establish tents and put competent men in committee. It is expected that the work will cost quite a large sum, and contributions in behalf of it are requested. These may be sent to Frederick B. Schenck, treasurer, 3 West Twenty-ninth Street, New York City.

In the death of William E. Gladstone, on May 19, the greatest statesman of England, and one of the six greatest statesmen of the century, has past away. It is too early to attempt a review of his career, even if it were specially appropriate to these columns. But the year 1898 will be memorable for the decease of two men, each in his way most remarkable of all the men who have lived in England for generations—George Müller and W. E. Gladstone—dying within forty days of each other, and both past four score, and wonderfully preserved to the last. It is not an uninstructive question to ask, which life would the reader rather have lived? These lives are in very markt contrast. Which has most affected for lasting good the future of the race?

The Metropolitan Tabernacle is to be rebuilt. The insurance proves to be £22,000 instead of £12,000. This will go a long way toward restoration, as the *site*, of course, remains, and a considerable portion of the walls can be utilized, especially the imposing entrance with its massive pillars.

It is not unlikely that disciples on this side of the sea would gladly aid in rebuilding this famous sanctuary. If every *reader* of this REVIEW would contribute twenty-five cents, it would furnish an aggregate sum sufficient to constitute a noble memorial of the love of

American Christians for the man of God who belonged to the whole Church of Christ, and laid us all under tribute by the ministry of his voice and pen. Any donations sent to the Editors will be transmitted without cost of exchange.

A Valuable Library.

Dr. Murray Mitchell, of Nice, writing of the rare library of the late Dean Vahl, says:—

"The Dean has left a library of about twelve thousand volumes, nearly all of them connected with missions. The books for the most part are in English, German, Danish, or French—chiefly in English and German. The value of the library has been estimated at £750. The family are anxious to dispose of it; their circumstances render this desirable. It would save an immensity of trouble if it could be sold as a whole. Is there no friend of missions in Europe or America whose heart and purse are large enough to induce him to purchase the whole collection, and present it to some church or society?"

We covet this library for this side the Atlantic, and will gladly aid any person or institution to get into proper communication with the parties who have the disposition of this treasure.

The one man who led the way in the establishment of law and of schools in Alaska—who in fact workt alone till he *created* sentiment in favor of such action as was needed; who, like Wilberforce in Parliament, breasted active opposition and the worse enemy—passive indifference—for fifteen years; the man who patiently and heroically labored, prayed, wrote, and spoke, until he gathered about him a body of sympathizers, and then pusht Alaska's claims forward until they had some proper attention from government—this man was Rev. Sheldon Jackson, D.D., whom we knew thirty years ago as a simple, humble Presbyterian home missionary. Do our readers know that this one man has founded every government school in Alaska since the year 1884, when Congress made the first appropriation, and that he has now the oversight of all these schools? Do they know that, before the tardy success was achieved, for which Dr. Jackson contended so earnestly, and for so many years—he had not only conversed with thousands of influential citizens, had hearings before the committees of three Congresses (the 46th, 47th, and 48th), held public meetings all along the line, from ocean to ocean, but had in person spoken not far from a thousand times, on this great topic, in assemblies of the people?

And, after all this—which is but a part of the work of this indefatigable man—there are but twenty government day-schools, and an equal number of mission-schools, for a population of 30,000 or more. Of course, the establishment of schools is but a beginning; to find suitable teachers is quite as difficult a problem, and many questions which affect the welfare of the people remain to be solved. But, again God has shown and man has seen how much one true worker may do when he believes God is with him, and that his cause is just and right. If Duncan's great work among the Indians of Metlakahtla could be as well advocated and as persistently brought before the intelligence of the people, no such injustice would be possible as has been proposed in Congress — the wresting from this "model state" of the property given to them, and so grandly utilized in the creation of an orderly, thriving, industrious, and Christian commonwealth on Annette Island.

We are glad to learn that the debt ($97,400) of the Presbyterian

Board of Foreign Missions has been *paid*. The self-sacrificing contributions of the missionaries themselves have materially aided in this beside setting a noble example to their brethren at home. We hope that debts of other mission boards may be likewise wiped out, and that the Church at home will, by the largeness of its gifts and wisdom in expenditure, make it impossible to incur future indebtedness.

Book Reviews.

"Hawaii, Our New Possessions," from the press of Funk & Wagnalls Co., is a beautifully illustrated work on a subject of great interest and importance at the present time. Whether or not the islands are to become the "new possessions" of the United States is not yet settled, but it is well known that many interesting things are to be told concerning the history and characteristics of the "paradise of the Pacific." Mr. John R. Music, the author of the volume, is already known by his "Columbian Historical Novels." His present work contains much of valuable and interesting information. He vividly describes the varied and picturesque scenery, sketches the characteristics and customs of the people, and narrates the striking events of their ancient and modern history. We have given elsewhere extracts from his strong commendation of the lasting results of Christian missions, but must refer the reader to the book itself for a more thorough investigation of the facts concerning the islands and their inhabitants, and the arguments for and against annexation. This is doubtless the best recent book on the subject, but condensation would improve it.

The present need for a well-illustrated, carefully-prepared, and thoroughly interesting book on our great northwest territory and its gold fields is not better met than by the timely publication of "Alaska: Its Neglected Past and Brilliant Future," by Bushrod W. James. (Sunshine Publishing Co., Philadelphia). Beside a full, accurate, and thoroughly readable description of the country, its resources, needs, history, Indians, Eskimos, missions, and gold fields, there are over thirty excellent reproductions from photographs and sixteen maps. Mr. James tells the full story of the Metlakahtla mission, and gives a list of the other religious and educational agencies at work. Several chapters are devoted to information for the benefit of those who purpose going to the gold fields.

Donations Acknowledged.

No. 121. The McAuley Mission..... $5.00
" 122. Work Among Lepers..... 5.00

Books Received.

THE SPANIARD IN HISTORY. James C. Fernald. 12mo, 144 pp. Maps. 75c. Funk Wagnalls Co.

HOUSALAND; or, Fifteen Hundred Miles Through the Central Sudan. Rev. Charles H. Robinson, M.A. 12mo, 308 pp. Illustrated. Sampson, Low, Marston & Co. London. 2*s*. 6*d*.

SHORT STORIES of Familiar Texts, Mistranslated, Misinterpreted, and Misquoted. Blackford Condit, D.D. 12mo, 180 pp. Fleming H. Revell Co. $1.00.

MISSIONARIES AT WORK. 12mo, 182 pp. The Church Missionary Society, London. 2*s*.

MISSIONARY EXPANSION OF THE REFORMED CHURCH. Rev. J. A. Graham, M.A. Maps and illustrations. 12mo, 246 pp. A. & C. Black, London. 1*s*. 6*d*.

MESSIAH THE HOPE OF ISRAEL. Rev. A. C. Jaebelein. 16mo, 67 pp. (paper). Hope of Israel, New York.

HEALTH IN THE AMERICAN FIELD. (Paper.) Marshall Brothers, London.

THE STORY OF THE WEST LONDON MISSION. (Paper.) Hugh Price Hughes.

FROM ROMANISM TO PENTECOST. (Paper.) Joseph Dempster.

THE SPIRIT OF JESUS. (Paper) E. H. Dashiell. M. W. Knapp, Cincinnatti, O.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

CHINA.

—The Rev. Paul Kranz, of Shanghai, in the *Z. f. M. K.*, thinks that as, in the Roman Empire, the first century of quiet preaching to the masses was succeeded by the time of the Apologists, who compelled the cultivated heathen to take increasing notice of the growing religion, whether they would or not, so it must soon be in China. Better a struggle unto life or death than a continued affectation of ignorance on the part of the mandarins and literati.

—At the examinations for the Kii Ren degree in China, out of some 25,000 competitors, about 150 obtain the degree.

—To those who have lost no opportunity of referring to the carnal and worldly aims of the Protestant missionary in the East, and are unpatriotic enough to decry the character of such of their own people as should chance to be identified with the propagation of our England's faith, it will not be without instruction while contemplating a massacre of English missionaries of both sexes, under circumstances of exceptionally hideous cruelty, passing without cry for bitter vindication or call for solemn vengeance, to regard at the same time the murder of two German priests, followed by a large punitive expedition under the direct influence and encouraged by the most devout benediction of a Roman Catholic prelate. There is food in this for helpful reflection to the critic of missions.—*C. M. Intelligencer.*

—One who has known China for long years, said lately: "All our influence in the Middle Kingdom has not yet penetrated through the skin, not to say toucht the heart." —*Missions Magazin.*

—Says an ancient Chinese sage: "Oh, if only a way could be found to put to death the selfish Ego!" The chasm between God and man was felt, but the Mediator had not been found.

MISCELLANEOUS.

—The *Allgemeine Missions-Zeitschrift* for January, 1898, has an article by Pastor Strümpfel on the United Presbyterian Church of Scotland. Queen Victoria has exprest in one of her books the wish and hope that, even at the cost of disestablishment, the Church of Scotland, the Free Church of Scotland, and the United Presbyterian Church of Scotland might be united into one great body, which would include nearly the whole Protestant Christianity of Scotland. So far as the last two are concerned, the wish may possibly be fulfilled even before the queen is taken from that Scotland which she loves so well. The United Church began, in 1847, in union between the Secession Church and the Relief Church, and it has ever since been true to its initial instinct. In its Basis of Union it describes itself as a *missionary* church, a *voluntary* church, and a *catholic* church. It has been true to all these characters, and, as Pastor Strümpfel rightly says, increasingly true. As to the last, the present writer had pastorates for ten years in Jamaica right by the side of the United Presbyterian brethren, and certainly more perfect Christian

brotherhood could not be conceived than they showed. It was, therefore, a peculiar satisfaction when we could make over our principal churches to their care. This is a church whose mildness and breadth are conjoined with the warmth of Rutherford, and the stanchness of Knox and the Melvilles.

—Some German friends, conducted through the China Inland House in London by Mrs. Hudson Taylor, were almost dismayed by the elegance of the furniture. "Oh," said Mrs. Taylor, "you must not take that to heart. All the appointments of the house, from the roof to the cellars, have not cost us one penny. We have received it as a present from the Lord. There lived in London a maiden lady with her mother. She was very desirous of entering into the service of our mission, but Mr. Taylor always reminded her that her duty to her mother stood first. This she faithfully discharged; but when her mother was called home, she made over all the furnishings of her spacious house to us. This was enough for all our needs. She is now occupying a woodshed house in the interior of China, while we are enjoying her wealth."

Mr. and Mrs. Taylor's own rooms are described by the visitors as being plain to bareness.

—The Jesuit, Sylvester J. Hunter, admitting that there are plenty of good Christians among the Protestants, peremptorily denies that there are any *heroic* Christians. True, Protestantism, as a whole, seems less inclined to sound a trumpet before its men and women of self-sacrificing life than the elder church has come to do, at least in Protestant lands, yet simplicity does not impair heroism. It rather enhances it.

That the Moravian Church has been a great deal praised, is certainly not her fault. She has not been able to help it. The exact opposite in the matter of self-glorification is the Jesuit order. This has abounded in modest members, but corporately has been arrogance itself and self-glorification.

—At Thaba-Bossion, in Lessouto-land, an interesting religious awakening appears to be taking place. "Only six months ago," writes Mlle. Cochet, "the people would have expelled us with joy, on account of the rinderpest; now they seek for us; they come eagerly to the services, and the church, which was considered one of the largest among the Lessouto, is too small. I have never seen such a hunger and thirst for the things of God; all eyes are fixt on the preacher during his sermon, and the singing is something wonderful to hear. . . . After one of the services, Theko, the chief, rose and said: 'My friends, keep seated awhile, I have something to say to you. At this moment God is speaking to men; and as it is said in the Gospels that the women went first to the sepulchre, so actually our women and our children are running to the churches. Now I tell you that no one, not even a husband, has a right to prevent a woman, or even a child, from being converted. I set you the example myself to-day in giving my wives freedom to serve God according to the Gospel. Who knows if we ourselves shall not do like John and Peter, and follow our women, not to the sepulchre, but to God.'" —*Journal des Missions Évangéliques.*

—The following appeal to England, appearing at Tokyo in Japanese, in the *Yorodzee Choho*, then in English in New Zealand, is copied by us from the *C. M. Gleaner*. By the time it comes out in the REVIEW it will be literally a world-

wide appeal. It is to be hoped that it will be effective.

"Thy greatness, O England, is not thy own making. . . . Thou art the product of ages of human labor, from Abraham and Homer downward. The world demands from thee a service which is thy due. Thy fleet ought to be employed, not merely to protect thy interest, but to right the world's wrong. Thy pluck and skill ought to be freely given to help the helpless, to rescue the perishing. Japan, too, comes to thee, not to beg help of thee, but to claim from thee fellowship of brothers, which is thy honor to give and ours to receive. In all our strides of onward progress, great is our need of thy arts, thy laws, thy institutions, thy literature as well. Be thou queenly, gracious, meek, and true, and thou wilt surely win a sister in the Pacific. Attest thy greatness by larger service to man."

—*Le Missionnaire*, of Geneva, remarks that when France had two million Protestants, the missionary cause lagged somewhat. Conquest has reft from her some thirteen hundred thousand Protestants, and now missionary enterprise is extending as never before.

—The most extraordinary distortion of ideas concerning missions, of which we have ever heard, is that noted by the editor of the *Dansk Missions-Blad*. He says that he has heard it declared "that unbelieving clergymen might concern themselves with the salvation of the heathen, but that believing ministers had enough to do with saving souls nearer home!"

—Celsus, tho with a sneer, gives an excellent description of the way in which the Gospel was commonly spread by Christians toward the end of the second century. They tell the story of their conversion, says he, "as a shipwreckt sailor tells the story of his rescue."—REV. F. W. KELLETT, in *Harvest Field*.

—Herder, too, refers sneeringly to "the smuggling trade," *Schleichhandel*, carried on by Christianity by means of women and slaves. The sneer at women is of the past, the sneer at slaves speaks of the haughty self-consciousness of the school of Weimar cultivation. Christianity was degraded if spread abroad in any less stately way than that used by the esthetic propaganda of the grand ducal court. Yet, as the infection of disease disregards all gradations of rank and cultivation, so does the heavenly contagion of spiritual life. We have reason to regard Queen Mary the Second as a true Christian woman. If she was, what does it signify whether her heart was first turned to God by a nurse or by a fellow-princess? No more than it matters from what obscure, unnoticed source she took the infection of smallpox that carried her out of the world. The fundamental influences of physical or spiritual life or death mock all the artificialities of conventional distinction.

—It is curious, but we notice from the *C. M. Gleaner*, that the first attempt to revive the stagnant Eastern churches, in the hope through them of eventually influencing the Mohammedans, was undertaken in 1814 at the solicitation of a Roman Catholic priest of Malta. He wrote a letter to Josiah Pratt, lamenting that so little was done "either to propagate the Christian faith among the infidels," or "to confirm it among the ignorant," and urging the C. M. S. to take up the work in the Eastern churches. The society responded, sending out three men. They made many journeys to the East, but

found eventually that the time had not come. The more successful work in the Levant was reserved for the American missionaries, whether incited by this earlier harbinger or not, we do not know. Nor do we know whether the establishment of St. Julian's College at Malta grew out of this attempt, altho, from the interest felt in it by that devoted evangelical, the Earl of Shaftesbury, we should think it not improbable. One immediate result the worthy priest secured, the establishment of a printing-press at Malta, whence thousands of copies of the Scriptures and of Christian tracts were issued.

—The *Sailor's Magazine* for March has a very fine portrait of Carlton H. Jencks, one of the seamen who perisht on the *Maine*. He was "a splendid specimen of physical manhood, just out of his teens, and one of the most earnest Christians I have ever known," says Rev. John M. Wood, chaplain of the society. He was one of the founders of the Sailor's Home at Nagasaki, Japan. Father Chadwick, R. C. chaplain of the *Maine*, says of him: "Our men admired him for his attention to religious duties, and I am positive that his example gave great glory to God from the souls of his shipmates." He has done more in his death, it may well be, than he could have done in his life, for the salvation of sailors, and the advancement of the kingdom of God.

It is remarkable that at a meeting attended by Carlton Jencks last December in Norfolk, he drew universal attention by describing a vivid dream that he had just had of being on board the ship, when she was suddenly blown into the air and destroyed. He, in the dream, it seems, was not destroyed; and, indeed, he was not. He was only set free for some higher service.

THE KINGDOM.

— Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbor, and Me."
LOWELL.

—Xavier said, "If the lands of the savage had scented woods and mines of gold, Christians would find courage to go there, nor would the perils of the world prevent them. They are dastardly and alarmed because there is nothing to be gained there but the souls of men. Shall love be less hearty and less generous than avarice?"

—That gold should exist in the ocean is an induction that Dr. Henry Wurtz claims to have presented in 1866, and in 1872 the discovery was made by E. Sonstadt. Assuming 0.9 grain for each ton of seawater, it is computed that the whole ocean contains over $80,000,000,000,000,000 of gold. One of the problems of the future, Dr. Wurtz now predicts, will be the getting of some of this gold by electrolysis. Wanted, at once, a lover of his kind who will proceed to extract a goodly portion of that treasure, and cover it into the treasury of the Lord for the hastening of the world's redemption.

—Two Bibles only will suffice for one-half the human race. One of these is the English Bible and the other is the Bible in Chinese. Versions in more than 350 languages and dialects must be made to supply the other half of humanity.

—The *Church Building Quarterly* thus diagnoses the disease and prescribes the remedy: "Many of our people seem tired of being prest. It is easy to explain the fatigue. The pressure has been from without. Let it now come from within."

—Rev. A. F. Schauffler tells of a deacon who in response to an in-

quiry propounded the theory that "the object of the organ voluntary during the collection must be to soothe the feelings of the people!"

—Rev. Russell H. Conwell wrote recently to the acting president of Michigan University: "Many years ago I made it a rule that I would never retain for my own use more than a certain sum of the proceeds of any lecture. I find that the Toledo lecture has netted me $25 in excess of that sum. Is there a needy student in your university to whom that amount would be acceptable?" Other lecturers please copy.

—It is reported that the Jesuits number 14,251. Of these 6,000 are priests who read mass, and 4,416 are students and novitiates. Of the 22 provinces into which the world is divided Germany is the strongest, having 1,662 fathers and 1,141 students; Spain comes next with 1,002 and 1,070; France, 1,633 and 689; England, 989 and 920; Italy, 782 and 601. The smallest province is that of Mexico, where there are only 186.

—A Mohammedan negro in Africa was taken prisoner in war, who wore suspended around his neck an amulet or charm. When this was taken from him, he became almost frenzied with grief, and begged that it be returned to him. He was willing to sacrifice his right hand for it. It was only a little leather case, enclosing a slip of paper on which was inscribed in Arabic characters one word, "God," but he believed that the wearing of this charm secured for him immunity from all ill. When it was returned he was so overjoyed that the tears streamed from his eyes, and falling to the ground, he kist the feet of the man who restored to him his treasure.

—Pitiable indeed it is to find a reputable English journal that has much to say in a lofty way about ecclesiastical affairs in general, but is wofully ignorant regarding the essentials of religion, lamenting that Christian missions should have been planted in China. The Christian religion, we are gravely informed, "is totally unsuited to the habits and usages of the Chinese." Undoubtedly it is, and quite as unsuited also to the habits and usages of many Christian (?) editors this side of the Straits of Bab-el-Mandeb. There are many peoples besides the Chinese to whose habits and usages the religion of Jesus Christ is unsuited. We do not suppose it found much that harmonized with its spirit and principles in Britain, at its first advent. It is necessary to remind our contemporary that when there is conflict between the Gospel and non-Christian habits and usages, the latter in the long run always have to give way?

—*Indian Witness.*

WOMAN'S WORK.

—A member of the Chicago Fortnightly Club says that no woman can keep herself informed about current events without making a thorough study of missionary literature.

—There is a region in Macedonia known as "The Mountain of the Monks," because there are no fewer than twenty magnificent monasteries scattered in the sheltered recesses, or on the tops of the lofty crags. There dwell in this secluded spot, cut off from all the pomps and vanities of the world, the devotees of an extraordinary system of asceticism, quietism, and superstition. The town proper is called Caryes, where are to be found all the essential features of civilized life—streets of shops and bazaars filled with bustling and eager customers, coppersmiths plying their trade, and fruiterers piling up their

wares. But never is seen the form or face of mother, wife, sister, daughter, lover, or infant. The Turkish garrison is a collection of bachelor quarters for men and officers. Strange to say, the superstition runs that it was the Virgin herself who banisht her sex from this spot.—*Tribune.*

—According to a missionary, this is the attitude held by a Korean gentleman toward the other sex: "He has a profound contempt for woman, speaking of her generally as *Ke-chip*, or female. He takes for wife the one his father bargains for him, raising no question as to her looks, health, or avoirdupois. She is a subject altogether beneath his consideration, as a member of the male sex, with its massive understanding. She is relegated to the inner enclosure, and lives a secluded life. He refers to her as *kosiki* ('what-you-may-call-her'), or *keu* ('she'), and never loses an opportunity of showing how little is the place she occupies in his extensive operations. If the truth were told, however, we would know that the little woman, with delicately tinted skirts, within that enclosure is by no means the cipher he pretends her to be, but that she is really master, commander, and skipper of the entire institution, and that no man was ever more thoroughly under petticoat government than this same Korean gentleman."

—In 1861 there was but one woman's missionary society in the United States, but now there are over 30, sustaining 1,219 missionaries, of whom 97 are physicians, and an income last year of $1,331,752. Of the four leading societies (Presbyterian, Methodist, Congregational, and Baptist), the total of receipts since their organization is $15,978,649.

—There are now, as the result of eleven years' work and growth, 51 deaconess' institutions in the Methodist Episcopal Church; 590 deaconnesses, including 80 who are still in training, and 100 trained nurses; and property employed in this work to the value of $656,950 above debt. In the United States there are 35 institutions; in Germany, 6; in India, 8; in China, 1; in Africa, 1.

—The women of the Lutheran Church, General Synod, have recently sent 2 of their number to reenforce the Muhlenberg Mission, West Africa.

YOUNG PEOPLE.

—The *Epworth Herald* affirms: "There has been a decided increase in the attendance of young men at church since the organization of Christian Endeavor societies, the Epworth League, and other kindred organizations. This assertion is founded upon the testimony of pastors and observing young people of the various churches, and upon our personal observation of Methodist Episcopal congregations in different parts of the country. We are making a painstaking study of the problem, and know whereof we speak."

—When the call came from the president a few weeks since for the State troops, as might have been expected, the International and State committees of the Young Men's Christian Association were quick to realize their responsibility, and met it with characteristic energy. Headquarters have been establisht in the camps of many States. An army committee of the International Committee has been organized as follows: A. E. Marling, Col. John J. McCook, Hon. John W. Foster, C. W. McAlpin, Joseph Hardie, Thomas S. McPheeters, Hon. Joshua Levering, H. M. Moore, H. K. Porter, W. D. Murray, William E. Dodge, and

Morris K. Jessup. Field Secretary W. B. Millar has been detailed to this work and has spent some days in Washington meeting with the authorities, from whom he has received full approval. Mr. Moody has been added to the advisory committee and will go personally to the front as soon as his present engagements will permit. The Bible Society is also aiming to supply Bibles to the soldiers and the Cubans. For this noble and needed work it is in need of funds.

—The Young Men's Christian Association at Madras, India, has a membership of 424, including 245 Christians, 162 Hindus, 14 Mohammedans, and 2 Parsees; or, according to nationality, 313 Indians and 111 Europeans. The significance of the Hindu and Mohammedan membership is seen in the fact that while there is no compulsion in regard to attendance on religious services, there is no compromising the definite purpose of the association to lead men to Christ, and the result of this purpose is manifest in the conversion, during the past year, of a number of these young men.

—Smith College takes its place with other colleges in the great student movement for missions. An enthusiastic class for systematic mission study has met regularly through the year. The monthly missionary meetings show an increase in attendance and in earnestness. The support, through systematic monthly giving, has been undertaken of a medical missionary, who shall bring the college into vital touch with the world's evangelization.

—The *Christian Endeavor World* publishes some stimulating statistics relating to the influence of the Endeavor movement upon additions to Church memberships. The two denominations selected are the Presbyterian and the Congregational, and the comparisons relate to the years before Christian Endeavor took its rise, and the years subsequent. As respects the former these statistics show that while the annual average of accessions on confession of faith in the decade from 1875 to 1884 was 16,928, the annual average since 1885 has been 30,642. For the decade ending in 1884 there were 169,278 additions by confession of faith, while for the decade beginning in 1885, which marks the development of the Endeavor movement, the additions number 308,416. The showing for the Presbyterians is equally gratifying.

—"Put a cork in each ear and listen to no other invitation for Thursday evening," etc. This is the crafty way of calling attention to the society social adopted by the Second Presbyterian Endeavorers of Dubuque, Iowa. Two little corks were tied by yellow ribbons to the corners of the invitation card.

AMERICA.

United States.—Rev. Alexander McKenzie concludes that "the American who does not believe in foreign missions denies his ancestry, his country, and his God."

—A great host on both sides of the Atlantic will echo the weighty sentiment exprest by Hon. John Hay, our ambassador in Britain, that a good understanding between the two great branches of the Anglo-Saxon race "is based on something better than mere expediency. All who think can not but see that there is a sanction like that of religion which binds us in partnership in the serious work of the world. Whether we will or not, we are associated in that work by the very nature of things. We are bound by ties we did not forge and that we can not break. We are

joint ministers in the same sacred mission of freedom, charged with duties we can not evade *by the imposition of irresistible hands.*"

—It may be that Providence is pushing our navy and nation into missionary work around the globe. We undertook to feed the famishing opprest on our door-step in Cuba, and here is our fleet blockading Manila in the Philippine Islands on the other side of the globe. The need of the naked and untaught tribes there is greater yet than in Cuba. What the ultimate outcome of our humane impulses shall be no man can tell. But we may have to help in Christianizing Asia, our western neighbor, and may come into closer alliance with England for good government and liberty all over the world.—*North and West.*

—A writer in the *Presbyterian* quotes these figures and adds a moral:

1801.		1880.
21,000,000	English-speaking	125,000,000
30,500,000	German- "	70,000,000
31,000,000	Russian- "	70,000,000
31,500,000	French- "	50,000,000
26,000,000	Spanish- "	40,000,000

And the ratio of English increase is greater year by year. Our English speech now preempts possession of Great Britain, British America, the United States, Australia, New Zealand, and a vast portion of Africa. With the coming 300,000,000 of English-speaking people in British America, 1,000,000,000 in the United States, 300,000,000 in Australia, and 500,000,000 or more in Africa, together with the large measure in which it is to crowd into other countries, who shall doubt that it is to be the final language of the earth?

—These seven items contain but a part of the truth, but they aggregate more than $1,000,000 which were bestowed for the education and Christianization of the freedmen:

Protestant Episcopal Church	$55,000
Baptist Home Mission Society	122,000
Presbyterian Board	150,000
The Methodist Episcopal Church	246,000
American Missionary Association	250,000
Tuskegee Institute	111,000
Hampton Institute	116,000

Rev. H. B. Frissell, principal of Hampton Institute, in a recent publication says: "The North and South are working together for the negro, for whose education the latter has given, in taxation, since 1870, about 60,000,000 of dollars, and the former, in donations, about $25,000,000. About $1,000,000 a year comes from the North, and over $3,000,000 yearly from the Southern States for negro schools."

—The Southern Baptist Convention raised $124,250 last year, succeeded in paying off a troublesome debt, and has $3,000 in the treasury. In Italy, Mexico, and Brazil $95,163 were expended, and in Africa, China, and Japan, $36,970. Its missionaries number 73, of whom 41 are women, with whom are associated 41 ordained and 76 unordained natives. In the 41 schools are 1,111 scholars, and in the 102 churches are 4,760 members.

—The Presbyterian Board has wiped out a debt of $97,454, and received last year $801,773 for the regular work, including gifts from the churches of $292,622; from the women's boards, $312,377; from the Sabbath-schools, $38,209; young people's societies, $10,013; legacies, $75,940.

—The Christian and Missionary Alliance has 60 representatives in India, adding 10 last year, has about half as many on the north bank of the Upper Kongo, and 15 in the Sudan.

Spanish America.—In the matter of self-help the native churches in the Presbyterian Mexican mission have made a great advance. Last

year they raised $8,504, this from 3,679 members, so that the average contributed was $2.34 per capita; 210 adults were received into the church, and 240 children were baptized; 76 Sabbath-schools include 2,125 pupils, and 28 day-schools number 600. The girls' normal schools number one 70 and the other 49 pupils.

—During the last three years the American Bible Society has expended $229,543 in Latin America, and of this amount $144,038 went to South America. During that time 302,437 volumes of the Scriptures were circulated in the same countries, of which 196,682 volumes went to South America. Last year the society sent colporteurs to Ecuador, and in five months one man sold in Guayaquil 2,000 volumes, of which 600 were complete Bibles. Every copy was sold, the proceeds amounting to $1,068. The society establisht an agency in Cuba in 1882, which, owing to the disturbed condition of the country, was closed in 1896. With a single exception, more volumes were sent from the Bible House in New York to foreign countries last year than in any previous year. The entire number is 101,354, and seven-eighths of them went to Mexico, Central and South America.

—The Rev. Mr. Milne, agent of the American Bible Society in Argentina, says: "At no time has South America been so open to evangelization as now; and at no time has the American Bible Society had greater facilities for giving its inhabitants the Scriptures." In speaking of the La Plata agency, he says that from 1864, when this agency was formed, to 1874, 40,000 copies of the Scriptures, or portions thereof, were circulated; 100,000 during the next ten years, and 200,000 during the ten years ending 1894.

—In Guiana are found 115,000 coolies from India, and 11 catechists are at work seeking their evangelization.

EUROPE.

Great Britain.—The Church of England, as shown by returns of the report by order of Parliament, is the wealthiest church in Christendom. The income of the ecclesiastical commissioners is about $5,750,000, nearly one-fourth of which is derived from tithes. The Welsh tithes yield about $20,000. The gross annual values of beneficiaries for twenty-one counties are $10,000,000, which are distributed among 6,600 clergymen, giving them an average of a little over $1,500 a year. There are parsonages, however, and other items to be added, which bring up the annual average to about $2,000 a year from endowments alone. Of the $10,000,000, three-fourths are derived from tithes. The number of communicants is 1,886,059, a gain in two years of nearly 108,000. The total of church accommodations is put at 6,886,977, of which 5,476,582 sittings are free, and 1,410,395 appropriated. The number of children in the Sunday-schools is 2,393,372, a gain in five years of 187,823. The net total income for the clergy from pew rents, the tithe-rent charge, and other sources, is $16,748,890. This does not include voluntary offerings for the assistant clergy, which amount to $3,207,395, making a total of $19,956,285 for the clergy. The voluntary offerings for home missions, foreign missions, educational and philanthropic work, parochial purposes, elementary education, care of church buildings, grounds, etc., reach a total of $35,258,890. If to this sum is added clerical incomes from the tithe-rent charge, pew rents, and other sources not voluntary, we have a total of $52,007,780 received

for all purposes in 1896. The amount raised for home mission purposes is a little under $2,500,000; for foreign missions nearly $3,470,000.

—The following table gives the expenditure of each tenth year of the Church Missionary Society's history, the number of missionaries on the roll at the end of each such year, and the number of laborers sent out during that and the preceding nine years:

Years.	*Expenditures.*	*European Laborers.*	*Sent out during 10 years.*
1809.....	£ 1,838	5	5
1819.....	27,274	39	46
1829.....	55,271	71	86
1839.....	91,453	148	144
1849.....	91,862	169	119
1859.....	126,975	226	139
1869.....	152,865	228	154
1879.....	212,581	268	187
1889	227,173	360	265
1897.....	304,635	720	600 (8 years.)

—When this same C. M. S. had completed its first half-century, the jubilee fund of 1848-9 realized about two-thirds of the income of that year; the total amount was $276,610, and it was made up mainly of small sums. Only two gifts of $5,000 each and three of $2,500 each were received.

As the centennial draws near vastly greater financial things are planned for. Tho the society names no definite sum to be aimed at, the Bishop of Exeter makes bold to fix a million as the proper figure. As showing recent growth of another kind, these figures are significant: In the three years, 1847, 1848, and 1849, 27 names were added to the list of missionaries, viz., 9 in the year ending April 30, 1847, 12 in 1848, and 6 in 1849. In 1897, the first only of the three closing years of the first hundred years, the number was 90, and the personal allowances of the whole number were specially provided.

—March was the two-hundredth anniversary of the organization of the Society for Promoting Christian Knowledge (S. P. C. K.), the oldest organization of the Church of England for Christian work. In 1710 it took over the Danish mission at Tranquebar, and Schwarz was one of its most famous missionaries. In 1825 it ceast conducting missions abroad, turning over that work to the S. P. G., and using its resources in the preparation and translation of Christian literature, doing this work in not less than 100 different languages and dialects. It has also assisted greatly in the endowment of missionary bishoprics, as well as in medical missions, making grants-in-aid to various forms of Christian work in all parts of the world, and has done much in London in opening schools for the poor.

—The Salvation Army gives this tabular account of one branch of its work for the "submerged tenth":

	At Home.	*Abroad.*	*Total.*
Number of institutions.....	136	255	391
Number of officers.....	700	793	1493
Dealt with daily at shelters.	4238	4904	9142
At workshops.....	1574	1183	2757
At rescue homes	490	1070	1550
Ex-criminals.....	100	306	406
Total dealt with daily.....	6392	7463	13,855

—During the last year Scotland contributed over £1,500 in aid of the mission work which the Waldensian Church is carrying on in Italy. Of this sum £687 came from Edinburgh.

—The Zenana Mission reports £9,890 received last year, and £10,055 expended; 62 missionaries in India and 7 in China, besides native Bible women. A new hospital was built at Bhiwara.

The Continent.—A new sect has arisen in Russia, known as Panjaschkoreiz, after its founder, Alexander Panjaschko, which ignores purity and inculcates uncleanliness. The central tenet is that altho the soul is immortal, the body is of the

devil, and so it is not to be cared for, or treated with respect and honor. This idea is carried to an extreme, and the gospel of dirt is extolled. Its adherents neither wash themselves nor shave. The nails are allowed to grow long. Their clothes are not changed until they fall in rags off their backs. Their houses are never cleaned. Their food is hardly fit for dogs to eat. Their conception of morality is of a very primitive order. These tenets are accepted quite readily by a number of peasants in the southwestern provinces, who hail and honor their promulgator as a divinely inspired prophet.

—It is deeply and frequently regretted by German writers on missions, that the Christians of the fatherland contribute proportionally so little for the evangelization of the world. No one has more frequently drawn attention to this fact than the leading mission specialist and author in Germany, Professor Warneck, of the University of Halle, who occupies the only chair in the 20 universities of that country devoted to the department of missions. Dr. Warneck in a recent official communication to the Superior Consistory of the General Synod of Prussia has furnisht the statistics for this state of affairs. He states that in the nine old provinces of the kingdom of Prussia the contributions for foreign missions from Protestant Christians during the past year were 925,000 marks, the largest sum ever contributed during twelve months. Yet this makes an average of only 17 pfennig for each Protestant (100 pfennig =24 cents).—*Independent.*

ASIA.

Islam.—Mohammed's tomb is said to be the most costly in existence, and "they" also "say," that $10,000,000 of diamonds and rubies were used in the decorations thereof.

—The Ladies' Society in Dublin, Ireland, have practically undertaken the full care of the orphanage at Aintab, Turkey, and are sending one of their number to take the position as matron. They will thus have charge of some 300 Armenian orphans, and very much lighten the work of the American missionaries. The Swiss are supporting 230 orphans in Sivas for a term of five years, and have sent 2 excellent women to look after their welfare and instruction. In 20 centers the American missionaries are still caring for more than 2,000 orphans, supported by funds sent through the National Armenian Relief Committee.

—The opening of the Victoria Hospital, Damascus, took place April 2. The invitations were limited to the British subjects in Syria and Palestine, who took so much interest in the "Diamond Jubilee Ward," and to all those in Damascus, who had in any way contributed to the hospital. In all, there were about 60 present. His Excellency Nazim Pasha, governor-general of Syria, had consented to perform the actual ceremony of opening. After tea this official walkt to the hospital, where the ceremony of opening the door was performed, and was the first to write his name in the new visitors' book. His kind consideration for others, and his deep interest in everything connected with the building, were most gratifying to all present. He often exprest his admiration of all he saw, and more than once said, "It is only the English who can do such things."

— A deputation of Nestorians, headed by one of the local bishops, has been to St. Petersburg with an appeal, signed, it is said, by 15,000 out of the 65,000 whom they claim they represent, for union with the Russian Church. A conclave of

the Russian hierarchy was called. After answering certain formal questions, the Nestorian bishop signed the necessary document, and the Holy Synod unanimously resolved to "receive the Syrio-Chaldean flock into the fold of the Russian Orthodox Church . . . by means of a declaration as to renouncement of errors." The formal ceremony of union was performed with much pomp on the morning of April 6 in one of the monastery churches. The Nestorian priests repeated the articles of faith, and were robed, before the altar, in rich and costly vestments, and joined in the service of the liturgy together with the high Russian ecclesiastics.

India.—Bishop Thoburn says: "It is no longer necessary to go to the jungles to find inquirers. In many parts of India thousands are manifesting a practical interest in the Christian religion. Thirty years ago the great difficulty was to find converts who desired instruction. To-day enough Christian teachers can not be found to instruct the applicants for baptism."

—Miss J. H. Sherman, of the Western India (Presbyterian) mission, says in a recent letter: "Miss Brown and I are touring from this place (Bazaar Bhogaum), located about 18 miles west of Kolhapur, and 25 miles from Kodoli. We are on the very border of the jungle. Wild pigs, jackals, and monkeys are frequent visitors in the neighborhood, and the king of Kolhapur killed a large tiger about 7 miles from here last week. We have been here just two weeks, during which time we have visited 27 villages, and walkt not less than 75 miles. The only wagon road in this region is a very rough one from Kolhapur, and extending through to the Radnagiri district, and as few villages are near the road, we are obliged to walk."

—The steady advance of the native Christian community is thus pointed out by the *Christian Patriot*, publisht in Madras: "Sixty years ago the native Christians formed a despised class; but what a change since then! There is hardly any walk in life where the native Christian does not hold himself abreast with the most intelligent Brahman. In the matter of education our brethren have taken the highest degrees in arts and professions conferred by the local university, and a few have distinguisht themselves in English universities."

—An incident illustrating the feeling of the non-Christian natives in Ceylon toward missionaries is reported by Dr. Scott, of Manepy. His little boy was prostrated with diphtheria, necessitating the operation of tracheotomy. The natives shared the anxiety of the parents in this most trying experience, and in two heathen temples, one of them directly opposite the mission premises, special prayers were offered to their Swami for the life of the child.

—The death at Aligarh, on the 27th instant, of Sir Syed Ahmed, removes a notable personality from the advanced wing of the Mohammedan community. He will be known as the founder of the Mohammedan Anglo-Oriental College at Aligarh, designed to promote the study of western science and literature side by side with the study of the Koran. Sir Syed may be said to have also sustained the relation of a "higher critic" to Islam, and his influence was widely felt in the development of the rationalistic school among educated Mussulmans of India. He was the leader of the *Naturis*, as they are called, a name given to them by

their orthodox brethren, suggested by the English word "nature," with which the neo-Islamic movement was identified in their thought. A man of culture, Sir Syed Ahmed contributed largely to current literature, and even ventured to publish a commentary on the Book of Genesis from the rationalistic standpoint.—*Indian Witness.*

—Special attention may well be called to the recent baptism of Syed Ali Hossein, a Mohammedan student, who, during the last six or seven years, has read and studied the Bible, the Koran, and many controversial books. As one of gradually deepening convictions, he finally decided to become a follower of the Lord Jesus Christ. He does this counting the cost and foreseeing the persecution and hatred which his profession of Christ is certain to entail. At present he is in the Free Church College, Calcutta, and is hoping to be a preacher to Mohammedans.

—Children of Karen parentage are named according to the slightest whim of the parents or friends. Some of these names are beautiful, while others are perpetual reminders of what had better be forgotten. Mr. Golden Flower, Miss Moon Flower, Miss Star Flower, Mr. Golden Eye, Mr. Golden Star, Mr. Kiss, Miss Growbetter, Miss Good Child, are examples of the former: while Messrs. Black, White, Red Man, Yellow Eye, Big Head, Wide Ears, Long Tooth, Big Feet, etc., are examples of the latter. Mr. or Miss "White Foreigners Come" is a perpetual proclamation of the unfortunate individual's age, and all who hear it know that the person was born in the year of the British occupation of Burma. "Father Returns" tells a story of paternal absence; "Teacher Comes" announces the arrival of the missionary; while Mr. Paddy Bin may mean a big harvest or some family joke.

China. — Almost every Chinese child of high station carries a fan. Fans are the rattles of Chinese babyhood. A Chinese nurse diverts her young charge with views of her swiftly-moved, gaily-painted fan. With that same fan she cools for him the torrid air of the Chinese summer, and when he grows strong enough to walk, and totters about, with Asiatic masculine arrogance, upon his well-developt yellow legs, his apple-faced mother, if forced to criticise his momentary mode of life, is very apt to score his yellow shoulders with her pink perfumed fan, tho, to be honest, a Chinese child is almost never struck. Many Chinese children who have scarcely a garment, and rarely have a good dinner, have fans, and are experts in their use, for in China the manner in which a fan is carried, opened, used, and moved, is almost as significant as it is in Korea. The nakedest Chinese boy will be almost sure to own a kite. Chinese children are as skilful as Japanese children in kite flying, and are almost as fond of it as are the children of Siam. They also delight in rolling the hoop, and in playing battledore and shuttlecock.

—During my residence in China I have never seen an indecent picture of any kind. The Chinese would not tolerate some of the pictures that are exhibited in tobacconist's shops in this country.—*Rev. J. Southy.*

—The British and Chinese Bible Society distributed throughout the empire the Bible in classical Mandarin, 10 colloquial, Kalmuck, Mongolian, and Tibetan languages. In 1896 some 540,000 books were printed, 366,000 books were put into circulation, of which 358,000 were sold, and 8,000 given away. The books are nearly always sold at a price to

pay for the paper, and it was an indication of the remarkable progress of Christianity, that 11,000 New Testaments in excellent bindings were sold.

—Writing from Hong Kong, Rev. Judson Smith, foreign secretary of the American Board, says: "The Chinese towns and homes are less unattractive than I thought, tho a near inspection always shows the desperate need of sewers and water works. The people are poorly clad, but their faces are far more interesting and intelligent than we usually suppose. The hardiness, and energy, and physical vigor, and mental acumen of the women are very noticeable. The younger women often have attractive faces, as do the young men. I get the impression of a race hardy, industrious, in full physical force, who know how to work hard, to live frugally, to endure hardness, and to keep cheerful."

—The English Wesleyans of Wuchang report that "the most astonishing increase has taken place in the region through which the river Han flows. At Tsaitien and Kaochia-tai the work has been carried on by native colporteurs, supported by a grant from the Upper Canada Religious Tract Society. Six miles above the latter village a work has sprung up in a town notorious in times past for its utter indifference to the missionaries who from time to time visited it. There are now three centers where weekly services are held, where twelve months ago there were no signs of a movement toward Christianity. Instead of a weakling church of a dozen members, contributing practically nothing to the church expenses, we have now 60 or 70 baptized members. There are as many on trial, and the local expenses are very largely met by local contributions. The number of patients at the Hankow men's hospital has been 4,353 new, and 2,762 repeats; at the women's 1,900 new, and 1,807 repeats. The dispensaries at Wuchang, Wusueh, and Kuangchi report 3,947 new cases, and 3,564 repeats."

—The Missionary Alliance is able to report that a building has been secured, and work has been opened in Hunan, the "closed province."

Japan.—A striking contrast which throws light on the characteristics of the Chinese and Japanese, is brought out in the annual report of the American Bible Society for 1897. In China the entire circulation, not including copies sold to other Bible societies, amounted to 404,916 copies. This is an advance of nearly 9,000 over the year preceding. Of the entire number 397,044 copies, or more than 98 per cent. were sold. The aggregate circulation in Japan amounted to 100,456 volumes, of which 72,434 were either free grants, or sales for free distribution, and 28,022 were sold.

—The literary characteristics of the Japanese have been noticeable in the 26,965 volumes publisht last year, of which 20,000 were translations of foreign books of high merit. Legal works numbered 4,830, those on painting and sculpture were 3,000, and those on religion 1,183, while attempts, numbeing 982, were made in illustrating Japanese poetry.

—Rev. J. D. Davis, of the American Board says, that too much trust has been placed in the native Christians of Japan. "The policy of our mission here from the beginning has been complete trust of the Japanese Christians; it has been perfect; the experiment has been tried, and the whole world will learn a lesson, not to expect the same stability and the same ripeness of moral judgment from Christians who have just come into

the light of the Gospel out of a pantheistic and a materialistic environment and heredity, as from those who have had hundreds of years of Christian environment and heredity behind them."

AFRICA.

—A writer in the *Guardian* reminds us that it can not be too clearly recognized that Islam, the hereditary foe of Europe, is contending for every inch of Africa with European powers; with the English in Nyassaland, Uganda, on the Niger, and in the Sudan; with the Belgians on the Upper Kongo; with the French in Senegal and the Western Sudan; and that in their ineradicable hatred of the European, and in their determination to rule the negro in their own way, the Arabs form a large confederacy; and that, if they are strengthened anywhere, they are strengthened all over the continent. And if the calif's rule is overthrown at Omdurman no doubt trade will flow back into its old routes, and the pagan tribes of the Nile Valley, the Shillooks, Nubas, and those of Darfur and Kordofan, all who have survived the desolating tyranny of the Baggara, will be subjected to Mohammedanism, which will come upon them deckt out with all the advantages of European organization.

—A Basle missionary, who has been lately traveling in the German Sudan, met in a remote village two traveling Mohammedans, one from Sokoto and one from Timbuctoo. "The latter was a Mohammedan teacher, who carried with him the Koran and wooden writing-tables. Every evening he went through his prayers in public, in the most careful and impressive way. He travels about as a teacher of Islam, and stops at all places which have small Mohammedan colonies. He gathers the children of Moslem and teaches them the art of reading and writing. They have to learn by heart in Arabic verses of the Koran and prayers. The teacher also carries on a little trade in beads, kola-nuts, etc. When a scholar has completed his course, which is soon done, as the instruction is of the most superficial kind, his father has to pay a cow or produce of the country to the value of about forty shillings to the teacher. In this way these Mohammedan priests support themselves, and lead a very comfortable life."

—There are said to be as many as 15,000,000 of the Hausas, and they have several great cities in which an active trade is carried on. Hitherto it has been difficult to gain access to the country, but now the battle of Bida has opened it up, and the Church Missionary Society has already entered it with the Gospel. The Hausas are described as excelling in physique and intellect, and as having a literature of their own. They are under British protection, and have made by far the best soldiers employed in African wars.

—The massacre of five missionaries of the United Brethren in Christ, in Sierra Leone, on May 4th, is most melancholy and unexpected. Their names are Rev. and Mrs. Cain, and the Misses Hatfield, Archer, and Schenck. The headquarters of the missionaries were at Rotufunk. The natives had risen against the government, refusing to pay the hut taxes, and there was reported fighting also at Makomp, and some missionaries were reported as having fled from the Kuranko country to the vicinity of Sierra Leone.

The *Church Missionary Intelligencer* also reports the murder of Rev. W. J. Humphrey, according

to telegram, April 16. The insurgent chiefs were led by Bai Bureh, and had several encounters with British troops. Mr. Humphrey was on his way to Port Lokkoh, as secretary of the mission, and was captured and killed near Makomp by the insurgents. It is said that Bai Bureh has executed his murderer, but even such justice can not restore this valuable life.

—The first railway completed in Central Africa is now open in the Kongo Free State. The river begins to be navigable 90 miles from its mouth; but above that point is a distance of 250 miles occupied at intervals by 32 cataracts. To pass these, all goods had to be carried on men's backs, a process which it required 25 days to perform. All has now been changed. The railway between Matadi and Leopoldville makes the journey in a day.

—Concerning the Dark Continent Bishop Hartzell remarks: "The day for the black races has dawned, and Africa is to be the chief scene of their redemption. On this continent are crystallizing the forces for tremendous conflicts, commercial, racial, and spiritual. Mohammedanism holds in its grip the northern half of the continent, and is pressing southward. A native gave a mosque at Lagos, costing $25,000, and the sultan sent a special envoy from Constantinople to represent him at the dedication. Roman Catholicism is pouring in priests by the hundred. Two hundred tons of intoxicating drink are sent to West Africa from Christian countries every year. Superstition and witchcraft under various forms of fetish worship for many centuries have held multiplied millions in gloom and sorrow."

ISLANDS OF THE SEA.

—**Australasia.** Not long since the Right Rev. Stone-Wigg was consecrated in Sydney, bishop of New Guinea, and at once began preparations for his diocese, hoping to take with him 2 clergymen, 4 laymen, and two women, as well as 6 South Sea Islanders.

—A movement is on foot to extend the operations of the Wesleyan Australasian mission to the Chinese, whose labors are at present confined to Australasia, to China itself. The venerable John Watsford has formulated the scheme, which may soon be an establisht fact; and thus a most important auxiliary will be initiated to existing societies.

—No more striking report comes from any mission field than that which has been sent home by the Australasian Wesleyan Methodist Society. Speaking of Fiji, it says that altho, when the queen began to reign, there was not a single native Christian in the region, now, in the group of islands, there are 11 missionaries and 67 native ministers, 2,051 local preachers, 4,521 class leaders, 35,090 members or members on trial, 33,590 Sunday scholars, and a total of upward of 96,000 attendants on public worship. Taking from the rest one circuit, that of Ra, here is an attractive picture: "Out of a population of 3,279 persons, 1,421 are members of our church, 188 are local preachers, and 211 are leaders of classes." —*Free Church Monthly.*

New Guinea.—Rev. G. W. Lawes, in speaking of advancement in New Guinea, says: "After twenty-two years, altho much still remains of heathenism, a great and manifest change is apparent. From East Cape to the Fly River in the west, covering a distance of 700 miles, are many centers from which light is being diffused, while 90 churches are dotted like lighthouses along the coast. The appearance of the people has changed—the wild look of suspicion has gone. The Sabbath is observed even in many heathen villages, while 1,350 men and women are profest followers of Christ."

South Seas.—Professor and Mrs. David, who spent some months on the Island of Funafuti, Ellice group, while the work of the coral boring expedition was being carried on, have intimated to Mr. T. Pratt, the London Society's financial agent in Sydney, their wish to present a communion table and chair to the church at Funafuti, as an evidence of their great interest in the mission on the island.



MEMBERS OF THE EVANGELICAL MILITARY CHURCH IN ROME.

Cav. Capellini in civilian dress in the center of the lowest row.

THE

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—SYSTEMATIC CHRISTIAN WORK AMONG SOLDIERS.

BY THE EDITOR-IN-CHIEF.

No work done among soldiers has for us more fascinating interest than that of Cav. Luigi Capellini in Rome, Italy, which we had opportunity personally to investigate in 1890, when we visited the chapel of the "Evangelical Military Church," founded in 1872 by this earnest man of God, and which has, therefore, just past its first quarter century.

He who has thus been at the head of this enterprise for twenty-five years—and whose work so strangely synchronizes with that of McAll in Paris—is characterized as "the soldiers' friend," as his fellow-worker in France was known as "the friend of *les œuvriers.*" From its inception this project was essentially Italian, and both in its promptings and methods intensely personal. Signor Capellini "lives, moves, breathes, and has his being" in his work for the soldiers. To help, teach, and in every way befriend them; above all, to introduce them to the true knowledge of the Captain of their salvation, is his master passion. His fitness for the service for which he has such a consuming passion shows that he has been raised up of God for it; that it is his divine mission, and he is an apostle—one sent of God. Many young men of the Italian army have through him become good soldiers of Jesus Christ, and have endured hardness for His sake.

But little has been publisht as to Capellini's great mission, but the brief "memorials" are doubly interesting and suggestive to such as have been at the chapel services in the Eternal City, and have seen the ardor of this consecrated teacher and the responsive fervor of the absorbed audience which gives such eager ear to his appeals.

Capellini was born of popish parents and bred in Romish errors. His father died when he was a boy of ten, and his mother sent him to school under priestly control, where he stayed till he was eighteen, when he was strangely led to enlist in the army. A short time after, in strolling through the streets, he pickt up some leaves of the New Testa-

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

ment. They proved to him light in darkness, liberty from bondage, and life from the dead. Let any who undervalue the power of the living Word note this new proof of the use God makes of His own book. Capellini from that day knew that justification and salvation come by faith alone, without human merit or priestly mediation, and at once he became a free man in Christ Jesus.

Of course, he had to meet opposition: his companions tried ridicule and threat. They sneered at him as a fool, and railed at him as "a Protestant." They warned him that the Bible is a bad book and is forbidden; but this drove him to study it the more that he might find out why it was a proscribed book. He longed for evangelical tracts, something, "some man, to guide" him in his inquiry after truth. One day he came upon a man who was giving away just what he wanted. This man was Angelo Castioni, Miss Burton's Bible colporteur. He won his confidence, and that very evening Capellini and Castioni were together, like Philip and the eunuch, and the Italian soldier went on his way rejoicing that he had enlisted in the army, since that was God's way of bringing him to the light of life.

Pity for his comrades led him to seek to bring them out into a larger place of faith in the great sacrifice, and soon he saw them taking from their necks the medallion images of the Virgin, worn as a charm, and studying the forbidden book; and not a few were converted. Miss Burton furnisht him with Testaments and tracts, and he used all his available time in opening up the treasures of God's Word to as many of his comrades as he could gather about him in the barracks. Soon after, the command of a detachment, sent in pursuit of the brigands, made him his own master, and Capellini had religious conferences with his men unhindered. Morning and evening they had readings and prayers in common, and those who at first were only hearers of the Word, became doers of the Word, and then distributors of the Scriptures among the scattered peasantry on mountains, plains, and lowlands about Puglia and the Abruzzi. Then came the war with Austria, in 1866, and then the men went forth, all having Bibles in their knapsacks, and, as opportunity afforded, the commander and his regiment read the Scriptures and prayed together.

The thought was thus born in Capellini's mind that, by the agency of converted soldiers, God's Word might be borne into every city, village, hut, and hovel, and from this came in a little time the wider conception realized in the military church.

While at Parma, Capellini was attackt by cholera. His soldiers never left him. They repaid his ministries, reading and praying at his bedside, and interceding with God for his restoration. As strength returned to him, he felt that he must learn more of the Gospel that he might do more for men, and he sought the help of Rev. Henry Piggott, at Padua, at the same time enlarging his own holy effort in

behalf of soldiers. Then, as Rome became free, he felt that there his headquarters must be, because there was the main rendezvous for the military class.

Difficulties and dangers found him undaunted. Turned out of doors, he made the street corners his meeting-places. Crowds hung upon his words, but his money was exhausted. But God stood by him. Rev. Mr. Waite, minister of the American Union church, and later, Rev. Leroy Vernon, of the American M. E. church, came to his help, until the Wesleyan Methodists assumed the support of the work, provided a meeting-place, and paid Capellini's salary.

Easter, 1873, witnest the first celebration of the Lord's Supper, and Whitsuntide the second, when of the 200 persons present, 45 were communicants. The *Roman Observer*, chief organ of the Vatican, now thundered against this "proselytizing of the soldiers." Persecution began to lay bare her red right arm, and soldiers were deprived of their "Protestant" books, and there were even arrests and imprisonments. Certain converts were arraigned, but refused to renounce their faith, and were dismist with warnings to let alone evangelical meetings and Protestant books. A report was sent to Prince Umberto—since King of Italy—giving names of converted soldiers, and a council was called to consider how this work could be stopt. Prince Umberto concluded the council with these memorable words: "*See that no political plotting goes on under a religious garb, but do not hinder the men from fulfilling the duties of their religion.*"

Our space does not allow us to trace in detail this fascinating story, which has a charm seldom rivaled in any tale of Christian heroism. On Christmas day, in 1873, Admiral Fishbourne presented, in behalf of English soldiers, two chalices and accompanying vessels for the eucharist, and the flagon bears the inscription: "From the soldiers of England to the evangelical soldiers of Italy." And such was the eagerness of the men to be present at the Lord's Supper that they stayed in Rome at their own cost, paid for substitutes, if on duty, or slept on benches in the chapel, if too poor to hire lodgings.

For the conduct of the military church, a deacon was chosen from every corps and from the hospital attendants—the latter to look after sick soldiers. It is interesting to notice how this hospital deacon, Basato, met the priests and nuns bearing the consecrated host and wafer to a dying man. They bade him remove his cap and bow his knee, but he calmly answered: "I worship God alone, and *not a god made of flour.*" This exposed him to persecution, but he bore it meekly.

From time to time classes are discharged, having served their time, and those who have received evangelical truth are sent home with ample supplies of good books to give away, and so this military church is a recruiting office for the ranks of the soldiers of the Cross.

During the legal period of service the troops are brought under the teaching of Capellini, and then return home to disseminate the precious truths they have learned, and become an evangelizing power in the entire country of their birth. The chapel at Rome is a receiving and distributing reservoir through which the Italian soldiery pass.

In 1875 the meetings were transferred to a larger chapel in Via Bottighi Oscure, where a library was started, etc. When the same year the military church kept its second anniversary, 250 soldiers and 105 communicants were present, and, as on former occasions, every participant took away a Bible as a memento.

The soldiers, who as converts return to their homes, have to meet persecution. Some have to leave their homes, and even the neighborhood, and flee to some other place, stript of everything except their faith. Yet conversions go on at Rome, and the work of witness everywhere where the "elect dispersion" are scattered.

On one occasion the church was much disturbed by the colonel of the Bersaglieri, who, by pretenses of various sorts, found out who were evangelicals, and took all their books from them. Capellini complained to the general in command, and the result was again a vindication, for it was found that these Protestant "perverts" were *in no way transgressing their duties as soldiers of Italy;* and a religion that makes better men and more loyal soldiers may find toleration even in the Italian army. As a colonel said, when told that the whole regiment was turning Protestant: "Better the evangelical meeting than the tavern or brothel."

The whole history of these twenty-five years is full of romantic reality, but abounds with examples of the power of the Word of God, and of the God whose Word it is. How often have officers, who have forced the men to give up their Testaments, read a few pages, out of curiosity, and found salvation! Once a soldier, who had frequented the meetings and accepted the books, gathered his comrades by the Tiber and threw the books into the river. Many fell short, however, and were pickt up on the bank, and again led to the knowledge of God. The name and address of the military church being on the cover, this also drew the men to come to the meetings, so that some of them witnest that they had "become disciples of Christ by means of a New Testament saved from the water." Again a host at a tavern found on the dead body of a victim of accident a Capellini Testament, which he stole glances at and begged he might keep.

The heroism of Capellini could be learned only at the Cross. In the army of Italy all shades of opinion are found, from atheism to ultramontanism, and acts of intolerance are inevitable from those who, because they believe nothing, persecute believers, or from those who, because they believe something, will allow no one to hold any other doctrine. And so between the infidels and the bigots the poor

soldiers run a perpetual gauntlet between two rows of enemies, both armed with clubs, that are as merciless as the iron flail of Talus.

Again, the convert is in constant danger of imposition as well as opposition from some officer, as when a private, Luigi Fares, for a month was kept on duty so constantly that he had *not a night's rest in bed.*

Perhaps the greatest discouragement of Capellini is the constant depletion of his church membership by the return of soldiers to their homes. In the autumn of 1880 the soldiers' church had but twenty left in Rome, and six regiments, with 7,200 men, had not among them one Protestant. In 1881, 400 registered hearers of the previous year were transferred, and only 37 communicants remained. Yet the same untiring, persistent evangelism! Capellini and his evangelists and colporteurs station themselves at the fountains where all have to go for water, and there lead thirsty souls to the well of living waters; or they go away to more distant encampments to gather in recruits for the army of the Lord. And, when the soldiers leave Rome, as active a correspondence as is possible is kept up with these scattered members of the flock, who are often as sheep among wolves. Tracts, Testaments, and books are diligently and at all times scattered in every direction, and blessed are they who, like Mr. Hawke and Mrs. Robertson, have the privilege of supplying the seed for such wide sowing.

The results of this work can not be tabulated, but the first eight years' labor showed an aggregate of 730 registered converts. What could be shown if all the fruits of the work of the subsequent seventeen years could be presented also! And what of the unhistoried distribution of the Word of God and of the living epistles!

Before we conclude, let it be added that, tho Cav. Luigi Capellini is a minister of the Wesleyan Methodists, who support his work in the main, the soldiers of the military church are not reckoned as Wesleyans, but are encouraged to join the evangelical body nearest their homes, and all evangelical communities are gainers by the undenominational work done in Rome. Will not Christian visitors go and see for themselves the noble work done in Via delle Coppelle No. 28? Will not Christian givers send help in the Lord's name to Luigi Capellini, whose address is No. 14 Via Pozzo delle Cornacchie, Rome, and so become sharers in his noble work?

In 1879, Leo XIII. took alarm and ordered the monks and nuns in the military hospitals to carry out among the soldiers a more aggressive propaganda, and the Bibles were stolen from under the pillows, and every effort was made by threat and bribe to induce them to return to popish books and priests, but in vain.

In his new report, 1897, Cav. Luigi Capellini writes:

"In one of the meetings, among the young men attentively listening to the preaching of the Word, I noticed a young corporal of cavalry who made a strong impression upon me by his intelligent air and the atten-

tion which he paid to the sermon. My second son, Alfred, a student at the University, who goes to the services, and sometimes takes my place when I am absent, went up to him and invited him to come up to the house. Here we found that he is the nephew of the pope—Count Pecci. His open countenance, his loyal and frank way of speaking, convinced us that he was really seeking the truth, and I gave him a Bible and some books. His uncle, the pope, had made him one of his 'Guardia Nobile,'—but he had to serve under the king as an Italian subject. He not only continued to attend the services as long as he was in Rome, but he also brought with him many of the men under him, thus becoming himself a propagator of the truth."

Later on in his report, Signor Capellini says that in order to stop or neutralize his work, the priests have instituted organizations called Catholic Military Clubs, providing for the soldiers amusement, cigars, and tobacco, and Catholic books. Among these latter was one called 'Errors and Heresies of the Protestants,' in which ridicule was cast upon the services of the military church. It was important that something should be done to meet this dangerous innovation, so Cav. Capellini opened schools in which the uneducated soldiers might be taught to read and write, and provided rooms with books and writing materials for the use of the better instructed. This provision has been highly appreciated by the men, and the work has gone forward all along the line.

WORK AMONG THE SOLDIERS OF INDIA.

The "Prayer Room" movement and Soldiers' Christian Association in India is another of the comparatively unknown forms of Christian service among those who follow the profession of arms. W. B. Harington is the founder of this really great enterprise, that has been so singularly owned and sealed of God.

If anything has been a public scandal it has been the British soldier in the land of the Hindus. His life, character, and environment have to a surprising extent been the theme of private and public comment for twenty-five years. So dark, so sad has been the picture drawn that there have been not a few who have contended that there was a fatality about his evil-doing, and that the combined influences of climate, diet, army life, separation from home influence, and the contagion of a vicious atmosphere, both perpetuate and extenuate a low type of morals. The Christian sentiment of the world has been shockt—nay the worst of it is that so much so-called Christian sentiment has *not* been shockt—when a life of shameless debauchery has been defended, and unlawful lust been provided for as tho lechery were a necessity! and even a conspicuous Christian woman has been found to justify the sacrifice of her own sex on the altar of this modern unchastity.

We are glad to be able to paint a very different picture, and show how much has been already done to help British soldiers to learn the

victorious power of the Christ-life, and so to walk in the Spirit as not to fulfil the lusts of the flesh. We do not designedly pass by any other good work done in promoting sobriety and chastity, by the army Temperance Association and army guilds, etc., when we refer somewhat at length to the noble effort of Mr. Harington, which was first begun in 1859 in Oudh, and has for more than thirty-eight years been spreading throughout India, and even to Cairo, Mauritius, and Singapore.

For many years Mr. Harington has met the British soldiers five times a week, in barracks, camp, or on the line of march. Thirty-



SOLDIERS' PRAYER-ROOM AT MOOLTAN, INDIA.

eight years ago, three soldiers of the 54th Regiment, quartered in Oudh, came over from camp to the tent of Mr. Harington, where he was occupied with the matter of hutting British troops, and askt that they might use for devotional meetings, every evening, a small building he had just completed for an office. And now Mr. Harington has, with government sanction and aid, secured, and in fact, *erected*, in nearly every military-center throughout India, a *Soldiers' Prayer-Room*. So manifest were the blessed results attending his earlier efforts that, as a matter of the "Department of Public Works," with which he was connected, it was deemed the most economical use of the public funds to provide at least one place in every British cantonment, where the soldiers may find a reading-room, writing-room, and a meeting-place for Sunday and weekday assemblies for prayer and praise. Mr. Harington has planned these buildings, their size, shape,

and fittings, and they are places which the soldiers can call their own. In 1868, the governor-general in council declared that such rooms "shall be considered one of the recognized requirements in the barracks of every British regiment or considerable detachment of troops;" and thenceforth the government undertook the provision and maintenance of these prayer-room buildings with fittings, furniture, lighting, warming, cooling, etc.

Mr. Harington has also formed in every cavalry regiment, infantry battalion, and nearly every battery of royal artillery, in service in India, a branch of the Soldiers' Christian Association. The diminution of vice and crime has been remarkable. The loss of good conduct badges, the trials by court martial with imprisonment and other penalties, have comparatively ceast, and the physical and moral health of the whole army has been vastly improved. The governors, judges, magistrates, and statesmen, who have been most eminent in Indian affairs, have been the foremost in their testimony to Mr. Harington's work and given their aid in it; and from officers, chaplains, and men, he has had warm and enthusiastic support in his self-denying and successful labors. Government aid did not cover such items as Bibles, hymn-books, libraries, papers and magazines, wall texts, and table covers and table lamps, clocks, musical instruments, etc., so that for the proper prosecution of the work donations are constantly needful, and the more as the work rapidly expands. Printing, stationery, postage, traveling expenses, etc., need also to be met by special gifts.

In 1895 the number of prayer-rooms was 89, of which 30 were garrison or depot, 5 cavalry, 19 artillery, 35 infantry, and the average expenditure was but ten pounds annually for each room. Up to the end of 1889 Mr. Harington met to a very large extent out of his own purse the needs of the work. Since retiring from service—having reacht the age limit—he has given his entire time and attention to *this* work, and hence has been unable to bear the financial burdens as he did when in government employ.

The work which is before Mr. Harington and his helpers is nothing less than winning soldiers to Christ The Word of God, prayer, praise, personal contact, all wholesome restraints and loving constraints, are the weapons which have proved not carnal indeed, but mighty to the pulling down of the strongholds. The motto which is to be found conspicuous in the prayer-rooms, "Jesus only," well defines the basis of trust and the object of effort. "Joined in prayer—joined in the Word—joined in His work,"—this is the practical bond and secret of unity. The work is carried on as under the eye of the great Commander. Knowing Mr. Harington personally, we have no hesitancy in commending this work to the sympathy, prayer, and pecuniary aid of every true lover of the soldier and his

welfare. The Soldier's Bible and Prayer Union (with the *Soldiers' Magazine* as the common organ) was started in 1886, and is now therefore in its twelfth year.*

THE SOLDIERS' CHURCH IN ADEN.

Of the work among the soldiers in Aden there is not space to treat. Under the charge of Dr. John C. Young it progresses promisingly. Dr. Young, who went to Arabia under the Keith Falconer mission to work for Arabs, writes:

"When I came here five years ago, I found that the non-Anglican soldiers were without a place of worship, and that no services of any kind were carried on. . . . Having obtained liberty from the home committee, services were started, and continued for four years, in the largest room of the principal hotel in Aden. On the fifth anniversary, however, we entered our new church. Since then we have never had a smaller congregation at the evening service than 100 soldiers, and last Sabbath there were twice as many soldiers as the government return declared there are of non-Anglican soldiers in the whole garrison.

"Many have declared that they have been spiritually helpt. One man, who had been promoted through bribing his senior non-commissioned officer, after conversion handed me £10 to send anonymously to the man he had wronged, and, having given up his stripes, declared that he never felt more happy in his life. Nearly a year after he wrote, telling me of the real joy he felt, and how now he could speak to his fellows with a clear conscience.

"At the prayer-meetings on Wednesday nights there are sometimes more soldiers present than at 'parade service,' when the men are forced to attend. The vestry of the church is used by the soldiers' Christian association, 'and there is a meeting of some sort every night.'"



AT THE OPENING OF THE ION KEITH FALCONER MEMORIAL CHURCH, ADEN, ARABIA.

* Address, W. B. Harington, Gen. Hon. Secretary, S. C. A., Totland Bay, Isle of Wight, England.

THE SUPREME NEED IN MISSION WORK.

BY REV. GEO. H. C. MACGREGOR, M. A., LONDON, ENGLAND.

Throughout the whole missionary world there is at present a very deep sense of need. In every report of every society this finds expression; in every letter of every missionary this is revealed. Opposed as our missionaries are by the gigantic and growing masses of heathenism they feel overwhelmingly their own helplessness. The power of evil is so terrific, and the forces of evil are so active, that they are apt to despair. So from every mission land the cry of the missionaries comes to our ears. And what do they cry for? Not men, not money, but *prayer*. Even above the urgent cry, "Come over and help us," and God knows they have enough reason to utter that cry, we hear the words, "Brethren, pray for us."

This longing on the part of our missionaries for prayer is a most blessed sign. If the call of the missionaries is responded to by the home churches, and we really get down on our faces before God in prayer, we may see in these last days the mightiest outpouring of the Spirit of God upon the world that the Church has ever witnest.

In this deepened sense of the need of prayer which is noticeable on every side we have a token that the Church is entering into full sympathy with her Lord. For the Lord Jesus has all along told us that the supreme need of missionary work is prayer. In His first utterance on the subject He made this plain. "When He saw the multitudes He was moved with compassion for them, because they fainted, and were scattered about as sheep having no shepherd. Then saith He unto His disciples, the harvest truly is plenteous, but the laborers are few. Pray ye therefore." Before "Go," before "Give," comes "Pray." This is the Divine order, and any attempt to alter it will end in disaster. Prayer is to missionary work what air is to the body—the element in which it lives. Missions were born in prayer and can only live in the atmosphere of prayer. *The very first duty of a church in organizing its foreign missionary work is to awaken, maintain, and sustain, in its members the spirit of prayer.*

REASONS WHY PRAYER SHOULD BE PREEMINENT.

1. Prayer keeps us constantly in mind of what the true basis and the true character of our missionary work is. He who prays for missions never forgets that the work is God's, that he is aiding in the *Divine* enterprise of missions. Prayer puts God first. It reminds us that He is the supreme worker. It reminds us that He is the supreme director. It reminds us also that only in so far as we follow the line of His will can we have true success, and it inclines us to wait on God that He may reveal His will to us.

How important all this is, especially to our missionary committees and missionary boards. We are often tempted to take the management of the work into our own hands. The carrying on of a mission involves so many business details that unless the church is simply full of prayer, men will be tempted to forget God, and will try to do God's work in their own way. Prayer, therefore, keeps the eye toward God, the ear ever open to His voice, and brings the heart more and more into sympathy with His purpose.

2. Prayer supplies the means by which the needs of our missionary work may be met. The first great need of missions is *men*. If the harvest-field is to be reapt we must have laborers. But how are these laborers to be secured? Surely by prayer. Is not this what the Lord told us? "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." The surest way to get missionaries is by the throne of God. Appeals to God will man the fields more quickly and more efficiently than appeals to man. In the evangelization of the world, the missionary prayer-meeting is a greater force than the missionary public meeting. A praying church never lacks missionaries. If missionaries are not forthcoming to carry on the chrch's missionary work, it is a sure sign that that work has not the place it ought to have in the church's prayers.

The second great need of missions is *money*. The apostle puts the two together when he says, "How shall they hear without a preacher? And how shall they preach except they be sent?" Money is needed. How is it to be obtained? By prayer. The silver and the gold belong to the Lord, and in answer to believing prayer He can bring it forth from the purses and the pockets of His people. And He will often begin with those who are praying. This is what we have to learn. Teach your people to pray for missions, and you have already taught them to give to missions. People will always give for the support of a work which has a real place in their prayers. If our missionary committees and boards were only half as anxious about having the prayers of our people as they are about having their gifts, if they took as much pains to stimulate prayer as they take to stimulate giving, our missionary treasuries would be full to overflowing.

3. Prayer meets needs in connection with missionary work which can be met in no other way. This is a matter to which I invite most serious consideration. Have we ever realized how much has to be done in connection with our missionary work that can only be done by prayer? I believe if we realized this we would realize the urgency of the question more.

(1.) We appoint a committee or board to manage our foreign missionary work. How can we secure that the committee will act wisely, and will judiciously employ the means put at its disposal? Only by prayer. Nothing else will secure that the men we appoint are kept

in touch with God so that in the work the Spirit of God as the Spirit of wisdom shall rest on them.

(2.) We invite men to be our missionaries in the foreign field. How shall we secure that the right men go forward? What provision shall we make that they may be men full of faith and of the Holy Ghost? We send these men out into the heathen field. How shall we preserve them against discouragement, against faint-heartedness, against unbelief, against laziness? Only by prayer. Nothing else will do it. The best men that can be obtained for this service need to be continually upheld, and *a church has no right to send out any man unless she is prepared to uphold him by prayer.*

(3.) We gather out from among the heathen through the work of our missionaries groups of men and women, and bring them into the fellowship of the Christian Church. But how are we to encourage them, and keep them true? Only by prayer. Our missionaries can not do it. They may be far away. Our money can not do it. It is not money they want. Needs like these can be met in no other way than by prayer. This is an absolute necessity for the proper carrying on of missionary work. If it is to prosper it must be steeped in prayer.

THE CHARACTER OF THE PRAYER NEEDED.

Let me say at once it must be prayer which costs us something. We must not in this matter offer to the Lord our God of that which costs us nothing.

1. Prayer for missions must be intelligent. Many pray for missions whose prayers are practically valueless because of their ignorance. They have a zeal in this matter, perhaps, but it is not according to knowledge. Their service is not a reasonable service. How can our prayers be supposed to be real, if we will not take the trouble to inform ourselves about that for which we pretend to pray? Missionary prayer burns hotly only when fed with the fuel of missionary information. Prayer must be based on knowledge. The knowledge which leads to true missionary prayer is twofold.

(1.) It is the knowledge of the *principles of missions*, that is a knowledge of what God wishes to be done. This can only be obtained by honest, earnest, prayerful, long-continued study of God's Word. There God's will is revealed. What it is we must discover, for he can not pray aright for missions who will not take pains to discover God's thoughts about them.

(2.) It is a knowledge of the *facts of missions*, that is knowledge of what God is actually doing. This is to be obtained only by painstaking study of missionary literature, and diligent attendance at missionary meetings. He who has not sufficient interest in this work to desire to hear what has been done will certainly not have sufficient interest to lead him to pray for the doing of it.

2. Prayer for missions must be definite. What is true of study in general is true of missionary study. We should endeavor to know something about every mission, and everything about some missions. While we endeavor to keep ourselves informed as to the course of the movement over the whole field, we should have a special interest in some particular corner of the field. The missionaries working there should be known to us by name. We should, if possible, make their personal acquaintance. We should make them our personal friends. Their names should be household names with us. Every scrap of information about them should be welcome. The geography, the history, the ethnology of their fields should be studied. Then they will have a special place in our prayers. Our prayers will be definite and, growing in definiteness, will grow in power.

3. Prayer for missions must be intense. We must learn in this matter to labor in prayer. But what is implied in this laboring in prayer? It implies our getting into sympathy with the mind of Christ. It implies that we look on the perishing multitudes with the eye of Christ until His passion fills our hearts, and the burden of their souls becomes a burden we can hardly bear. It means that we see them fainting for want of the Bread of Life, scattered and torn as sheep that have no shepherd. It means that there is borne in upon our hearts a new sense of their danger, a sense of their awful loss in knowing nothing of the Christ. It means, too, that by the Holy Ghost there is poured through our hearts such a tide of the love of Christ that we yearn for those lost souls, as He yearned for the lost world. And then we kneel to pray, to labor, to wrestle, to agonize in prayer that laborers may be sent forth, full of faith and of the Holy Ghost, to gather in these multitudes to the fold of Christ.

THE MORAL AND RELIGIOUS CONDITION OF SPAIN.

BY CHARLES E. FAITHFULL, MADRID, SPAIN.
Pastor of Chamberí Evangelical Mission Church, Madrid.

Spain is a country comparatively little known and still less understood by foreigners in general. The difficulties in the way of securing accurate information are particularly great in the case of the missionary, for, with rare exceptions, he is confined to a section of the community that in no country fairly represents either its virtues or its vices. An occasional glimpse into other strata awakens a conviction that the usual opinion, as to the general condition of the Spanish people, is not so hopeless as some have depicted it. That the door opened to the pure Gospel in 1868 was of God, must be evident to the most superficial observer, tho it was brought about by political

intrigue as the outcome of well-nigh exhausted patience. The fact that in almost every place where this Gospel has been carried by true messengers of the Cross, whether men or women, there has been a response resulting in the formation of churches in most of the important cities, is as pregnant with instruction as with hope for the future. Spain's *religious* condition is the true key to its *moral* status, for the religious standard of a country gives the tone to its morals and even to its customs.

The Romish Church, that many have supposed, erroneously, to be on the decline, still holds the consciences of the women with a firm and pitiless grasp, and, externally at least, a large majority of the men of the upper and middle classes; tho, in the case of the women especially, this does not necessarily indicate deep religious



VIEW AT EL ESCORIAL—THE CELEBRATED MONASTERY IN THE DISTANCE.

sentiment. Nevertheless they form a potent factor in the religious element of the nation, strongly influencing the men, who, for the most part, have no religion, or have not either conviction or courage to take an independent stand. The power of the confessional, and the terribly deadening influence of a worship based upon a lie, must bear their poisonous fruits in the daily life. Doubtless some secretly adore the Savior, and others look above and beyond the grosser forms of Romish worship, and seek to adapt their lives to Christian doctrines, so far as their limited knowledge permits, but these dare not express their convictions, knowing full well the consequences. To the few who have had the courage to leave the Roman Church, braving all for Christ, merciless intolerance has been meted out, and *practically* all sympathy with such, even to the alleviation of physical sufferings or succor in old age, is systematically and determinately

withheld. Imagine a country devoid of hospitals, orphanages, almshouses for aged poor, or for disabled soldiers and sailors, or kindred institutions *for any but Roman Catholics!* This is the deplorably sad condition to which Spain has been brought by the so-called Christian Romish Church after eighteen centuries of Christianity. When it is remembered that the majority of those declaring themselves to be evangelical Christians are exceedingly poor and almost devoid of influence in the "upper circles," this mournful picture is complete.

What a field is this for Christian philanthropy! The task of the missionary is, indeed, a continuous *via dolorosa*, a daily struggle with various elements, spiritual, moral, legal, and social, in order to retain



OUTSIDE THE CHAMBERI EVANGELICAL MISSION, MADRID.

what has been left of the so-called liberty of worship, that in practise has become, with few exceptions, only toleration.

Take, for instance, the law as to civil marriage. Notwithstanding the fact that, according to the statute, every citizen has a right to be married without ecclesiastical intervention, the Romish Church is unceasing in its efforts to influence the civil authorities so that almost endless difficulties are placed in the way of obtaining the necessary documents, which, for the poorest, cost at least six dollars. In addition to this she stigmatizes civil marriages as concubinage, thus intimidating many, and putting hindrances in the way of the free exercise of conscience.

A member of the Chamberi church was recently married without a priest. His father, a fervent Romanist, at first withheld his consent, and when he at length yielded, the judge before whom he went to make his declaration, officiously did his utmost to dissuade him, appealing to the *religious* sentiment in order to hinder his son's mar-

riage. This is the general attitude of the authorities in a land where *respect for* private conviction is a scarce commodity, and where, in *consequence*, submission to such is at a premium. I am sorry to add that, even in the highest circles, bribery is most common and an easy *mode to overcome* difficulties and evade the law.

Thus much for the darker side of the picture. When, in 1872, my attention was drawn to the suburb of Madrid, known as Chamberi, education, even primary, was sadly lacking. So far as memory serves me, there was but one school in the district, and that entirely under ecclesiastical control. To-day there is here a numerous and flourishing church; schools for boys, girls, and infants were opened, and have been maintained ever since, about *eight thousand* children having past through them thus far. A great change has resulted. Schools, both higher and primary, public and private, paying and gratuitous, have sprung up on all hands. Still our numbers do not diminish, tho the small fee charged at the commencement has twice been raised, and will yet be further increast so as to assist in supplying the teachers' salaries and other expenditures. A Roman Catholic lady, who visits the family of two of our teachers, related a conversation which she overheard in one of their schools, to the effect that more thoroughness was needful, as the instruction in the Protestant schools was acknowledged on every hand to be so superior. When I add that our first aim is the spiritual well-being of the scholars, and that the eight Spanish teachers are all decided Christians, the preceding remark is sufficiently explained.

With increast education there has, of course, resulted the usual mingling of good and evil. Since the literature of Spain, especially that read by the lower classes, is almost exclusively of the most deleterious character, there seems to be little immediate fruit for good, except in the case of those who have come under daily Christian instruction in Protestant schools. The reading propensity, too, would seem to be much less developt than in more northern lands, for tho Madrid can boast of a splendid national library, with a large and comfortable free reading-room, I have rarely found more than a few individuals enjoying its privileges. Doubtless some rather above the artisan class, and especially students of the various universities, avail themselves occasionally of the advantages offered, but rather from necessity than from love for reading.

The love of pleasure is the *chief* hindrance to real seriousness of thought, and so long as the national pastime is in the bull-fight, a radical change, either in character or temperament, can scarcely be expected. Notwithstanding the very grave condition of affairs generally, the carnival this year was exceptionally brilliant, possibly with the idea of diverting the people's attention from the real state of things. The following translation of an address delivered by the

cardinal archbishop of Valladolid, will let further light into the two-sided question under consideration:

"All acknowledge that the actual situation of Spain is the most critical that our country has past through in the present generation, and can only be compared to that which preceded the French invasion at the beginning of the century. All know that we are in danger of a tempest from without, and that within a volcano is roaring under our feet. Notwithstanding, we hear of more preparations for public diversions than usual, noisy preparations for feasts, battles of flowers, bull-fights, maskt balls, and the like; a paroxysm of the foolishness of carnival as out of place as it is exaggerated. In its nature carnival is a barbarous custom, nearly always immoral, and frequently sacrilegious and impious, especially so in these days of so much mourning for our insulted country, in addition to the grief of the Spanish mothers, whose sons have died in Cuba, and who, from the solitude in which they weep, can hear the loud laughter of vice as well as so much blasphemy. It appears as if the people were to be diverted to prevent them realizing their condition, to be intoxicated with pleasure that they may not feel, to bring them down to the level of the Roman decadence. We see, with the most profound sorrow, that it is intended to make the carnival this year more uproarious and, on that account, *more immoral than ever*. How can this phenomenon be explained? If we look at it from a natural point of view, it is repugnant to all delicate sentiments to make so much ostentatious merriment in a country and at a time when so many tears are being shed, and where there is likely to be cause for many more. More sensible have been the places, sadly few in number, that have happily agreed not to celebrate the carnival this year. The money dissipated on this ostentatious luxury might be used for food and medicines for our poor soldiers, or it might help to construct machines of war, which would contribute to make our flag respected. We ought to reflect upon the repeated warnings which God has given to us, for has not the Lord's prophet said, 'The earth is desolate because no one considered?'"

As to the political situation, we know not what a day may bring forth. The national pride, piqued by the Marquis of Salisbury's late speech, in which he referred to moribund nations, has found expression for its wounded feelings in the press. One local paper, *El Imparcial*, expresses itself in a leader as follows:

"A country that has sent across the Atlantic to Cuba ten times more soldiers than England despatcht to America to sustain her sovereignty in what are now called the United States, and tho surprised by a war with the stranger, and weakened by other surprises not less painful, still confronts the risks without vacillation, has still many ages to live. This nation may be weakened by such a struggle, but, thanks to a strong constitution, it will recover. At the present time it is certain, as Lord Salisbury asserts, it is without eminent men or true statesmen; but is it, therefore, logical to suppose that we shall not again have any? Other nations have past through analogous periods, including the one whose destinies are now directed by his lordship, and he is not able to affirm that its administration at one time was not as corrupt as ours is at present. These are passing circumstances in the lives of nations, but the

permanent. The great task has been the soil from which springs the sap that nourishes the stalk and its branches, has nevertheless force. This has been proved many times, and it will be proved again."

[illegible]

[illegible]

Before [illegible] I may be of interest to trace briefly the progress of Gospel work [illegible] In which year I was my privilege to enter [illegible] the result of [illegible] known here as *La Reforma* [illegible] remarkable [illegible] the establishment of Isabella II. commenced. [illegible] to make known the true and only way to God. Many were [illegible] and transformed into temporary preaching centres; [illegible] were freely [illegible] which were opened: the British and Foreign Bible Society and subsequently the Religious Tract Society of London, began organized work. Nor were the British [illegible] alone in this Christ-like mission. From Germany and America, and later on, Switzerland and Sweden, all [illegible] their valuable quota of men and women, who have devoted talents, time, and means, some of them without any remuneration, to extend the knowledge of Jesus Christ as the only Savior, the one mediator between God and man. As the result of labors carried on in France and Switzerland previous to the revolution, a few Spaniards were ready to enter the open doors, and these were quickly reinforced by others as the fruit of efforts of God's servants, many of whom are now fallen asleep. Of these one recalls with joy, mingled with sorrow, such names as Gladstone, Gould, Corfield, Lawrence, Fenn, and Blamire, and of Spaniards, Carrasco, Cosido, Ruet, Castro, Alonso, and Blanco, all personally known to the writer, and with whom he had hearty fellowship, and, in different measures, cooperated in the one work during the seventies. The band that is left is small, indeed, comparatively. Here in the capital, with well nigh half a million inhabitants, the Protestant churches number but *four*, with a minimum of ministers scarcely aided by either evangelists, city missionaries, or Bible readers. Is it not time for a more extended movement, and may we not expect soon to reap still more tangible fruits to the large amount of precious seed sown in the faith, and with many prayers and tears? These are questions which we are continually asking ourselves, and that are construed into the earnest supplication, "Breathe, O Lord, upon these bones."

I have referred to the suburb of Chamberi, where the work was commenced by me in 1873, and where the beloved and honored Albert Fenn subsequently devoted his best, both of talents and years, to its

extension and deepening. Now, once more, as its responsible guide, I have the double satisfaction of entering upon his labors and seeking to go forward; but—where are the workers? Besides myself there is but one other laborer, a German lady, who for many years has filled an important sphere among the women, and yet the whole district, saturated, as it must be, with Gospel teaching, is open to us. One of the two male teachers lends me occasional aid in the services, as also a worthy carpenter, whose consistent walk for years must tell for good; but the whole pastoral work connected with a church of over one hundred communicant members, the supervision of schools, containing four hundred children, guidance and arrangement, besides correspondence, etc., all devolve upon me. Well may one cry the brief but powerful petition, "Lord, help!" Of fruit it scarcely behooves me to speak, but to His glory be it said, there is a continuous stream,



A GROUP OF CHURCH MEMBERS OF THE CHAMBERI MISSION.
Pastor Chas. E. Faithfull on last row to the left (with a high hat).

albeit small, of manifested blessing, and not a year passes without additions being made to the little company, despised, indeed, of men, but dear to Him who purchased them with His blood.*

May the perusal of these lines result in further prayerful interest and increast practical effort in behalf of a country so deeply interesting both for its historical past and for its continued and apparently ever increasing misfortunes. We see but one remedy: full, unequivocal freedom of conscience, so that the glorious Gospel of the blessed God may be placed within reach of every creature. For the first we pray, while seeking daily grace and wisdom to accomplish the second.

* One great cause for satisfaction and thanksgiving has been the recent acquisition of freehold property, admirably situated for chapel and school premises, of the approximate value of $10,000, vested in an English company and registered in accordance with the Spanish law, so securing them in perpetuity to the Gospel. True, the buildings are insufficient, and have required to be adapted, and they still need alterations and enlargement so as to suit them thoroughly to the purpose for which they are destined. I confidently look to Him, who has provided hitherto, to give me, through His people, the $3,000 that would enable me to accomplish this, and thus complete what has been so well begun.

DISSATISFACTION WITH BRITISH RULE IN INDIA.*

BY REV. ROBERT A. HUME, D.D., AHMEDNAGAR, INDIA.

The English government in India is, in my opinion, in its main lines, the best government on the face of the earth for its situation, *i. e.*, an immense empire of mixt and somewhat hostile races, subject to a foreign power. Indians are not able to rule their land. In wisdom and mercy God put it into the hands of the British, who have the gift of governing far and away beyond any other people. Americans could not have administered India nearly as well. The English rulers of India, as a body, are the most capable rulers in the world. Most of them are selected after a difficult competitive examination, mental and physical, after which they receive special training.

India was once a land of wars, intrigues, grinding taxation, tyranny of castes, famines with hardly an effort to ameliorate them; plagues and epidemics mostly left to run their own course, ignorance, and separation from the world. English rule has made it an empire of internal peace and order; laws on the whole wise are generally justly administered; magnificent highways, railroads, telegraphs, and post-offices promote communication and prosperity; commerce and trade are multiplied; education is fostered and increast; sanitation and health are vastly improved; harmful customs are gradually abolisht; taxes, tho high, considering the poverty of the people, are decidedly less than in non-English times, and are collected honestly and considerately. As for the recent famine, nowhere was such a gigantic distress dealt with so heroically and successfully.

All these great and palpable advantages are more or less appreciated by all Indians. All appreciate the order. Of all classes the traders are best satisfied, for they have no cause for complaint, and have great advantages. The educated classes appreciate the higher elements of civilization. The government is most helpful to the lowest classes. The farmers, who form the bulk of the people, have no occasion for dissatisfaction, and are not dissatisfied, save when complaint is made to them of the expensiveness of the government.

* Having been askt to write upon the causes and results of dissatisfaction with English rule in India and the remedy, I feel great hesitation in doing so, especially in an American missionary magazine. Describing the situation in such an organ will not help either Englishmen or Indians to remedy their weaknesses, nor enable American Christians to help them to do so. The only reason why I write is one supreme missionary consideration—to try to help American Christians to realize, through the situation here, their own increast responsibility in connection with the evangelization of this great empire.

Whatever fitness I may have for writing on this subject is due to the following facts: I was born in Bombay, and, tho an American citizen, yet I have spent the larger part of my life here, where I have been a missionary for twenty-three and a half years. At times I have edited an Anglo-vernacular paper, and have read Indian papers. I have twice been a delegate to the Indian National Congress. I have traveled over much of the country, and have acquaintance with Indian leaders. Sometimes I confer on such subjects with intelligent Indians. I venerate the queen, have very high respect for the English administration of India, and most earnestly desire its supremacy.—R. A. H.

Ignorant people everywhere consider any taxation a sort of oppression. Yet there is dissatisfaction, and more open expression of it. The two classes to which dissatisfaction is practically confined are, to some degree, the educated classes, and to a large degree the Brahman caste. The Brahman caste, as a whole, is more or less dissatisfied because it sees its own former prerogatives gradually, but certainly, lessened; and because, as the most devoted to Hinduism, it sees that religion losing hold on the people. Without any direct intention of the rulers to produce such a result, British influence involves the decay of Hinduism.

THE PRINCIPAL CAUSES OF DISSATISFACTION.

1. The saying of our Lord, "Ye *can not* serve two masters," covers the most important cause. With all the very great services which the British rule has rendered, and is rendering to India, and with all the earnestness and devotion of a splendid body of rulers, who honestly pay much regard to India's welfare, and who greatly promote it, it can not be said that they have an eye *single* to India's welfare. What is good for Englishmen and for British trade is a consideration which constantly presses its claim, and which often confuses and pushes aside the consideration of what is best for India. It is a law of God that "it is better to give than to receive," and Christ says, "blessed are the meek for *they shall* inherit the earth;" there is, therefore, really no conflict between what is best for India and what is best for England through Englishmen in India.

A few of the noblest and most clear-headed of British rulers have seen this. But in the main such a standard is not considered "*practical.*" The result is, what neglect of any divine principle always is, injury to those who disregard it; here it is growing dissatisfaction with an administration which is, in the main, magnificent. Human nature everywhere shows that any degree of selfishness is short-sightedness, which brings its own penalty. Tho parents have done ten thousand self-sacrificing acts for them, if growing children see those parents more or less selfish in their dealings with them, it inevitably produces alienation. It is the old and world-wide tendency to a strain between the mother country and her colonies; in India much increast by differences of race and thought.

Illustrations abound. Take the annexation of Burma. That was not an unjust, sanguinary, nor costly war. The annexation is good for Burma and for the world; it has some advantages for India. But it was the promotion of British trade and influence, not the safety or welfare of the India taxpayer which was the controlling consideration. However, it was not the English trader, but the Indian taxpayer who paid the bill, on the plea that it was done for India's welfare. The British became involved in war in Egypt, and took Indian troops there. India is deeply interested in having British influence

powerful in the Suez Canal. But who believes that it was *solely* Indian interests that made India pay all the bill for her troops which were sent to Egypt? All such things rankle in the hearts of intelligent Indians, and are taken advantage of by Indian demagogues.

2. Again, while the higher officials are a superior class, there are not a few white-faced men in India who are not high-toned, and whose conduct is very exasperating to Indians. The average English soldier thinks of all Indians as "niggers," and tho officers generally keep them apart and under control, yet every now and then soldiers maltreat Indians, and rarely get adequate punishment. For example, an intelligent, reforming Brahman family tries to give its ladies education and other privileges like English ladies. While these Indian ladies are out for an evening's walk some British soldiers meet and forcibly ravish them. Had the family tried to bring the soldiers to justice, it would have advertised to the world their sad shame, and also it would have been impossible so to prove the offense against particular soldiers as to secure their punishment. Therefore, the family, and those who know the grievous offense, bottle up their anger. But when can they feel aught but hatred in their hearts?

3. Race differences create a very great deal of difficulty, for which often neither side is much to blame. Tho I was born here, and tho I have lived here twenty-three years and a half in intimate relations with many Indians; tho I am much attacht to the country and the people, and live for them; tho many feel great attachment to me, and some would die for me, yet I feel more and more how difficult, perhaps impossible, it is for the Indian and the European or American thoroughly to understand one another. Take one simple and very common cause of misunderstanding. As a *practical* man, the occidental always has in mind, and often in speech, an "*if;*" *i. e.*, he says and thinks, "I will do so and so, *if* things turn out as I expect, or stipulate." As an *idealist* the Oriental knows no "*if*" from anyone promising anything, or from whom he thinks he should receive something. He expects unconditionally that which seems to himself the ideal, even tho conditions are doubly entered in writing in a bond. A European says to a Hindu, "I will help you, if I can." Let the best of reasons prevent the European's helping that Hindu, the latter usually thinks, "You promist to help me, and you did not." A missionary society employs agents for years. As in America, it never considers itself under obligations always to do so. Heavy reductions in grants make it absolutely impossible to continue to employ them all. Those who are dropt, more or less consider that there has been a breach of faith. The Indian government makes a proclamation, "We do not wish to retain Chitral, and will not do so unless certain things occur." Doubtless the government thought those things *did* occur, and so it retained Chitral. Indians and frontier tribes say,

"The government broke its solemn pledge." About some things the Indian is most sensitive and the Englishman indifferent, and *vice versa*. The races are often hurting one another's feelings without knowing it.

But there is one thing in the Englishman which above all irritates the educated Indian. It is the more or less assumption of superiority, and often the display of discourtesy or insult on account of race and color. The educated Indian's presence in the same railway compartment is usually more or less resented. If he tries to ape the European or offends some social sentiment, he suffers affront. For what he considers similar service, or better service—usually, in truth, some element of worth is wanting which the Indian can not see—he gets less pay.

Above all, in courts of justice he thinks, and with some reason, that color often affects the decision. If an Indian should kill a European, there would be short shrift for him. If an Englishman kills an Indian—and English soldiers far too often do kill unoffending Indians, not maliciously, but carelessly, and even high-handedly—then he was temporarily insane or drunk, or had sufficient provocation, while the Indian was suffering from enlarged spleen, and died from a trifling push or blow.

Take a recent instance, where good ground for ill-feeling was aggravated by Indian lack of acquaintance with some English ideas and practise. A petty newspaper publisht an irritating and probably slanderous report about an English officer. The latter went to the publisher's office and demanded the writer's name. The publisher declined to tell. Other demands were refused in a tone which excited the officer, who then and there thoroughly caned the publisher. Many Indians stood by, but none dared to interfere. The publisher went to the highest local Indian magistrate for a summons against the officer. He prudently referred the complainant to the highest local English official. The latter felt embarrast, consulted another English official, and declined to even issue a summons, on the ground of grave provocation. This course was not wholly due to race considerations. The English officials said: "The aggrieved officer could not institute legal proceedings against the publisher without government sanction, which would not have been given for action against such an insignificant sheet. In England itself an officer could and would only vent his indignation by caning the publisher. The aggrieved officer here did just what he would have done in England. Had he done nothing such papers might think that they could slander English officers with impunity. The least said, the soonest mended. It is best to dismiss the application." From his standpoint the English magistrate thought he was hardly influenced by race considerations. The officer who did the caning was transferred, possibly with a wigging. But how many

Indians will ever imagine that it was anything but the grossest injustice, solely due to race prejudice?

4. With all its excellence English rule in India is very costly. The highest officials receive large incomes. The pension-list is large, growing, and expensive. The British army in India is paid for by India. All expenses of sending troops and officers back and forth from England are paid for by India. All expenses of the port of Aden, which commands the southern entrance to the Red Sea, and is, in some sense, the gate to India, is paid for by India "to protect her." Practically all English officials, who in England itself manage the relations of England and India, are paid for by India.

Despite this heavy expense, it is economy to India, rather than the possible alternative of Russian or any other foreign rule, or inevitable anarchy and misrule without foreign control. Nevertheless, if English rule could have an eye *single* to India's welfare in the matter of expense, it would add to its value and lessen growing dissatisfaction on this score.

5. The increasing dissatisfaction is also due to much disregard of God by Englishmen. That religious considerations have little weight in determining their general policy and in the dealing of Englishmen with Indians, is indicated by the well-known fact that the average Englishman does not think well of the missionary's occupation. "What reason have we to meddle with people's religion anyway?" Sunday is often desecrated and little observed with religious motives. The liquor and opium traffics are largely settled on considerations of income. "The British soldier must ordinarily be unmarried; he is bound to satisfy his lust; *practical* government requires this to be the basis on which harlots must be managed."

Those who believe in the absolute certainty that the disregard of God causes a loss of respect, even among men, need no argument to prove that the too common absence of religious and Christian motives in many Englishmen, alienates Indians from them.

6. The way in which too many Indians meet these failings of Englishmen, instead of diminishing, increases the difficulty. Very few Indian newspapers understand the whole situation, or are fair. Afraid of using plain speech, too many of them abound in innuendoes and mean thrusts, and lip loyalty with profest horror at "what would happen if the people were not so very loyal, despite such grave cause for dissatisfaction." Ignorant editors write as if they knew cocksure what should be the policy of government on economical, political, and other difficult subjects. All fair-minded men recognize that it would be helpful to all parties, if there could be some authoritative exponent of true national feeling on many subjects. With this ideal an Indian national congress was organized, to meet annually at Christmas in different parts of the empire. The ideal is noble. But the

institution with such a grand name falls very, very far below its name. The delegates usually number thousands. The whole management is with a handful, who decide everything that is to be said or done. There is no real discussion of any subject. Votes are unanimous. The thousands raise their hands to vote for what is proposed by the management, whether they have understood what was said or not. If the English pay little thought to God in their policy, still less do most of the complaining Indians in their dissatisfaction with the ruling class. Not a few of those who express dissatisfaction are selfish demagogues.

7. The entire cause of dissatisfaction does not lie with the rulers, or with irreligious Englishmen. Even missionaries and Indian Christians have a part in the matter. The Brahman sees that missionary influence surely and steadily causes a decline of Hinduism and Brahmanical prerogatives, and that missionary influence is connected with and strengthens English sway. Naturally this causes dissatisfaction with even English rule. Also a few missionaries and some unlettered and unwise Indian preachers are irritating in public preaching and writing. Nevertheless, I am confident that well-informed Hindus and Mohammedans would say that medical missionaries, most educational missionaries, and not a few administrating and evangelistic missionaries are more trusted and beloved than any other foreigners. And the considerable and growing Indian Christian community is the most loyal section of India. *They* do not regret the decline of Hinduism. They understand and appreciate the Englishman better, and the civilization and opportunities he brings.

THE RESPONSIBILITY OF AMERICAN CHRISTIANS.

Now for the moral of the whole. There is but one problem and difficulty anywhere in the world: the failure of men to regard God's laws. Every problem in life is but a problem of human brotherhood under the guidance of a divine Father. And there is but one remedy: the Christian motive. In applying the Christian motive the American missionary has an advantage over even the English missionary. Great Britain has sent a magnificent army of men and women as missionaries to India. Deservedly they have great influence. But even over them the American missionary has an advantage. He has no secret or open political considerations in all his relations with India. No Indian taxes go to pay for any state church of his. No farthing of Indian taxes goes to his country. Only an immense amount of American money and a thousand educated and benevolent American men and women come from there with a desire to help India. As a rule, probably American missionaries, for natural reasons, feel somewhat more of freedom and ease in social relations with Indians. Indians generally think of the United States with the

greatest respect. This position of advantage creates a responsibility on American Christians to send Christianity to India.

Even British missionaries here feel and express a need of American missionaries. The latter are no better than the former. But every people have their own characteristics, and by these help others. I venture to give one illustration. When the memorable coming out of the Free Church from the Scottish Establisht Church took place in Scotland, all Scotch Presbyterian missionaries in India had to decide with which party they would cast their lot. The Scotch missionaries in Bombay, who had always been connected with state support for the clergy, had a long consultation with my father, who was then a missionary in Bombay, as to whether ministers could be free and true in their consciences, and yet be dependent for their support on churches and congregations. The American missionary, with experience of free churches in America, could and did help them in an especial way. He joined their presbytery, and became an elder in the first Free Church in Bombay, in order to encourage and aid the movement which has since developt such noble proportions. I believe that well-informed British missionaries here would, with one voice, attest that the American missions of all denominations are among the most wisely administered and the most successful in the land. As Scotch missions excel all others in the higher education, so American missions have their special excellences. In self-support and in some other directions, British missionaries here would express a need of the cooperation of American missions. This mutual helpfulness of different nationalities places an additional responsibility on American Christians to maintain mission work in India.

Another, tho lower, reason places American Christians under obligations to do their part in Christianizing India. In very truth, this country is closely connected with the United States economically. American silver has lowered the value of the rupee to every one of the three hundred millions of this poor land. Our prolific wheat crops affect every Indian farmer, and make it harder for him to live. Our cotton lowers prices for the Indian cultivator. Our kerosene is coming to light all the villages of the empire. And shall we excuse ourselves from giving spiritual light?

Yet sometimes some American Christians say, "It is England's business to evangelize India; let us leave that to English Christians." This is a provincial short-sighted view. It is not the spirit of the apostle to the Gentiles which would lead American Christians, whose first missionary operations were in India, to say, "We are debtors to the Chinaman and African, but not to the Hindu." It is not the counsel of men like Dr. Barrows, Dr. F. E. Clark, Mr. Wishard, Mr Mott, and the bishops of the American Methodist Church who have visited India that this country needs less, but more of American mis-

sionaries. I hope that the considerations presented above may help American Christians to realize more fully their responsibility and their opportunity. The more of Indian dissatisfaction with English influence, the greater the responsibility on American Christians to apply the only efficient remedy, namely, THE SPIRIT OF CHRIST.

A TYPICAL MISSION IN AFRICAN TROPICS.

BY FREDERIC PERRY NOBLE,* CHICAGO.

The Calabar mission is a little sister in the household of faith, and may be taken as an example of a typical field in African tropics. It lies at the corner of Guinea's gulf between the Niger delta [70 m. west] and Kamerun mountain [35 m. east]. The Calabarese, now numbering about 90,000, stand ethnically, geographically, and linguistically between the Bantu and the Sudanese Negro. Their speech is the Efik dialect of Ibo, a language of fine capacity. The people had in 1845 advanced in civilization, traded largely with Britain and other districts, and spoke English fairly, some of the chiefs also reading and writing it. They were anxious to have their children educated, and were not unwilling to hear Christianity. British influence then extended only a cannon-shot ashore, but to-day Calabar is a British possession.

From the beginning (1823–34) of Scotch missions among the Jamaican negroes, the most notable trait of the converts was a desire to send Christianity to Africa. From the moment of emancipation, the friends of Africa cherisht the belief that Jamaica would supply Africa with missionaries. In 1841, when the Jamaica Presbytery had for two years claspt the project of an African mission to its heart, Buxton's book on the slave-trade initiated action. Then Jamaica educated Scotch sentiment, received inviting assurances (1843) of property, protection, and welcome from Calabar for any missionary, and resolved to undertake the mission independently. Waddell, the Carey of the movement, a missionary of the Edinburgh Society, returned to Scotland to found a new organization, and resigned from the old one. The brave, however, emboldened others, heroism prevailed, and the Secession church adopted Jamaica's child (1845). The Students' Missionary Society accepted this as its first mission, and initiated a student-volunteer movement. The theologues addrest six public meetings each, and contributed $500. Scotchmen and Jamaicans, blacks and whites, men and women, husbands and wives, clerics and laymen, the carpenter, the printer, and the general utility-

* Author of "The Missionary Occupation of Africa," Fleming H. Revell Co Mr. Noble wishes us to state that in his previous article (p. 419, June) he purposely designated the early settlers in South Africa Dutch *Presbyterians*, not Dutch Reformers.—ED.

man, and the educator, and the preacher, all found representation in the seven missionaries. The devoted band reached Calabar (April 10, 1846), Eyo, Eyamba, and other chiefs welcomed it sincerely, and day dawned for darkness.

The natives had a dim idea of a Supreme Being, but believed strongly in spirits and sacrificed to them, sacrifices being offered also to the shades of ancestors. Family life was patriarchal, slavery mitigated by custom, but human sacrifice of the propitiatory and vicarious class prevailed. Society comprised slaves and slaveholders, and two kinds of law existed. One was *Egbo* or secret-society law; the other, family law. *Egbo* ruled the country, but for private advantage. The weak, the poor, the enslaved had no helper. The people were keen traders, their markets were like beehives; and fair farmers, tho a few smiths and weavers were their sole artisans. The towns were miniature republics, rudely federated by *Egbo*, and inhabited by courteous, hospitable folk. The chief must enter the shadow-world with a retinue of slain slaves, else he would there be nobody. The mother of twins was exiled, and the children murdered. Trial by ordeal occurred frequently.

A successful beginning was made. Schools were opened, preaching accomplisht through interpreters, and a Bible-lesson in Efik printed. Converts were being won, tho for long none appeared. First must come the creation of social conditions in which Christians could live. Atom by atom, blow on blow, consecrated ingenuity and hopeful persistence sapt pagan practices. Sabbath observance was insisted on. Soon abstinence from Sunday labor became a silent confession of Christianity, and led many to identify themselves with the mission. The early fifties were formative, critical years, and the work was fortunate in its workers. Waddell, Goldie, and Anderson made Calabarese history by driving out rank superstitions and horrible customs. Human sacrifice was abolisht as early as 1850. The degradation of woman had been previously confronted by an object-lesson in the marriage of two negro missionaries (1848); now two natives entered into Christian wedlock, the first regular marriage of the Calabarese. The slaughter of twins and the banning of the mother were presently attackt, and, tho the mission was boycotted by *tabu*, native opinion indorsed the fresh effort in behalf of the sacredness of life and disregarded *Egbo*. Preaching had prepared the people for humanitarianism, and humaneness prepared them further for the gospel of woman, the slave, and the child. Ultimately the punishment of a substitute instead of an actual criminal was annulled, and trial by ordeal was shattered. In 1853, after seven long years of sowing and sifting, the nucleus of a church was formed in two communicants. But the tyranny of custom was the cement of society still, and some persecution occurred in 1854. The church, however, grew in numbers and

strength. It constrained Christian slave owners to regard serfs not as chattels, but as servants; to pay and aid them; and, as early as practicable, to abolish slavery and free the bondman. In 1856 the mission triumphed over the custom of trials by ordeal, and opened new fields. Workers came and workers went. Among newcomers Baillie's buoyancy, medical lore, and tireless zeal made him a pioneer. Among the departing, broken health compelled Waddell, the father, philanthropist and statesman, to retire (1858). He had made the Calabar of the past into that of the future, and at his departure a native church of 21 members gave $350 to the home-church.

This epochal year closed one era and opened another. When Calabar's Constantine, Eyo, died, the Gospel's triumph received amazing demonstration. Not one drop of blood was shed, and his sons took the oath on the Scriptures. The jungle of paganism had been largely cleared and foundations laid; now, courses were to be reared. Conquests of the grosser superstitions must be clincht by the blest drudgery of teaching, preaching, and industrial training. The building of a church at native expense and a new chief's abolition of Sunday marketing assisted the missionaries. Christian women won the right to wear decent dress. In 1868 the widows of chiefs broke the custom that they must mourn until funeral rites, often delayed one, three, or even seven years, were consummated. The years 1862 and 1868 gave the Calabarese the Efik New and Old Testaments. But dark clouds obscured the sunny skies. The mission walkt long in the valley of death-shades, new crises confronted it, and the work was too heavy for the toilers, yet no reinforcements came. Mrs. Baillie's dying words, "Nothing would be more unjust than to attribute my death to the climate," and her husband's cry, "O Africa! Africa! I have wisht to spend and be spent for thee," breathed the spirit of Christ; but volunteers were wanting.

In 1870 native agency had so grown that it did "fully half the work, at the cost of little more than one European." This fact, the deadliness of the climate and the repeated deaths of Europeans, led to experiment. Eighty negroes of our southern states were educated in American colleges, but proved unavailable as missionaries. Accordingly the principal agents are as far as feasible recruited from those who have for some time resided in Jamaica, whose climate and latitude are little less tropical than those of Calabar; and, instead of importing half-baked negro ministers, ignorant of Calabarese languages, from America or the Antilles, an Efik ministry is reared from native converts. This system has proved capable of indefinite expansion, the native ministry is full of promise, and cheering signs of development present themselves.

Remarkable activity came in 1875. Exploration was vigorously pusht. The progress of Calabar aroused fresh courage. The ordina-

tion of the second native pastor seemed to start the church on a new stage, for it agreed (1879) to aim at supporting its Efik agents without foreign help. This assumption of responsibility promist well for the future. Moreover, Christian teaching had so shot Calabarese society through and through, that the leading citizens agreed with the British consul that *Egbo* assaults on women, human sacrifice, murder of twins and expulsion of the mothers, ordeal, and widow-imprisonment should by the law of the land be recognized as crimes, and be punisht accordingly. This treaty, the consul confest, could not have been but for the coming of the mission only a generation before. What had not God wrought!

Forward became the cry, tho 1881–82 proved years of trial. A visit from Scotch deputies brought the Efik church into brotherly fellowship with the Jamaica and Scotch church, and markt another epoch. Edgerly, the Livingstone of Calabar, explored districts unvisited by Europeans, and through Scotland's bairns, obtained a much-needed mission-steamer. Calabar has neither beast of burden nor road, and waterways afford the chief channels for travel. The steamer enabled the mission to avail itself of river-roads and penetrate to regions beyond. A station was opened 100 miles above the ocean, and for the first six months its pioneer was more a contractor than a missionary, a backwoodsman rather than a cleric. He built children's rooms, dispensary, houses, and store; felled forest and thicket; healed the sick; made roads; preacht; taught, and reduced the language to writing. Of course he broke down. The church demands too much from its agents, and gives too little. With each missionary it ought to send at least one artisan.

But another way than the Lord's was being prepared in the wilderness, for however far inland the Bible has penetrated the bottle has preceded it, and Biafra Presbytery "is convinced that to end it [the Americo-European liquor-traffic] would do more for Christ's cause than to double her missionaries;" yet notwithstanding this the outlook was never brighter. In no period have volunteers been so numerous as since 1890. A Lovedale has been founded, native industries are to be created and pusht, and Christianity is to be promoted by industrial culture as well as by educating the head and rectifying the heart and spirit. Captious criticism may carp at the church having so few adherents, and still fewer communicants, but critics must remember that the deadliness of the climate, the four centuries of demoralizing contact with Europeans, and the native sinfulness made Guinea as difficult a mission-sphere as any. The abolition of hoary evils; the inbreathing of high hopes and ideals; the purification of society; the bringing of men into fellowship with God in Christ; the Gulf-Stream currents of blessed influence and human betterment which flow from the life of the lowly Nazarene into the lives

of Calabar's wretched children; the change from the miasma of heathenism to the health-giving atmosphere of Christianity — these are among the far-reaching and subtle consequences which have followed the transplantation of this Scotch flower of missions to the mangrove swamps. The canny, spiritual Scots! They built for the eternal. The story of Calabar is one of toil, suffering, and heroism, but likewise a story of marvels and victories. The little sister has done what she could. She has broken the alabaster box of self-sacrifice, and its fragrance has perfumed the whole house. They who waged the happy strife and warred with evil to the hilt have seen of the travail of their souls and are glad.

WORK OF THE McALL MISSION IN NICE.

Nice, the far-famed pleasure and health resort, is also the scene of much active Christian work.* The McAll Mission has for many years had an evangelist here; and the work has not been without true spiritual results. In the ward for incurables in the city hospital there now lies a young paralyzed woman who was led to simple faith in the Gospel through hearing it preacht at these meetings. She has remained faithful through trials and persecutions, tho isolated from all Protestants in the hospital, to which she was obliged to go, being an orphan and unable to earn her living. Twice a month she is allowed to be wheeled to the Temple Évangélique, where she listens to the preaching of His Word.

One of the most regular attendants at the weekly "Conférences Évangéliques" is an elderly French widow, who always sits in one of the front rows. When quite young she lost all faith in the priests and the Roman Catholic Church, and profest no religion, but always retained a belief in God. Then, seized in latter years by a painful, supposedly incurable disease, she was attended by an English doctor, to whom she said one day: "You have relieved my body; I wish you could do the same for my soul." Through him some Christian friends visited her, gave her the New Testament, and told her of the McAll meetings, which were held near by. She read the Testament earnestly, attended the services, and listened most eagerly to all the preachers said. A few months later she wrote, saying: "I have given myself to Jesus, and enjoy such peace." The following spring (about four years ago)

* Besides the English, Scotch, and American churches, there is a French Protestant church, which is crowded during the season, and which has a large Sunday-school and various other branches of work. The Young Men's and Young Women's Christian Associations are also represented here, and every second Sunday afternoon a service is held in Italian in the chapel adjoining the French church. A small congregation of Baptists meet in a little hall, where French evangelistic meetings are carried on three times a week. There are also services for Italian laborers, in a hall opened for them, a sailors' home, a Protestant hospital, and Bible distribution by an agent of the British and Foreign Bible Society.

she was admitted to the church. She prayed for strength to be given her, so that she might attend the meetings regularly. Her doctors were surprised at the improvement in her health. She wrote to all the members of her family telling them of her experience; and spoke to those about her of the joy the Gospel had brought her. She had to suffer persecution in different ways. The thing that hurt her most, perhaps, was the remark made by some that she had sold her soul to the Protestants for so many francs. It is a common saying, both in France and Italy, that 500 francs is given by Protestants to buy over a person to their religion. So firmly is this believed, that some have applied to pastors, saying that on these terms they are quite willing to change their religion. Undaunted by misrepresentation, this lady has continued to witness for Christ, and has been greatly cheered by the way in which her brother—a freethinker—has received her testimony. "If religion had been set before me like that," he said, "I would never have refused it." He now gladly reads the Gospel.

Other instances might be given of blessing received. Only to day a woman, who has not yet joined the Protestant church, but was until recently a fervent Roman Catholic, now passing through a time of severe trial, said: "If it had not been for the consolations received in that hall through the Gospel, I should have gone mad. Now, I thank God for my trouble, as it has brought me near to Him. When feeling very sad, I pray, and then I go away happy and singing."

In connection with the mission there is a small society, called "Société d'Activité Chrétienne," composed of those who sign a very simple confession of faith, and band together to do something to advance the cause of Christ. Once a month the members meet together for prayer and meditation on God's Word. Some of the members visit among the people, leaving tracts, lending Testaments and books, and inviting to the meetings. One man went among the cabmen, and after giving Gospel papers to them on the stands, received the addresses of many who said they would be glad to be visited in their homes. Recently two young men have undertaken to distribute among the postmen a monthly paper especially prepared for them.

There is, besides, a reading-room for soldiers, open every day from 5 to 9 P. M., except on Sundays. This is much appreciated by the men. Direct evangelistic work can not be carried on here, as it is against the law to use such places for spreading either religious or political movements. This hall has been kindly placed at the disposal of two young ladies who conduct a Sunday-school there. The number of children who attend it is most encouraging; over 40 names are on the roll. Both Italian and French children attend, so that the teaching has to be carried on in both languages. The families of the children are visited, and then it is found that frequently the texts and truths learned in the schools have been repeated to the parents.

II.—MISSIONARY DIGEST DEPARTMENT.

THE ISLAND OF CUBA AND ITS PEOPLE.*

Cuba is about 760 miles in length; and the breadth at the narrowest part, near Havana, is from 30 to 36 miles; at the widest part in the east, 125 miles. If Cuba was translated to the latitude of New York, and Cape Maisi the eastern extremity were laid down at Sandy Hook, Cape San Antonio at the west would be in the vicinity of Chicago. The distance from the northwest coast of Cuba to the Florida mainland is about that from New York to Albany, while our fleet at Key West is as near Havana as Poughkeepsie is to New York. The area of Cuba is 45,000 squre miles, or about equal to that of Pennsylvania.

The eastern end of the island is the source of the mustering and march of the insurgents. From hence the raiders have proceeded with their long processions of cavalry through all the provinces, and Havana



has seen the light of the flames that consumes the substance of the island, in spite of the large Spanish army and the trench lines with detacht forts at short intervals, known as "trochas," drawn at various points across the island.

Cuba, in form a thin irregular cresent, has a coast line of 2,200 miles, or of nearly 7,000 miles if all indentations are included. About half of the north coast is open, and an equal portion of the south, affording many fine harbors capable of easy defense. The country is in general mountainous, and this physical feature has enabled the insurgents to maintain their struggle against overwhelming odds in the way of numbers and military resources. The mastery of position have been the Cuban rebels in their mountain retreats. The Cubitas range, in Puerto Principe province, is the seat of whatever there is of the insurgent government. The Spanish hold the cities and coast towns, as the insurgents are helpless wherever the guns of a warship can be employed, or large bodies of men be massed. The mountains give the varieties of climate and products which make portions of Cuba remarkable.

* Condenst from *The Watchman* (Boston).

The rivers are many rather than large. The lakes are few and mostly near the coast in proximity to the great marshes or everglades. The lowlands and rolling slopes worn from the mountain chains compose four-fifths of the area of Cuba, and the rich soil makes the productive capacity of incalculable value. Two crops of cereals are often obtained in the same year.

Considering its tropical position, the climate is mild. The seasons are divided into the dry and the rainy, the latter extending from May to November. Humidity averages over 80° at all seasons. The mean annual temperature at Havana is 78°; for the hottest month 81°, coldest 70°. January is the coldest month, August the warmest. The dry season is delightful, and the hottest period is redeemed by refreshing ocean breezes. North winds prevail, the annual rainfall is forty inches, and hurricanes are not infrequent. The foliage is green at all seasons.

Rich ore deposits are known to exist. Copper occurs in the extreme eastern and western departments. Bituminous coal of fine quality is found in large quantities in many parts. Marble is abundant. Gold has been found, but Cuba does not promise to become a Klondike. Iron ore making a super quality of steel is mined in the province of Santiago de Cuba, and other classes of ore are found awaiting development.

The great wealth is in the agricultural products, chief of which are sugar, tobacco, and coffee. The first sugar plantation was establisht in 1595, but the industry did not assume importance until the present century. In addition to heavy taxation, the trade has of late years suffered severely from beet-sugar competition. The war has practically ruined the crops for three years past. Tobacco is indigenous and its quality famous. Coffee does not hold an important place commercially. Maize, peppers, yams, and sweet pototoes are raised for home use. Almost all the tropical and sub-tropical fruits grow freely, as the pineapple, orange, plantain, banana, fig, and pomegranate. Cocoa, cassava, honey, and wax are produced for domestic consumption and export. The dense, uncleared forests—13,000,000 acres—abound in tropical and other valuable woods, including mahogany, ebony, cedar, and granadillo. There are over thirty species of palms, and the botanical catalogue gives 3,350 indigenous flowering plants besides those introduced by Europeans.

The communications are poor, whether by road, rail, or boat. The roads, as a rule, are mere trails, almost impassable in the wet season. Government has built perhaps 175 miles of paved highway, the chief stretch being the sixty miles from Havana to Pinar del Rio. Outside the cities the universal passenger vehicle is the "volante," a two-seated carriage, swung low by leather straps from the axle of two large wheels, with shafts fifteen feet long. The shaft horse is led by a postilion, whose horse is also harnest to the carriage with traces. The conveyance is comfortable and safe. Merchandise, when not sent by rail, is usually transported in heavy carts drawn by oxen or mules.

The railway lines comprise about 1,000 miles of track, controlled by ten companies. In addition, sugar planters have built numerous narrow-gauge branches to connect their estates with the main lines. The land facilities for travel and transportation are far from satisfactory. There are frequent coastwise and foreign steamers connecting the coast towns. The telegraph system is under government control, and wires connect all the principal towns and villages. Telephonic communication is, as yet, confined to Havana and suburbs, and controlled by government.

Each of the six provinces bears the same name as its chief city, and is divided into judicial districts. Pinar del Rio is the famous tobacco region; Havana province yields all the various agricultural products of the island, and is the principal manufacturing center; Matanzas is a center of sugar production, and one of the richest and best developt portions of the island; Santa Clara was one of the first settled, and has large sugar plantations and factories; Puerto Principe is mountainous and largely forest and cavernous; Santiago de Cuba abounds in the products of the other provinces, and exceeds all in mineral riches, yielding gold, copper, iron, manganese, mercury, zinc, asphalt, marble, alabaster, rock crystal, and gems.

There are 112 cities and towns on the island. Havana, the capital and only city of any considerable size, has a fluctuating population commonly put at 200,000. Matanzas has 50,000, Puerto Principe 40,000, Cienfuegos 26,000, Cardenas 20,505, Sagua la Grande 14,000, Manzanillo 9,086, Guantanamo 9,000, while only one or two of the others reach 6,000.

The religious condition of Cuba and the various forms of Protestant missionary effort among the Cubans are thus described by Rev. George Lester in *The Review of Missions:*

In Cuba flagrant desecration of the Sabbath, gambling, brutal and degrading sports, and the exposure of indecent prints, are only the outward and visible signs of moral degeneracy which is deep and widespread. A writer who is by no means unfavorable to the Roman Church has said: "Whether it be from want of rivals or merely from force of time, the Catholic Church in Cuba has fallen from its high estate." It wants the wholesomeness which is essential to vigorous combat with worldliness and lust, and the "love" which endureth all things. It is the tool of the State, and its priesthood is a butt for the ribaldry of every scoffing wit. Its altars are served chiefly by foreigners; it is a rare thing for an educated Cuban to enter its ministry.

It is only a few years ago that liberty of worship was granted by the revised Spanish constitution. Now, altho sympathy with evangelism is not yet forthcoming, toleration is the word of the written law. In a hundred ways which priestly ingenuity can devise, religious liberty may be interfered with, but the law *professes* to afford protection. Protestant teachers have only to toil on in the patience of hope and the labor of love, and the Cuban, who is indifferent to religion, rather than averse to it, will come to know who are his true friends. Beginnings have already been made, of which the most successful was the work of Pastor A. J. Diaz, in Havana. (Already described in these pages.)

The Methodist Episcopal Church, South, has a station in Havana. The premises consist of a small hall and dwelling house in Concordia, in the northwest quarter of the city, where the population is chiefly of the artisan class. The work has suffered many vicissitudes, and but for the grace and mercy of God, and the loyal devotion of a faithful few, would ere now have come to naught. In spite of many discouragements this mission church shows signs of life and hope, and is worthy of the support and sympathy of all who pray for the evangelization of Cuba.

The Jamaica Baptist Missionary Society has had a mission in Cienfuegos for several years. The results have not been encouraging, and it is not improbable that the station will have to be abandoned. The Presbyterians of Mexico have had one or two small missions in Cuba; and there is also an Episcopal mission in Matanzas.

A good work has been done by the distribution of the Scriptures and Gospel tracts. There is now but little that can be called persecution, altho considerable prejudice exists, and insult and petty annoyances have frequently to be endured. The priests are keenly sensitive, "doubting whereunto this thing may grow." The well-known tactics to which the zealots of Rome resort in order to harass and hinder the evangelist are plied without mercy; but for all that, "a great door and effectual is opened" in Cuba for the preaching of a present, free, and full salvation.

What is done in the way of Protestant missions in Cuba should be done on a large and generous scale. Small hired halls in out-of-the-way places neither attract the Cuban, who is a lover of the spectacular, nor do they suggest to him the idea that these evangelists mean to stay. With every mission set up there should be arrangements for a cemetery—a strange suggestion to those who do not know Cuba; but to such as do, an adjunct regarded as important to success in this island as are schools in India and dispensaries in China. As far as possible, Cubans should be employed as missionaries to their countrymen. There is a strong sentiment of fellowship in the Cuban mind; there are patriotic ambitions in which no foreigner can fully share. And in all labor and underlying all plans of service there must needs be a strong, fervent, and triumphant expectation of success. Protestantism, not as a mere theological negation, but as a spiritual energy is, under God, equal to the splendid task of saving Cuba.

EXODUS OF PRIESTS FROM THE CHURCH OF ROME.*

BY J. MURRAY MITCHELL, LL.D.

It is pretty generally known that many Roman Catholic priests are dissatisfied with their Church, and not a few of them have lately quitted it. But probably not many are aware of the extent of the dissatisfaction and the far-reaching consequences that are likely to arise from it.

The society has been in existence for a good many years, but at first French Protestants were slow in coming to its support. They were very doubtful of the real conversion of the "converted priests." It was known that not a few Roman clerics were anxious to leave their Church if they could secure a livelihood when they did so; but the motives of at least some of them seemed questionable, and it was thought that any considerable influx of such men would be hurtful to the Protestant churches, and might seriously damage their reputation. Assuredly the present tendency to abandon the Church of Rome has not been, to any appreciable extent, the result of proselytizing efforts on the part of French Protestantism.

But the tendency is undeniable. The society we are referring to is very chary in giving pecuniary assistance to those who apply for it; but during the last ten years it has aided more than sixty priests in abandoning Rome. The difficulty in knowing what work the ex-priests can *take up* is exceeding great. Many, we believe, turn to manual labor—driving cabs and the like; others find employment in shops and offices. Those who have been aided by this society have generally become pastors, evangelists, missionaries, or teachers. Two are now police commis-

* Information gathered largely from the report of the society for *Oeuvre des prêtres convertis* (*work of converted priests*).

sioners. Others are in places of business. But to a large number of applicants the society has only given fitting advice, not granting any pecuniary aid.

The report of 1897 contains a list of sixteen priests and monks who have received pecuniary help from the society. One of these has deceived them—only one; and that is apparently about the annual proportion of unsatisfactory cases. It seems to us singularly small. The committee of the society * evidently exercises great caution in judging of the character of applicants.

Equally interesting with these reports, and, if possible, more so, is a monthly periodical called *Le Chrétien Français*, which is edited by "a group of priests and ex-priests," the director being the ex-Abbé Bourrier. Each issue contains eight large quarto pages. Everything is written with French vivacity and incisiveness. In some of the papers which are sent by men still in the Church of Rome, the tone is one of great sadness; the writers are like captive birds beating themselves to death against the bars of their cage; others from men who have quitted Rome, pour out the song of triumph: "The snare is broken, and we are escaped."

One of the most striking things in the periodical appears in the third number. It is a long extract from *La Verité*, a Romanist paper, strongly opposed to the movement. We quote a few words:

"There have always been unhappy defections, but they were isolated. To-day the evil is greater than ever. It is not merely single cases which we have to deplore. Certain general tendencies are showing themselves; a collective movement is perceptible. Briefly, if we are to believe the sad information that reaches us, there is forming here and there among the clergy an apostate party. Our Catholic priesthood, so firm and united up to the present time, is shaken; and there is a movement, tho still concealed, towards Protestantism. Not only last month did six priests take their seats as prospective pastors on the benches of the faculty of Protestant theology in Paris, but at least four others have entered as students in the Protestant faculty of Montauban. All this at once! But it is not the whole. Others are expected to follow. Then here comes a list of sixteen priests who have become Protestant pastors, and are settled as such in various places."

The following paragraphs also indicate the present state of unrest in religious circles in France:

"The Church is in alarm. Various signs of impatience and even of revolt are showing themselves among the younger clergy. The profession of faith made by various priests who have lately left the Church, is full of noble evangelical zeal and pious candor. Some still remain in their parishes with their people, who continue to support them. Others enter the evangelization societies." So wrote the Abbé Chabonnêl while he was still in the Church of Rome. He has now left it.

The following statement by M. Philippot is as new as it is cheering: "There is a most interesting class of men—the freethinkers. I used to visit them only as a matter of politeness. I thought them people without faith or law, and shunned all religious conversation with men. But several of them have said to me: 'Ah! sir, what we want is a religion that speaks to us about God, and in which we pray to God.' Another, in speaking of the Gospel, said: 'That is my religion.' And I have reported to me a saying which, in the mouth of a freethinker, is sublime: 'In the sermons of the curés there is One who is never mentioned—that is the Father."

It is strongly asserted in the reports of the society that experience

* The president of the society is the well-known Eugene Reveillaud, and the director and treasurer is L. J. Bertrand, whose address is Neuilly, Seine.

has proved converted priests to be much more efficient evangelists, in many cases, among the Roman Catholic population than Protestants usually are. When we read the letters addrest to the *Chretién Français* we can quite believe this. The iron has entered into the souls of these men, and they testify both of the wretchedness they have personally felt and of the great deliverance which God has wrought for them and is ready to work for others.

It appears certain that the earnest men who have already abandoned, or seem on the point of abandoning, the Roman communion, will not be simply absorbed in French Protestantism and leave it unaffected. It does not become us to point to what may appear defective in French Protestant theology and life, but we have become deeply interested by communications in the *Chrétien Français*, in which there is an earnest effort to show that in various things which Rome has materialized and grievously perverted, there is yet an element of truth which ought to be earnestly sought out, purged from Popish corruptions, and restored to the churches of the Reformation. This line of thought is exceedingly important, and we shall wait with some anxiety, and much hope, for its coming developments.

"*Semen est sanguis Christianorum*," as Tertullian said of old. The blood of the "noble army" of Huguenot martyrs was not shed in vain. *Laus Deo!*

THE WORLDWIDE DECLINE OF ROMAN CATHOLICISM.

During the months of October and November of last year an organized mob of Roman Catholics attempted to break up Protestant meetings in Manchester and other English cities. When they made an attack on a Methodist church, the *Methodist Times* of London bade them beware, and very pointedly let them know that the Englishman's right of free speech must not be infringed upon by the followers of the pope. It also publisht the following article, which has opened the eyes of many Englishmen, who had been dazzled by Papal splendor at Rome and on the continent, and who were inclined to think that because the Roman Church had a long history it was growing in numbers and power. The *Converted Catholic* (New York) also makes the same statement.

One of the greatest delusions of our time is the notion that the Roman Catholic Church is prospering, and especially that it is making rapid strides in Great Britain and the United States. The actual fact is that the Roman Catholic Church alone of Christian churches, is declining all over the world. As recently as 1890, the late Cardinal Manning prepared a series of notes in relation to the condition of Romanism in England. In these documents he states that there are a million and a half of Roman Catholics in England to-day, but that only 200,000 of them are English. Of the rest, we may add, 100,000 are French, German, and Italian; 1,200,000 are Irish. Now all these were Romanists before they came to England, and so represent no increase whatever. The apparent growth of Romanism in this country (England) is almost entirely due to an immense Irish immigration. If the Irish and Continental Romanists returned to their own countries, Romanism in England would disappear. In a speech delivered last month at the annual reunion of the Guild of our Lady of Ransom in Liverpool, Canon Murnane, the well-known temperance reformer, made the following statement about the bulk of the Irish who had croet the Irish Sea:

"When some fifty years ago the Irish famine sent hundreds of thou-

sands of the most loyal, the most pure-hearted and zealous people in the world into the great industrial centres of this country, one would naturally have hoped for a great future for the Catholic Church—for the wished-for conversion of the dowry of Mary. But, alas! what was the result? Their people—these people who came here under such auspices, with such faith and strength and manhood, were to-day the loafers round the street corners, the disgraces and the scandals of the cities and towns."

This honest and courageous priest ascribes the pitiable condition of Irish papists to intemperance, which he is so bravely combating, but the fact in which we are interested is that the immense Romanist increase is almost entirely due to Irishmen, and their transfer from Ireland to England has, on the authority of Canon Murnane, not been attended by the results naturally anticipated from so great a migration; 200,000 English Roman Catholics out of a population of 30,000,000 is significant.

Further, Ireland has lost 3,000,000 of Irish Romanists by emigration since the beginning of the century. A million of them have been retained in England, but 2,000,000 have crost the Atlantic and been lost in the immense Protestant majority there. The result is that not only has Romanism utterly failed to increase relatively to the increase of the population, but there are literally and absolutely 2,000,000 fewer Romanists in the United Kingdom than a hundred years ago.

Across the Atlantic Rome has not gained what she has lost here. According to the census of the United States for 1890, the total population was 62,622,000. These were distributed as follows: 5,794,000 non-Christians of various sorts, 7,193,000 Roman Catholics, 49,630,000 Protestants. We have read in Roman Catholic newspapers and in reports of Roman Catholic meetings, statements to the effect that if Rome had only been able to retain in the United States the children and the grandchildren of the Irish and other Roman Catholic emigrants from Europe, her adherents to-day could not number less than 25,000,000, and probably many more. Instead of gaining in the United States, as journalists so vainly imagine, Rome is to-day poorer by at least 20,000,000, as the result of the existence of the vast Protestant community. Indeed, Romanism is losing ground in America so steadily that during the twenty years her adherents decreased from 12 per cent. of the population to 11.5 per cent. So manifest is this that not many years ago a Roman Catholic layman in Boston said: "We shall hold our ground for a while, but we understand that in the fight of a hundred years we shall be whipped."

Let us, in conclusion, state in statistical detail the astounding fact that Romanism in the United Kingdom of England and Ireland not only fails to keep pace with the population, but is absolutely much less numerous than fifty years ago. In 1841 there were 6,958,737 Romanists within the Four Seas, 28.8 per cent. of the population. In 1891 there were 5,047,307, constituting only 14.9 per cent. Relatively, therefore, they are only half as numerous as fifty years ago, and absolutely there are to-day 1,911,430 fewer Roman Catholics in this Kingdom than in the earlier years of the queen's reign. The Roman Catholic Church is the only Church that has lost ground both relatively and absolutely during the present century.

If we look at the rest of the world it would appear that from every standpoint and by every test Romanism is continually going down, down, down. Take, for example, the area of the planet dominated by the Greek, the Roman Catholic, and the Protestant Church. Relatively

the Greek Church occupies 18 per cent. of its surface, the Roman Catholic Church 28 per cent., and the Protestant Church 36 per cent. Take again the populations of countries under the sovereignty of races representing those three sections of the universal Church; 128,000,000 are ruled by representatives of the Greek Church; 242,000,000 by representatives of the Roman Catholic Church, and 520,000,000 by representatives of the Protestant Church. Take once more the languages especially identified with the different faiths. Spanish is spoken by 42,000,000, French by 51,000,000, Russian by 75,000,000, German by 75,000,000, and English by 130,000,000. If it were necessary to enter into further detail, it could be shown that the wealth of Protestant countries far exceeds that of Roman Catholic countries in all respects.

It is interesting to add one other statistical fact. In Greek Church lands 2 per cent. of the population are educated, in Roman Catholic lands 10 per cent., and in Protestant lands 20 per cent. These figures would be yet more impressive if we had space to quote similar figures with respect to the beginning of the century and to the era of the Reformation. Until the present century the facts were completely the opposite. Romanism was far more numerous in all respects than Protestantism. But Romanism is now continually dwindling, while Protestantism becomes more numerous, more widespread, and more prosperous every decade.

How is it that an immense delusion to the contrary is widely spread in England and America? It is due to one simple cause. Romanists hang together and act together. At all elections they vote in solid blocks in the interests of their own communion and in obedience to the pope. When Protestants have learned to be as loyal to Christ as Romanists are to the pope, the unnatural victories of Romanism will end forever.

CHRISTIANITY AND HEATHENISM IN AFRICA.*

BY REV. DONALD FRASER, LIVINGSTONIA, BRITISH CENTRAL AFRICA.

We live amid lurid contrasts. Here are villages in which religion seems to be almost the predominating element, from which the sound of hymn-singing is continually going up. But over there not many hours' journey off, is unrelieved, suffocating paganism, and the sound that rises from the villages in the evening time is the chorus of ribaldry. I have been living in these contrasts for the past few weeks. The last days of the old year were spent amid the joys of Christ's triumph, administering the sacraments, and speaking with hundreds of seekers after God; the first days of the new year in the horrors of heathenism, moving among a people given up to wickedness unpeakable. Now I understand better how high above the level of their neighbors the Christians have risen; but at the same time, what a mass of unbroken darkness lies at our doors!

At Ekwendeni, Elangeni, and Hora, for three Sabbaths in succession, I baptized, and I celebrated the Lord's Supper. For more than a month I had been busy every day examining those who sought to make public profession of their decipleship. They came to me in companies of from ten to twenty each morning. Old, bent mothers were there, some of them wearing the brand-marks of heathenism, over which Christ's

* From *The Free Church of Scotland Monthly.*

presence had already begun to cast a sheen of the beauty of holiness. Little fellows came too, full of the rare brightness of African boyhood—just delivered out of the mouth of the lion. And men, robust and vigorous, who had given up wives, and beer, and war, that they might follow the Lord.

Then we held the days of baptism. In the early morning you could see the people arriving from far-off villages, until a great congregation would have gathered, two or three times too large for meeting within doors. Some would be there who had come to look on, scarcely understanding what it all meant; others wistfully wearying for that day when they too should stand among the believers. Altogether fifty-eight were baptized, of whom thirty-nine were adults received on profession of their faith, and more than two hundred others were publicly admitted into the catechumen's class. But as many more were told to wait until their knowlege should be clearer, and their lives have better chance of testing. And thus we closed the year amid still gathering evidences of the Lord's triumph.

Leaving these bright scenes behind, I moved on west into Tumbuka country, to open up new territory. But scarcely had I turned my back on Hora when I began to feel the awful oppression of dominant heathenism. For a few days I stayed at the head chief's village, where we have recently opened a school. The chief was holding high days of bacchanalian revelry. He and his brother and many others were very drunk when I arrived, and continued in the same condition till I left. Day after day the sound of drunken song went up from the village. Several times a day they came to visit me and to talk; but their presence was only a pest, for they begged persistently for everything they saw, from my boots to my tent and bed. The poor young chief has quickly learned all the royal vices—beer-drinking, hemp-smoking, numerors wives, incessant begging. I greatly dread lest we have come too late. But God's grace can transform him yet.

When we left Mbalehelwa's, we marcht for two days toward the west, keeping to the valley of a little river. Along the route, especially during the second day, we past through an almost unbroken line of small Tumbuka villages. At every resting-point the people came to press on us to send them teachers, and frequently accompanied their requests with presents. When at last we arrived at Chinde's head village, we received a very cordial welcome. Chinde (a son of Mombera) did everything he could to convince us of his unbounded pleasure in our visit. For three or four days we stayed there, and were overwhelmed with presents of sheep and goats, and with eager requests for teachers. Leaving this hospitable quarter, we had a long, weary march through a waterless forest, in which we saw the fresh spoor of many buffaloes and other large game, and heard a lion roaring in front. Late in the afternoon we reacht Chinombo's, and remained there for other three days. Here again we were well received and loaded with presents.

This whole country to the west is still untoucht. That the people are eager to learn was evident from their urgent requests. That they sadly lack God, and are living in a dreadful degradation, became daily more and more patent. I can not yet write as an inner observer. Tshitumbuka, the language spoken there, I am only now beginning to learn. Yet the outer exhibitions of vice, and drunkenness, and superstition were only too painfully evident.

Often have I heard Dr. Elmslie speak of the awful customs of the Tumbuka, but the actual sight of some of these gave a shock and horror that will not leave one. The atmosphere seems charged with vice. It is the only theme that runs through songs, and games, and dances. Here surely is the very seat of satan.

It is the gloaming. You hear the ringing laughter of little children who are playing before their mothers. 'They are such little tots you want to smile with them, and you draw near; but you quickly turn aside, shivering with horror. These little girls are making a game of obscenity, and their mothers are laughing.

The moon has risen. The sound of boys and girls singing in chorus, and the clapping of hands, tell of village sport. You turn out to the village square to see the lads and girls at play. They are dancing; but every act is awful in its shamelessness, and an old grandmother, bent and withered, has entered the circle to incite the boys and girls to more loathsome dancing. You go back to your tent bowed with an awful shame, to hide yourself. But from that village, and that other, the same choruses are rising, and you know that under the clear moon God is seeing wickedness that can not be named, and there is no blush in those who practise it.

Next morning the village is gathered together to see your carriers at worship, and to hear the news of the white stranger. You improve the occasion, and stand ashamed to speak of what you saw. The same boys and girls are there, the same old grandmothers. But clear eyes look up, and there is no look of shame anywhere. It is hard to speak of such things, but you alone are ashamed that day; and when you are gone, the same horror is practised under the same clear moon.

No; I can not yet speak of the bitterness of heathenism, only of its horror. True, there were hags there who are only middle-aged women, and there were men bowed, scarred, dull-eyed, with furrowed faces. But when these speak, or sing, or dance, there seems to be no alloy in their merriment. The children are happy as only children can be. They laugh and sing, and show bright eyes and shining teeth all day long. But what of that? Made in God's image, to be His pure dwelling-place, they have become the dens of foul devils; made to be sons of God, they have become the devotees of passion.

I have past through the valleys of two little rivers only, and seen there something of the external life of those who can be the children of God. The horror of it is with me night and day. And on every side it is the same. In hidden valleys where we have never been, in villages quite near this station, the drum is beating and proclaiming shame under God's face. And we can not rest. But what are we few among so many? O men and women, who have sisters and mothers and little brothers whose daily presence is for you an echo of the purity of God, why do yon leave us a little company, and grudge those gifts that help to tell mothers and daughters and sons that impurity is for hell, and holiness alone for us!

How long, O Lord! how long?

I send you this account of a missionary journey. Would that pen could write the fire that is in my soul! It is an awful thing to sit looking at sin triumphant, and be unable to do anything to check it. Calls for teachers are coming from every side, but we can not listen to them at present—our hands are more than full.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Late Dean Vahl.

BY REV. J. MURRAY MITCHELL, L.L.D., NICE, FRANCE.

I have received from Denmark a periodical called *Den Indre Missions Tidende* (The News of the Inner Mission), which contains an interesting notice of the Dean Vahl. It is signed Vilhelm Beck. The writer is a Danish pastor and was long an intimate friend of him whom he lovingly commemorates.

Jens Vahl (Jens is the Danish equivalent for John) suddenly passed away. "We have lost one of our church's highest men," writes Pastor Beck. He was born on November 24th, 1828, in Aalborg, where his father was a military physician. He past his theological examination in 1854 with the highest credit. Two years later he was appointed to his first spiritual charge. He was successively appointed to various other places. The last of these was Norre Alslev, in Falster, where for a considerable number of years he energetically strove to awaken spiritual life in what is said to have been "the most spiritually-dead corner of Denmark."

The dean was a man of extraordinary mental activity. Along with a burning zeal for the extension of the kingdom of God, he possest an exceptional power of work. One might indeed complain that he tried to grasp too much; he undertook an amount of labor which no single man could possibly accomplish.

For many years he was a member of the Committee of the Danish Missionary Society; and, for the last ten, its president. Seven other associations are enumerated of which he was either president or a member of committee.

"To name every thing that he wrote," says Pastor Beck, "surpasses my knowledge and power; its extent was simply immense." A work of domestic devotion; an account of the Laps and the Lapland mission; a missionary atlas; and, his last work, a Manual of the History of Evangelical Missions*—a remarkable work, which has received the highest praise from the friends of missions. He also sent an immense number of communica-



JENS VAHL.

tions both to home and foreign journals, his great knowledge of languages helping him to do so. "I may mention the following circumstance," says Pastor Beck, "in this connection. On one visit I paid him, I found him beginning to learn Russian. I askt the reason. He answered that he wisht to write an account of the Lapland mission; and as an excellent statement regarding it was in some Russian journal, he must be able to read it." Up to the time of his death he edited the *General Church Intelligencer*, the *Scandinavian Missions Journal*, and the *Christian Gleaner*.

He also traveled extensively

* Noticed in our June issue, p. 464.

over Europe, visiting Sweden, Norway, England, Ireland, Holland, Germany, Switzerland, and Italy. Wherever evangelistic work was going on, there was the name of Vahl well known and held in honor. With all this he never neglected the work of the parish committed to his care; and in his occasional absence during the last ten years he employed a chaplain. In the wide district under his care (N. Alslev), with its two churches, he erected a third church with the help of friends and without any expense to the parishioners.

As a man Vahl was lovable in the highest degree; modest and unassuming in his whole demeanor; never pushing himself forward, quite contented to remain in the shade, if only the cause of the Kingdom of God could be advanced. He exerted himself especially on behalf of foreign missions. At an early period he became connected with the Danish Missionary Society; and his best and highest powers were consecrated to the cause in regard to which "he possesst a fulness of knowledge which, in Denmark, no other man could for a moment pretend to." He has also left behind him a matchless library, which consists especially of works connected with foreign missions.

So far have I extracted, for the most part simply translating from the obituary notice by Pastor Beck, who was a lifelong friend of Vahl's. I must be permitted to add that the warm words of the pastor are not too warm. I was acquainted with Dean Vahl for nearly twenty years; I was almost in weekly correspondence with him; and my admiration of the man went on steadily increasing. I used to protest against his excessive labors; I wish I had done so still more earnestly, for they certainly shortened an invaluable life.

The list of his works, given by Pastor Beck, is not a short one; but it is by no means complete (as indeed the pastor mentions). For instance, in connection with the Missions Atlas, there was a Forklaring (explanation) in three volumes, each consisting of from 250 to 300 pages, many of them in small print; the work full of statistical, geographical, and historical details, all collected with immense labor. And his annual survey of "Missions to the Heathen"—a statistical review—must, on no account, be forgotten. It has regularly appeared since 1889. The last issue, dated 1898, is now before us; it contains 27 pages in small type, and is crammed with figures. These annual statements are simply priceless in value. Who will continue them? It is an honor to any man to follow in Vahl's footsteps.

He now rests from his many labors; but we grieve to think that on earth we shall not again see his face.

Multis me bonis flebilis occidit,
Nulli flebilior quam mihi.

International Missionary Union.

FIFTEENTH ANNUAL MEETING.

The International Missionary Union has become so important a body, and is so well and so widely known, that our readers have come to expect a full account of its proceedings in this magazine. Each year, however, it becomes increasingly difficult to give any satisfactory sketch of its proceedings. It now numbers between seven and eight hundred members, and is in postal communication with nearly twc thousand missionaries. It is entirely unique among all the missionary organizations of the world. It is the largest missionary organization meeting regularly in the world. There have been larger gatherings of missionaries in decennial conventions on some one of the

foreign mission fields, but those were all of one field, and the topics considered pertained to the specific country. But this is composed of missionaries of all societies and denominations and of all fields in the world, the chief attendance being, however, from societies whose headquarters are in Canada and the United States. The breadth of view got by this conference among missionaries is not equaled except in some of the great ecumenical gatherings of missionary workers, as that in London, 1888. This is the only world's parliament of missions held annually. It is composed for the most part of a new set of missionaries, each year fresh from the field, and its topics are selected from conference with nearly two thousand missionaries on the several foreign fields, who report the livest phases of thought, and give the freshest statement of operations, being conducted by the several missions, up to within sixty days or less of the date of the meeting.

We present the list of missionaries in attendance at this fifteenth annual meeting at Clifton Springs, New York, June 8–14, 1898.

YEARS OF SERVICE.	NAME.	FIELD.
1872	Baird, Rev. J. W.	Turkey
1848–95	Baldwin, Rev. C. C., D.D.	China
1858–80	Baldwin, Rev. S. L., D.D.	"
1872	Barrows, Miss Sarah B.	Burma
1890	Blachly, B. B.	Mexico
1893	Blachly, Mrs. B. B.	"
1868	Blodget, Rev. Henry, D.D.	China
1887–96	Bostwick H. J.	"
1887–96	Bostwick, Mrs. H. J.	"
1888	Brewer, Miss Mary E.	Turkey
1890	Bruce, Rev. John L.	Brazil
1890	Bruce, Mrs. John L.	"
1886	Calder, Rev. Wm. C.	Burma
1893	Campbell, Rev. Chas. D.	Mexico
1893	Campbell, Mrs. Chas. D.	"
1891	Cappon, Miss Elizabeth M.	China
1888	Carithers, Rev. W. W.	Am. Ind.
1888	Carithers, Mrs. W. W.	"
1886–96	Cassidy, Mrs. F. A.	Japan
1889	Chappell, Rev. B.	"
1877	Christie, Mrs. C. B.	Turkey
1868	Cole, Rev. Royal M.	"
1868	Cole, Mrs. Royal M.	"
1883–94	Cole, Rev. J. T.	Japan
1889	Converse, Miss Clara A.	"
1873	Correll, Rev. Irwin H.	"
1873	Correll, Mrs. Irwin H.	"
1888	Cowan, Mrs. Kate B.	Brazil
1892	Crane, Rev. Horace A.	India
1892	Crane, Mrs. Horace A.	"
1886	Crosby, Miss E. T.	Micronesia
1878–79	Cushing, Rev. C. W., D.D.	Italy
1868–92	Dean, Miss N. J.	Persia
1876–90	Dowsley, Mrs. A.	India / China
1890	Drummond, Rev. W. J.	China
1890	Drummond, Mrs. W. J.	"
1890–97	Dunlop, Rev. John G.	Japan
1894–97	Dunlop, Mrs. John G.	"
1891	Dunmore, Miss Effa	Mexico
1887	Files, Miss M. Estelle	Burma
1884–94	Foote, Mrs. F. W.	India
1853–58	Ford, Mrs. O. M., M.D.	Africa
1888	Foster, Rev. J. M.	China
1888	Foster, Mrs. J. M.	"
1878	Fowle, Rev. James L.	Turkey
1878	Fowle, Mrs. James L.	"
1878	Gardner, Miss Frances	Japan
1869–96	George, Mrs. O. L.	Burma
1896	Glenk, Miss Margerite	India
1861–68	Gracey, Rev. J. T., D D.	"
1861–68	Gracey, Mrs. J. T.	"
1889	Griswold, Miss Fanny E.	Japan
1837–85	Hamlin, Rev. Cyrus, D.D.	Turkey
1891	Hanzlik, Miss Laura C.	China
1872–96	Henderson, Miss A. S.	Brazil
1840–92	Hepburn J. C., M.D., LL.D.	China / Japan
1840–92	Hepburn, Mrs. J. C.	"
1890	Kay, Miss Lydia J.	China
1872–76	Kipp, Miss Mary	Syria
1890	Knapp, Rev. Geo. P.	Turkey
1883	Kugler, Anna S., M.D.	India
1870	Lathrop, Miss Martha C.	"
1880	Lee, Rev. Lucius O.	Turkey
——	Leitch, Rev. G. W.	Ceylon
1898	Lobenstine, Rev. Edwin C.	China
1896	Loper, Miss Grace	India
1889	Machle, Edward C., M.D.,	China
1889	Machle, Mrs. Edward C.	"
1879	Marling, Mrs. Janet B. C.	Africa
1883–86	Martin, Rev. Chalmers	Siam
1883–86	Martin, Mrs. Chalmers	"
1896	Mathews, Miss Elizabeth B.	India
1890	McLeod, Rev. A. A.	"
1887–98	Mechlin, Rev. John C.	Persia
1891	Medbury, Miss Harriet I.	"
1885–95	Merritt, Rev. C. W. P., M.D.	China
1885–95	Merritt, Mrs. C. W. P.	"
——	Morrill, Miss Mary S.	"
1896	Morris, Rev. Du Bois S.	"
1860–76	Morrison, Mrs. Mary E.	"
1891	Morrison, Miss Margaret C.	"
1888	Nelson, Rev. W. S.	Syria
1888	Nelson, Mrs. W. S	"
1889	Nichol, Rev. W. M.	Egypt
1882	Niles, Mary W., M.D.	China
1882–92	Nind, George B.	Brazil
1872–89	Norton, Rev. Albert B.	India
1874–90	Norton, Mrs. A. B.	"
1864	Noyes, Rev. Henry V.	China
1864	Noyes, Mrs. Henry V.	"
1880	Palmer, Miss Frances E.	Burma
1850	Parsons, Mrs. Catherine J.	Turkey
1877–83	Penick, Rt. Rev. C. C.	Africa
1884–96	Phraner, Mrs. Stanley K.	Siam
1891	Porter, Rev. John S.	Austria
1891	Porter, Mrs. John S.	"
1878–80	Priest, Miss Mary	Japan
1882	Reid, Rev. Gilbert	China
——	Reid, Mrs. Gilbert	"
1898	Riggs, Charles T.	Turkey
1887	Simons, Miss Elma R.	Burma
1879–89	Smith, Mrs. Amanda	India / Africa
1884	Stark, Miss Eva C.	Burma
1881–90	Stimson, Rev. M. L.	China
1881–90	Stimson, Mrs. M. L.	"
1898	Stone, Rev. Geo. E.	Arabia
1888	Taylor, Miss Ella J.	Burma
1890	Tewksbury, Rev. Elwood G.	China
1890	Tewksbury, Mrs. Elwood G.	"
1868–78	Thayer, Rev. C. C , M.D.	Turkey
1868–78	Thayer, Mrs. C. C.	"
1869–72	Thompson, Miss Mary A.	China

1880	Vail, Miss Jennie S.	Japan
1878	Wagner, Miss Lillian V.	India
1873	Walker, Rev. Joseph E.	China
1870	Ward, Miss Grace R.	India
1857	Wheeler, Mrs. Crosby	Turkey
1879	Wheeler, Miss Emily C.	"
1880-91	White, Mrs. Wellington	China
1877	Whitney, Henry T., M.D.	"
1877	Whitney, Mrs. Henry T.	"
1871-81	Whitney, Mrs. J. T.	Micronesia
1848-57	Wight, Rev. J. K.	China
1846	Wilder, Mrs. Eliza J.	India
——	Wilder, Miss Grace E.	"
1838-86	Wood, Rev. Geo. W., D D.	Turkey
1871-86	Wood, Mrs. Geo. W.	"
1868	Woodside, Rev L. W.	Africa
1887	Wyckoff, Miss Gertrude	China
1887	Wyckoff, Miss Grace	"

By Societies: These represented, American Board, 41; Presbyterian, 34; Methodist, 28; Baptist, 12; Protestant Episcopal, 2; Reformed (Dutch), 3; American Bible Society, 2; American Indian, 2; China Inland Mission, 1; Established Church, Scotland, 1; Lutherans, 1; Woman's Union Missionary Society, 1—total, 129.

By Countries: Africa, West and Central, 5; Egypt, 1-6. Arabia, 1; Austria, 2; Brazil, 5; China, 40; India, 19; Ceylon, 1; Burma, 8—total for India, 28. Italy, 1; Japan, 13; Mexico, 5; Micronesia, 2; North American Indians, 2; Persia, 3; Siam, 3; Syria, 3; Turkey, 17—total, 129.

The officers for the ensuing year were elected as follows: President, Rev. J. T. Gracey, D.D., Rochester; vice-president, Rev. S. L. Baldwin, D.D., New York; secretary, Mrs. C. C. Thayer, Clifton Springs; treasurer, Rev. C. C. Thayer, D.D., Clifton Springs, N. Y.; librarian, Mrs. W. H. Belden, Oberlin, Ohio.

TOPICS PRESENTED.

For a few years past the subjects have been grouped geographically; this year they were presented topically. Entire sessions or hours were given to "Opportunities and demands of the fields;" "Obstacles and difficulties most imminent at this hour;" "Experiences in the work of evangelistic missionary methods;" "Actual experiences, successful or unsuccessful, in attempting to secure self-support;" "Educational missions;" "Auxiliary agencies: press, Bible agencies, young men's organizations on the foreign field, students, Y. M. C. A., etc.;" "General discussion on phases of woman's missionary methods;" "Reenforcement, with special reference to the policy of sending forward all approved candidates, regardless of the immediate condition of the missionary society's treasury;" "Missionary comity;" "Humanitarian measures in connection with missions: famine relief, leper work, medical work, hospitals, and kindred work;" "The evolution of nations, a part of missionary work; its effect on mission work;" "The missionary in relation to the churches at home; increase of intelligence;" "Literature;" "'Living-link' plan;" "Special donations." The entire hour of the morning session each day reserved for devotional services brought great spiritual benediction and help to all present.

Friday afternoon was the woman's platform meeting, always one of the most popular sessions connected with the Union. The women taking part were from ten different countries, and ten women were introduced whose combined term of service represents 350 years. One of them had spent fifty years in China and Japan; another forty-eight years in Turkey; another forty years in Turkey, and one fifty years in India. Among the speakers was the daughter of Ramabai, who told in a very pleasing way of the work among the child-widows of India conducted by her mother.

At the farewell meeting on Tuesday evening thirty missionaries sat on the platform. Some of these were going out for the first time, and others returning after a period of rest, all facing their return with delight, some expecting to sail within the coming week.

RESOLUTIONS ADOPTED BY THE I. M. U.

I. Addrest to the President of the United States.

Resolved, That this International Missionary Union, assembled at Clifton Springs, New York, June, 1898, sends cordial greeting to the President of the United States, and assures him of the prayers of its members that he may receive divine guidance and strength in the heavy responsibilities now upon him, and that the war may be brought to a speedy termination, with the aims of righteousness and justice secured in the liberation of the oppprest people of Cuba, and a great advance in the spread of civil and religious liberty.

Resolved, That a copy of the foregoing resolution, signed by the president and secretary of the Union, be immediately forwarded to President McKinley.

Resolved, That we recognize the Providential call to send missionaries with the pure truth of the Gospel into every island of the sea which has been or may yet be opened to evangelical religion by the victorious progress of the American navy and army.

II. About British Consuls at Mission Stations.

Resolved, That the International Missionary Union gratefully recognizes the sympathy and help so freely rendered to American missionaries in all parts of the world by the consuls and other officers of the British government, and earnestly longs for a closer union of heart and action between these two great nations of a common race.

Resolved, That a copy of this resolution, duly signed by our president and secretary, be sent to the President of the United States and to the Foreign Office of Great Britain.

III. The Massacre of Missionaries in West Africa.

Resolved, That the members of the International Missionary Union have heard with deep regret of the massacre of seven missionaries of the "United Brethren in Christ" and their native preachers, and many of the church members in their mission near Sierra Leone, Africa, and the destruction of the entire property of the mission at Rotofunk. Also, that we tender our deepest sympathy to the missionary board and the churches of the United Brethren in this great affliction; that we pray that the consolations of Divine grace may be abundantly administered to the relatives of our brethren and sisters who have given up their lives for Christ in Africa.

Resolved, That we are rejoiced to hear that our government has expressed its sympathy to the officers of the missionary board of the United Brethren, and its purpose to do all that is possible to secure the rights of the mission, and the reestablishment of its property, and we hope that out of all this trial will come greater blessings and freer course for the Gospel throughout Africa.

IV. The Need of the American Bible Society.

Resolved, That the International Missionary Union recognizes with gratitude to God the great work that has been done by the American Bible Society in all our foreign mission fields; and now, when its beneficent work has a wider field of great opportunity than ever before, we hear with sorrow that its important mission is imperiled through lack of funds. We beseech all the churches to rally to its support, and every pastor to present its claims at once, and send forward as speedily as possible the offerings of the people to replenish its treasury, and enable it to continue without intermission its most helpful work. We pray that wisdom may be granted to those who are charged

with its management to rightly administer its work and increasingly develop its usefulness in all lands.

Present Obstacles and Opportunities.

Notes of remarks made in the discussion of this theme:

Rev. C. C. Baldwin, D.D., of China, said: We naturally like to look on the bright side, but it is well sometimes to look on the dark side also. It will be at least a good topic for faith. There are about a million temples in China, containing, say, from five to ten millions of idol gods. Besides these we have five hundred millions manes or spirits of dead ancestors and others which are worshiped in or without the wooden tablets. The Chinese may give up the idols, but not so easily the ancestral worship. To do so is a grand test and climax of sincere faith in God, so far as a true heart surrender is concerned; for the whole practise seems to rest mainly on the beautiful doctrine of filial piety, which is dearer to them than aught else, unless we except the living family and worldly success.

Then there is the sad discouraging fact that the Chinese are gross materialists, none grosser, I am sure, in the whole world. It is an immense undertaking to get them to look fairly at the moral and spiritual side, and to acknowledge fully moral distinctions, calling things by right names only. Ancestral worship and materialism are the prime difficulties in our work from the native side.

Rev. Gilbert Reid, said: There is one important obstacle in China, found not in the natives, but in ourselves, and that is the political character of Christianity, owing to the political complications with Christian nations. The Church is regarded as a political organization, backed up by foreign powers. The difficulty is in presenting Christianity in the right light. The Chinese do not see Christ as the loving, saving, helpful, uplifting friend. When they do see Christ as He is, He will be accepted.

J. C. Hepburn, D.D., Japan, said: The principal obstacles to missionary work in Japan are:

1. The intense nationalism of the Japanese and their superstitious loyalty to the Mikado.

2. The strong anti-foreign spirit of the people, and their regarding Christianity as a foreign religion, revolutionary and subversive to their inherited customs.

3. The influence of Buddhism, and the strenuous efforts made by the priests to antagonize Christianity, even adopting the methods used by Protestant missionaries in their work.

4. But the greatest of all obstacles is the natural repugnance of the human heart to the Gospel of Christ.

Mrs. J. T. Whitney, Micronesia: While in the Marshall Islands (with my husband, Rev. J. T. Whitney) I was trying to persuade a native young man to go as a teacher to another island. He said: "We Marshall Islanders are not like white people—we love our relatives and our homes." No wonder he said it, when he had seen so many white men who were mere driftwood. To counteract the influence of these low white men was one of the greatest obstacles in these islands.

Rev. J. L. Bruce, Brazil: The greatest obstacle in Brazil is the fact that we have a strongly organized Roman Catholic Church opposed to us. The Roman Catholics do not hold the simple truth nor the simple lie, but the truth mixed with the lie, or the truth perverted. Also, religion and morality have been thoroughly divorced, so that gross immorality and thorough de-

votion may exist in the same person. They think they have just what we wish to give them. On the other hand, our great difficulty is that we will undertake to combat a church by a church.

Rev. Wm. M. Nichol, Egypt: The obstacles in the line of work in Egypt are many, but let me mention these three: The learning of the Arabic language is difficult because of its many guttural sounds. The prevailing religion is Moslem, and it is hard to fight against, because it is a mixture of truth and error. Another difficulty is the position given to woman. She is liable to be divorced at any time, and divorce hangs over her head like the sword of Damocles.

Rev. T. W. Woodside, Africa: There are two classes of obstacles: first, from the natives themselves —the apathy, they are so content with what they have and are. Second, obstacles from without, from immoral white men, rum, and slavery. The rum is the vilest kind of stuff, made of potatoes and doctored with sulphuric acid. Then there is slavery, not only among the natives, but also among the white men; Portuguese, Dutch, and Englishmen buy slaves. This is not only domestic, but there is also slavery on the high seas. Slaves are shipped upon the high seas. There were one hundred slaves on the steamer on which we came home. They, of course, are not called slaves, but "contract laborers." They have contracts made out by a notary public, but they are fraudulently obtained.

Rev. C. D. Campbell, Mexico: Mexico has twelve and one-half million inhabitants. There are one hundred thousand Christians. The country is open from end to end. The two principal railroads are in the hands of Americans. The mines are going into their hands, but they are not Christians. The government is friendly to missions. Two states are without Christian workers. Medical missions will pay as well in Mexico as elsewhere, will speedily become self-supporting, and there is but one medical mission in Mexico.

Miss Emily C. Wheeler, Turkey: The opportunities in Turkey are: 1. The eighty thousand orphans to bring to Christ. Fifty-two recently converted. Generally Gregorians. 2. New villages opening never before accessible. Self-supporting. 3. Mohammedans inquiring, "Who is this Jesus who makes these Armenians so brave?" One woman wishes to unite with the church. Have read the Bible. Opportunity for us to pray that the Holy Spirit may quicken the word and they may come to Christ. Ask the people in the United States to pray and give for this—give systematically, so we shall spend for missions as we ought, and not comparatively, as we do now, when shown in inches, seven feet for liquor and a quarter of an inch for foreign missions.

Rev. Gilbert Reid, China: One opportunity in China is found in a decree issued by the emperor to allow Western branches in all examinations. This is an educational opportunity. The second is the trend of thought and policy to open up China more fully to trade, and, of course, there will be more openings to missions. Thirdly, the customs under English direction are to collect the likin tax in five of the large provinces. Where the customs men go, missionaries can go. Fourthly, Americans have special opportunities, because they are free from the suspicion of territorial aggrandizement. We go as friends.

Dr. Chalmers Martin, Laos: The special opportunity of the Laos Mission at present lies in the fact that the French officials on the

Upper Mekeng (Cambodia) River are now friendly to our missionaries, and that the Roman Catholics have not yet made an entrance to the field. If we can strike in this great region now, we have a free field; when once the Jesuits have appeared there, the history of the past and of other countries tells us that our opportunity as Protestants will be more limited, if it does not disappear altogether.

Rev. G. E. Stone, Arabia: Arabia is (1) A land of possibilities. (*a*) A country much more fertile and populous than generally supposed. (*b*) The people are largely town people, not ignorant Bedouin. (2) Arabia is a land of opportunity. (*a*) Politically, only partially under Turks. The interior is independent. The eastern and southern coasts under British influence. (*b*) People not as bigoted as in Turkey. Preaching in streets and bazaars at Bahrein. (*c*) Opportunity because everything is yet to be done. Only three missionaries at present on east coast, and one on the southern coast, with the reenforcements going out this year only nine or ten missionaries for ten million people. Arabia is promist for Christ, and He will give the victory.

Rev. H. Blodget, D.D., China: The West River has recently been opened in all its length to trade and trading vessels. The Yangtsze has been opened in like manner. These rivers flow through densely populated countries, and large numbers of missionaries are needed to reach the multitudes of people. A steamer has past through the rapids of the Yang-tse, and the fifty million of Szchuan are now accessible by steam communication. The number of missionaries there needs greatly to be increast. The province of Hunan has now two resident missionaries. This province has been intensely hostile to foreigners. No foreign missionary, until very lately, has been allowed to locate within its borders. They have been hunted out with insult, abuse, and violence. Here have originated the vile placards and tracts against missionaries so widely circulated in China. The twenty million of this province call for a large number of laborers. China must be converted by Chinese. Christian workers must be trained in the field, yet a large number of missionaries from western lands will be needed to form the link to convey the blessing from the church in the West to the church in the East.

Mr. B. B. Blachly, Mexico: There are now about twenty colporteurs in Mexico. The great cry is, send us more colporteurs to work from house to house. Mr. H. P. Hamilton, Bible agent at Mexico City, said that thousands more copies of the Bible could be circulated if there were more workers. The great cry of the people is, give us the Word of God. The American Bible Society *must* have help, or their society will be a thing of history.

Dr. Cyrus Hamlin, Turkey: The portion of the field of the American board which calls loudly for occupancy is that which borders the eastern part of the Bulgarian mission, comprising a portion of the Albanian—a very brave and heroic people, for whom Christianity has hitherto done little good. The Greek Church has converted about half of them; Islam has the other half. It is a common saying that they are bad Christians and bad Moslems, but splendid soldiers. They are now accessible to one missionary in Bulgaria. There are educated native agents ready to go to them with the Bible in their own language, and with Christian education they would be gladly received. Only a few thousand dollars are needed to inaugurate a

most intensely interesting mission without demanding a single new American missionary. The native force is ready for the work.

Rev. T. W. Woodside, Africa: I read a short time ago in one of the leading missionary magazines of the new mission station at Lake Moero, and there they remarked, "Now there is a chain of mission stations right across the Dark Continent." Let me explain just what that means: From Benguela inland for two hundred and fifty miles (twelve days' journey) there is not a station, not a missionary. There a station, with two families, then four days, and you come to another station; again three days, and you come to a third station. From there you make forty camps, or forty days' journey, to the little station Kavungu, of the English mission. From there another jump of fifteen days to the Garaganze mission, where you find two lone men, missionaries; another leap of fifteen or more days to Lake Moero, and this is the "chain of mission stations." These stations are mere points, lone links, and then to the north and south are large tracts where there is not a missionary.

Rev. J. W. Baird, Turkey: Sadder than the sway of the Turk over the holy places of Christianity is the reign of spiritual death over the Eastern Church of Salonica. Tho a thriving city, it is not now "the faithful city," nor, as a thousand years ago, do missionaries of the Gospel take the light of the Gospel to surrounding peoples. There is no preaching or other means of spiritual enlightenment. Education is coming in very rapidly. The Gospel can find an entrance. To the west of Macedonia are the Albanians, a most promising people, entirely without the Gospel. Servia and Bosnia, too, need missionary work at once.

Questions from Our Mail-Bag.

The editors of this REVIEW are constantly receiving more inquiries for information than it is possible to find time to answer in personal correspondence. It is proposed to select from time to time, from among questions which have a more or less general interest, some few for categorical answer or for editorial comment. The space which can be given to this is necessarily limited, and the form will be varied. Queries will be welcomed. J. T. G.

Question 1.—The impression was made on some persons at the annual meeting of the International Missionary Union in June, that the American Bible Society is in specially straitened circumstances for money to carry on its work. Is it correct to say that the society is in a "crisis?"

Answer.—There is no warrant for using the term "crisis," if thereby is meant a threatened financial embarrassment. That might have been true eighteen or twenty months ago, when its managers began to be alarmed at the shrinkage in receipts, and when they were constrained to curtail their work and to appeal to the society's friends for relief. From November, 1896, to May, 1897, there was great solicitude among the officers of this noble institution. The condition of things has materially changed since then.

☞ This question being thus categorically answered, we take this opportunity to say that the missionaries everywhere esteem the American Bible Society as an integral part of the missionary agencies of the world. Progress on many lines of missionary work is restricted by limitation in the income of the American Bible Society. Two years ago they were reluctantly compelled to say to the

Presbyterians that they could not print some Benga books which the missionaries were anxious to receive for West Africa; to the Methodists that Dr. Richard's Tonga Testament must remain unprinted, and to the American Board that the funds of the Society did not permit them to reprint the Marshall Islands' New Testament. But funds came from Pennsylvania, at Bishop Hartzell's instance, and he took the Tonga Testament with him to Africa. More funds came specially appropriated for the Benga Scriptures, and they also have been printed and sent forward. And now in answer to appeals made by Miss Crosby, they are getting money for the Marshall Islands' Scriptures, and are completing their arrangements for putting them through the press.

In the same way liberal contributions are being received to meet expenses connected with the distribution to our soldiers and sailors, and the number of individual givers has increased in the most gratifying way, while receipts on legacy account also have been unexpectedly large and gratifying. But this society needs the living interest and cooperation of the churches all the time, as a constituent part of the missionary work on foreign fields, as well as in this country.

J. T. G.

Question 2.—At the International Missionary Union meeting in June, a question was askt which has come to us repeatedly, and we are pleased to give the answers made there by experienced Chinese observers. The question was: "What is the prospect of the nations of Europe partitioning China among themselves?"

Answer.—Rev. Dr. Henry Blodgett: "Spheres of influence are establishing. If these are to become possessions of foreign nations, it will be gradually and by unforseen contingencies. We may reflect that these western nations come, not to kill, plunder, and destroy. They come to open mines and bring forth the wealth of China, for ages buried in the earth, for the use of the people. They come to construct railways, to spread out telegraphic wires, to bring all the blessings of modern civilization to the Chinese. God will overrule their doings for If they have wronged the nation, the establishment of religious liberty, and for the material good of the people."

Rev. Gilbert Reid: "Dr. Martin has written me that the Mayor of Peking called upon him for suggestions on the future of China. Dr. Martin said: 'First, there was no danger in opening new ports; second, that China should not grant, even in speech, any "sphere of influence." China has kept from this danger. She allows new ports, open or exclusive, and concessions for mining and railroads. China may be divided, but only if she refuses to progress.'"

Rev. J. E. Walker, China, says: "It is a mistake that the Chinese have no national spirit. They have a strong race and national spirit. To partition China would be a very different thing from defeating soldiers fighting for an intruding dynasty. If China were as advanced as Japan she would be a serious menace to the rest of the world. China civilized and not Christianized would be a terrible misfortune."

Dr. S. L. Baldwin: "I do not think there will be any partition of China. England has taken Wei-hai-wei, but her purpose is only to keep an effectual check on Russia. She has no desire for further territorial aggrandizement. Her interest is to make China a wide-open mart for the world; and in this, as in most other matters, America's interests are identical with England's, and the interests of Japan are not different. These three nations, acting together, can control the destiny of Eastern Asia. I believe England will see to it that China is not dismembered; and when the time is ripe will withdraw from Wei-hai-wei, and see to it that Russia withdraws from Port Arthur at the same time. China's government will have to be improved, and she must move in the line of Western civilization and progress. There are some cheering signs that the movement is beginning, and can be carried on with the help which will be gladly given by Western nations. These facts, in connection with the magnitude of the country and the immense population, present the greatest opportunity and the most urgent demand of the hour."

IV.—FIELD OF MONTHLY SURVEY.

Papal Europe,* The Papacy,† Reflex Influence of Missions.‡

BY DELAVAN L. PIERSON.

War and Missions in Spain.

The mission-school of the American Board at San Sebastian, Spain, was, at the outbreak of the war, transferred to Biarritz in France, hardly more than an hour's ride by rail from the old location in Spain. The missionaries had no fear of any discourtesy from intelligent people, but it was thought that there might be turbulent demonstrations from some of the lower classes, which might be beyond the power of the authorities to control. Rev. William H. Gulick wrote to the parents of all the pupils, telling them that their children would be returned to their homes if desired; but all have approved of their remaining. The school marcht in procession to the railway station. There was no hostile demonstration. Mr. Gulick writes that his Spanish colleague and wife, and one of the native teachers, are in the house in which the mission was conducted, and that they will carry on evangelistic work and conduct a day-school.

Religion in Portugal.

Lisbon has quite a colony of British people, who sustain two churches, one an Episcopal one, the other Presbyterian. The latter carries on a very interesting work among the Portuguese, supporting a Portuguese minister, and having both a day and a Sunday-school. The Presbyterian church is located in an old convent. The British Bible Society also has a depot here.

The work among the Portuguese is, in some respects, very encouraging. Their services are well attended, and their singing especially is always quite inspiring. Even before I understood their words, I used to enjoy hearing the old familiar tunes, such as, "Pass me not, O gentle Savior," "I gave My life for thee," and others. When, some time ago, the Rev. George C. Grubb and Mr. H. Maxwell Wright were here—the latter speaks Portuguese like a native—and conducted a two weeks' series of special meetings, the Portuguese turned out in such crowds every night that the room was barely able to furnish even standing room. An even larger work than at Lisbon is done among the natives at Oporto, where the Wesleyan Methodists also carry on a flourishing mission. Space does not permit to speak of the many strange and interesting sights of Lisbon, a city which is set on many hills, and which presents a very striking appearance from the river. Nor do I feel competent to give judgment of the character of the people. They are not as licentious as I had anticipated; dirty they certainly are, and religiously supremely indifferent. One rarely sees a priest on the street,

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* See also pp. 321 (May), 409 (June), 561, 573, 591, 596 (present issue).

NEW BOOKS: "The Spaniard in History," J. C. Fernald; "Spain in the Nineteenth Century," Elizabeth W. Latimer; "With a Pessimist in Spain," Mary F. Nixon; "Italians of To-day," Rene Bazin; "The Story of France," Thos. E. Watson; "France" (Political and Social), J. E. Courtney Badley; "Modern France," André Lebon.

RECENT ARTICLES: "The Crisis in Spain," *Fortnightly Review* (Dec. '97); "The State of Spain," *Westminster Review* (Dec. '97); "The Ruin of Spain," *Contemporary Review* (June); Demoralization of France," *Contemporary Review* (Mar.); "The Albanians, A Neglected People," *Missionary Herald* (Mar. '98); "The Misgovernment of Italy," *Fortnightly Review* (June); *A Voice from Italy* (Quarterly).

† See also pp. 291 (April), 517 (July), 596, 598 (present issue).

RECENT ARTICLES: *The Converted Catholic* (Monthly); "Priest and People," *Arena* (Dec. '97).

‡ See p. 444 (June).

and no one shows them the slightest respect; in fact, a year ago they were repeatedly mobbed in the streets. The Jesuits are said, however, to be secretly gaining in power, as the queen and the high aristocracy are greatly influenced by them. GEORGE R. WITTE.

Protestantism in France.

In response to the threefold question, "Is it true that Protestantism has become in recent years more unpopular in France? What are the causes of this recrudescence of unpopularity? What means should be taken to overthrow this obstacle and to ward off this danger?" Pastor R. Hollard says (in a symposium in *L'Éclaireur*, an Evangelical paper):

"*Yes*, and *No*. It depends upon what France you refer to. If it be France taken in its mass, which none have been able to fanaticise or to frighten; that which our evangelists meet in the center and the west; that which in our great towns assembles in the *salles* of the McAll Mission; that which, on the 'day of the dead' presses into our cemeteries, and which discerns the difference between the Latin rites celebrated by the Catholic priest and the words of Christ spoken in French by the Protestant pastor, at the side of the grave; that which, under all degrees of culture, judges Protestantism when it knows it in the independence of the instincts and experiences which are peculiar to itself—if the question applies to *this* France, 'No,' Protestantism has not become of late years more unpopular in France; rather it is the contrary that must be said.

"But if the question is askt concerning another France—that which makes the most noise and does the least good; that which gravitates round that section of the press to which truth and the welfare of the mother country are the least concern, and the great business of which is to flatter and excite the passions of the most sectarian, the most envious, the most stupid, and the most immoral—if this France is meant, then it is 'Yes' that must be answered to the question proposed. It is again 'Yes' if it refers to the fearful and faltering of all classes, those to whom the best policy will always be that which seems to them the best adapted to guarantee security at whatever cost, and the best religion that which shall have in the highest degree the character of being, as it is termed, 'a government.' Those more anxious for security than truth, and more in love with uniformity than with true union, see an attraction in the shelter which secular Catholicism offers them at little cost. They have a dislike more and more markt for that Christianity which puts above a chimerical uniformity the living union which can only be formed by men who know how to believe and think and will for themselves."

French Priests Leaving the Papacy.

The number of priests who have abjured Catholicism lately, and inscribed their names at the Faculty of Protestant Theology in Paris, causes no little alarm to the editor of the *Univers*, who gives a list of no fewer than six defections of the kind that have taken place in one week. The *Gazette de France* adds: "Never has such a desertion from the Catholic ranks been witnest as is going on at the present time." M. Sabatier, dean of the Protestant faculty, has been interviewed on the subject. There never has been a time, he declares, when they have not had ex-Catholic priests among their students. The work of the faculty, however, has nothing to do with proselytizing, and whether the candidates for honors have been Catholics or Protestants before entering is a matter of which no notice is taken. There is another body, however, whose special mission is to lend assistance to priests who are anxious to become Protestants. M. Reveillaud, the president, declares that during the twelve years of its existence it has helpt about one hundred priests.

Our editorial correspondent, M. Ruben Saillens, of Paris, writes as

follows concerning recent evangelical movements among the priests of the Romish Church in France:

"The movement among the priests is remarkable, indeed, altho there should not be too much made of it. A few have come to Protestantism with a positive belief; others are sinking into what is called 'the great diocese of free thought,' of which Renan was the archbishop.

"I have been able to baptize lately a young monk, who has seen the peril of stopping short of an out-and-out reform. He is intelligent and learned; has refused to become a student of the Rationalistic Protestant faculty of theology and has preferred to earn his bread by a secular employment until the Lord opens his way. I am very pleased with him and hope he will be a means of bringing many to Christ.

"So much for the priest. From the other side, from the party of unbelief, we get this striking testimony as to the historic value of Christianity. It is from 'The Modern Regime,' by H. Taine, the great French skeptic and positivist:

"'Always and everywhere for the past 1800 years, as soon as Christianity grows feeble or gives way, public and private morals degenerate. In Italy, during the Renaissance, in England, under the Restoration, in France, under the Convention and Directory, man became a pagan as in the first century. The same causes render him the same as in the times of Augustus and Tiberius, that is to say, voluptuous and cruel. He abuses himself and victimizes others. A brutal, calculating egotism resumes its ascendency; depravity and sensuality spread, and society becomes a den of cut-throats and a brothel.'

"After contemplating the spectacle near-by, we can value the contribution to modern society of Christianity; how much modesty, gentleness, and humanity it has introduced into them, how it maintains integrity, good faith, and justice. In this service no philosophic reasoning, no artistic and literary culture, no feudal, military, or chivalric honor, no code, no administration, no government is a substitute for it. There is nothing else to restrain our natal bent, nothing to arrest the insensible, steady, downhill course of our race, with the whole of our original burden, ever retrograding toward the abyss. Whatever its present envelope may be, the old Gospel still serves as the best auxiliary of the social instinct."

Evangelistic Agencies in Paris.

Besides the McAll Mission, which holds over 60 meetings weekly in over twenty places in the city, there are, in Paris, the following agencies for the spread of the Gospel in France:

La Société Centrale.—Pastor Pfender, 46 Rue Labruyère, Paris.

La Commission d'Evangélisation des Eglises libre. Pastor Cordey, 35 Rue Brochant, Paris.

La Société Evangélique.—Pastor E. Bertrand, 33 Rue de Vaugirard, Paris.

La Mission Intérieure.—Pastor Houter, 7 Rue Dragon, Marseilles.

La Société Evangélique de Genève.—Pastor Dardier, l'Oratoire, Geneva.

Baptist Church Mission.—Pastor R. Saillens, 133 Rue St. Denis, Paris.

Wesleyan Church Mission.—Rev. G. Whelpton, 4 Rue Roquépine, Paris.

Salvation Army—3 Rue Auber, Paris.

Paris City Mission.—Rev. S. H. Anderson, 37 Avenue de la Grand Armée, Paris.

"La Croix Bleue."—Monsieur Ludwig, 75 Rue Laugier, Paris.

Y. M. C. A.—Anglo-American Branch.—160 Rue Montmartre, Paris.

Y. M. C. A.—French Branch.—14 Rue de Trévise, Paris.

Mission to the Jews.—Mr. R. C. Mamlock, 119 Rue de Rome, Paris.

Miss De Broen's Belleville Mission.—3 Rue Clavel, Belleville, Paris.

Œuvre des Affligés.—Pastor Hirsch, 51 Rue du Ranelagh, Paris.

Œuvre de Madam d'Alencourt.—33 Mouton Duvernet, Paris.

Œuvre des Prêtres Convertis.—Prof. L. Bertrand, Neuilly.

Société Française pour L'Observation du Dimanche.—Pastor Prunier, 16 Rue Demours, Paris.

British and Foreign Bible Society.—Monsieur G. Monod, 58 Rue de Clichy, Paris.

Religious Tract Society, etc.—Monsieur Vasseuk, Depot Centrale, 4 Place du Théatre Française, Paris.

Riots and Religion in Italy.

Italy has for years past been seething with the elements of social, political, and religious discontent. To trace all the open dis-

content of the Italian people to the effects of the policy of Signor Crispi is to ignore most, if not all, of the facts of the situation. The root of the mischief lies far deeper than the entrance of Italy into the triple alliance or the African colonial scheme. It is to be found in the fact that when Italy became a free and independent country under the constitutional monarchy it found itself between two active enemies —the Blacks and the Reds. The papal party, who have for years been the active allies of the worst enemies of Italian freedom, could not forgive the men who had dared to deprive the pope of the temporal sovereignty he had abused so shamefully. From the pope downward every Italian of the papal party became the open enemy of his country, and bent all his energies to the task of making the constitutional monarchy impossible. On the other hand, the Reds—Socialists and Revolutionists of all classes and descriptions—were just as ardent in their hatred of institutions which aimed at securing for the country a well-ordered liberty founded upon sober constitutional principles. And altho the papalists and the socialists were of all parties those who were most directly opposed to each other, they did not hesitate to work together for a common end—the overthrow of the existing régime in Italy. They were naturally assisted in their work by the blunders committed by the constitutionalists, and thus it comes to pass that less than thirty years after Italian unity and independence were granted by the acquisition of Rome as the capital of the glorious kingdom, we see the country in the throes of a revolutionary movement the end of which we can not pretend to foresee. No spectacle so disheartening has been witnest in Europe for many a year.—*The Speaker* (London).

It is said that a spirit of restlessness prevails among the priests of Italy as well as among those of France, and that some are turning their faces toward Protestantism. The *Voice from Italy* seems to countenance the idea that there is going on a certain drift from Rome. Statistics are given showing the membership of the Waldensian congregations in five of the chief Italian cities; and from these we learn that, while 226 communicants in all are Protestant by birth, *as many as 1,331 are Roman Catholic converts.* These are remarkable figures, and prove that the Church of the Valleys acted wisely in undertaking aggressive work in the plains of Italy.

The Waldensian Church in Italy a short time ago celebrated the fiftieth anniversary of the edict of King Charles Albert, which granted religious toleration and freedom from persecution to the Waldenses. Dr. Prochet, pastor of the Waldensian church in Rome, who became known to many readers of the *Banner* during his late visit to America, was given a special audience by King Humbert, who has on several occasions exprest his interest in the Waldensian Church.

The work of the Italian Evangelical Church throughout Italy, from the Alps to Sicily, in regard to edification, evangelization, and the education of the young, may be classified under three heads, viz.:

29 Churches, *i. e.*, settled congregations, with a membership, and with Sabbath-schools, and week-day or evening schools.

47 Groups, *i. e.*, small gatherings of believers not yet congregated.

132 Visited Places, *i. e.*, villages or hamlets where there are one, two, or more believers who weekly or monthly have a visit from one of our pastors or evangelists, gathering in as many of their neighbors as they can to hear the Gospel read and explained.

Romanism in England and America.

The *Catholic Directory* for 1898 gives some information about the present condition of the Church of Rome in Great Britain. In England and Scotland there are 1,865,000 Roman Catholics, of whom as many as 365,000 are north of the border. Scotland has seven archbishops and bishops, 421 priests, and 350 churches. A rumor ran lately that Cardinal Vaughan was to be called to the House of Lords to look after the interests of his church there. But there seems small need for such an arrangement, in view of the fact that there are 19 Roman Catholic members of the Privy Council, 31 members of the House of Lords, and 75 members of the House of Commons.

An archdeacon of the Church of England not long ago earnestly urged all Protestants to unite to resist the Romanizing tendency in many ritualistic churches. A visitor in a northern Episcopal church in Great Britain thus describes the service in the London *Christian:*

"On the 'altar' were two sets of seven candles, and two tall ones. At the back and above the 'altar' a representation of Christ on the cross, nearly life-size, in colors, apparently mosaic. Beneath a small figure of the Virgin and Child. Above the choir seats a gilt crucifix, about eighteen inches elevated. On the top of the pulpit a similar one. Hanging from the roof, a few feet in front of the table, are suspended seven colored lamps, lighted. These burn day and night. On the south side of the chancel is the 'ladye chapel,' with a crucifix at the entrance and another over the table. Behind a curtain at the side is an entrance to the vestry, where there is a prayer-desk and a crucifix over it. On the north side of the chancel is a similar chapel, with a prayer-desk and another crucifix. Near the entrance to the chancel and above it are two large marble figures, one on each side.

"A notice stated that on a certain day two large stone figures, of the Blessed Virgin and of St. Stephen, would be dedicated. On the board outside it is notified in painted letters that the 'holy eucharist' is celebrated every morning at 7.30, and that there is 'confession' immediately after, on Fridays three times; and at any day and hour by previous notice. On the eve of the funeral, the body of the vicar's deceast wife was deposited in the church, lights burning round it, and prayers being said during the night; cards were sent to members of the congregation, 'Pray for the soul of,' etc. No wonder Cardinal Vaughan could say that many of the cultured people of England held doctrines and practist ceremonies almost identical with the Roman Church, but that, as they had not the authority of St. Peter, their priesthood was a delusion and their ceremonial invalid!"

In the United States we find "Father" Ritchie prescribing the following program for the observance of Lent by his parishioners of St. Ignatius church:

1. Attend at least one church service every day.
2. Take communion at least once a week.
3. Say a short prayer daily at noontime.
4. Go to confession before Easter.
5. Abstain from food on Ash Wednesday and Good Friday until afternoon.
6. Eat no meat on Wednesdays and Fridays.
7. Deny yourself something you like every day.
8. Abstain from all parties and places of public amusement.
9. Try to save money each day, by self-denial, for your Easter offering.
10. Do something every day (if only to say a prayer) for some poor, sick, or troubled person.

"Father" Ritchie is rector, not of a Roman Catholic, but a Protestant Episcopal church. This is the church at which the "sacrifice of the mass" takes the place of the communion service as ordinarily administered in Protestant churches; and it is within this church that the worshiper finds displayed before him the information upon a tablet that "a red light burning in the sanctuary signifies that the blessed sacrament is reserved in the tabernacle on the altar."

V.—EDITORIAL DEPARTMENT.

Missionary Comity for Cuba and the Philippines.

In case the issue of the conflict with Spain is that these islands come permanently or even for some considerable period under the care and administration of the United States, the open door to evangelical missions will be one of the first and most natural results of such occupancy. The question is already being asked, what is the duty and responsibility of American Christians as to Cuba and the Philippine Islands, and the First Presbyterian Church of Yonkers, under the lead of its missionary-spirited pastor, Rev. G. F. Pentecost, D.D., has already raised $1,000 to send the first missionary. Presbyterian and Methodist, as well as other denominational boards are considering what steps should be taken, promptly to occupy these islands for Christ.

It has been wisely suggested, and steps have been taken to carry out the suggestion, that there be a conference of representatives of the various denominational societies, to determine how the work of missionary occupation may best be accomplisht. If the territory is large enough, it might be divided among two or more societies, so that there would be as little as possible waste through overlapping or overcrowding. If any one body is equal to the work and has special adaptation to it, is it not wise that there should be general consent that to such a Christian agency the work be committed? For many years there has been a tacit consent that the United Presbyterians shall hold, unmolested, the Nile Valley, where they have done a grand work; and in a similar way the Congregationalists have for fifty years been working in Asiatic Turkey. In no fields in the world have better results been shown, than where by such concessions, one Christian body has been left to work such a field without interference. Macaulay well said that in a land where a cow is a sacred animal, and a woman has no right which a man is bound to respect, the minute particulars which divide Christian denominations from each other, must be bewilderingly perplexing and absurdly trivial. We doubt, whether a dozen denominations could have done anything so well, side by side, as the Baptists have done alone on the Telugu field, or the Church Missionary Society in Tinnevelly, whereas the intrusion of a new denominational body in a field already greatly blest under one body of Christians, has often wrought disastrous division and confusion. Surely, these new fields are large enough to allow of work for all, without clashing or undue rivalry.

Preaching Christ in the Camps.

The work of Christian evangelists among the soldiers of the American army is remarkable for its results in the conversion of multitudes of soldiers. Hundreds of Y. M. C. A. tents are now in use, and the religious interest is deep and steady. Space did not permit of reference to work among soldiers of the United States and other Christian lands in this month's leader, but we hope to have a fuller account of this movement in a later issue. In the meantime, many of our readers will be interested in these facts, communicated in a letter from Tampa, Fla., as to work among the soldiers:

"Probably more good is being done in the distribution of the Testaments than by any other single operation. The men are, for the most part, eager for them and only

a very few will not take them. The first shipment of 5,000 are almost gone. We sent 2,000 down to the transports, and the men scrambled to get them. Had we shipping facilities, we could have used twice as many. If they will *carry* a Testament, they will *read* it, and God will use His Word. Many of the dear fellows are rough, ready, and kind. On one occasion we had held a service and were ready to give out Testaments. The preacher who went with us had an armful and the men were about to crush him when one called out, 'Look out, boys! don't knock the parson down.' We have evidence of the Lord's using the work on every hand. An officer has just said, 'You men are doing a great deal of good, and the kind you are doing will count for more with these men than preaching would.'"

In order that the American Bible Society may respond largely to the demand for Testaments for the army and navy, all who feel interested should send contributions to William Foulke, treasurer Bible House, New York, N. Y.

"Vengeance Is Mine."

Under the heading, "Reparation, Not Vengeance," the *Independent* refers to our battle cry, "Remember the *Maine*," and well adds:

"We are not at war with Spain because we hate her, but because we love Cuba and want it to have the blessings we enjoy. We are grieved, inexpressibly grieved, over the loss of the *Maine;* but we are not now engaged in a war to avenge the loss of the noble ship and her brave crew. Commodore Dewey has destroyed the Spanish fleet at Manila; but not because of the destruction of our battleship in the harbor of Havana. We do not know and we do not believe that Spain ordered the *Maine* to be blown up. There is not a scintilla of evidence, not a suspicion, even, that the government at Madrid directed the captain-general of Cuba thus to make way with our ship, or that either was privy to it. Nobody has any reason to believe that the awful crime was ordered by anybody in official station. It was, in all probability, a conspiracy of a few individuals, such as that which resulted in the assassination of Premier Canovas. We shall demand what is our due from Spain, probably apology and indemnity, because the crime might have been prevented, if the government of Spain had exercised due vigilance.

"Our judgment goes not with the war cry, 'Avenge the *Maine*,' or 'Remember the *Maine*.' An injury was done us, and we ask, not that it be repaid by blood, but that the measure of Spain's responsibility shall determine the character and extent of her reparation. Reparation is not vengeance. We shall not be benefited by taking vengeance, but, rather, injured. Our Christian character as a nation will not permit us to take several hundred Spanish lives for those of the Americans who went down in the *Maine*. The cry of 'vengeance' is unworthy of a Christian people. It is instinct with the reckless cruelty of savages. Let us keep to law and Gospel even in war. This contest is a measure of power against power, not of hate against hate, nor of vengeance against vengeance."

The London Tabernacle.

The rebuilding of the Metropolitan Tabernacle in London is a matter that concerns the whole Christian Church. That structure was unique. It was the largest place of worship in the world which was used for the purposes of a popular assembly for preaching the pure Gospel. For forty years there, twice a Sabbath, audiences have assembled larger than any other in the bounds of Christendom—averaging, probably, over 4,000 at each service, besides almost countless week-day services in the interest of every conceivable cause linkt with the life of the Church at home and abroad. There are many who think the Tabernacle should be rebuilt *as it was*, even tho the beloved Charles H. Spurgeon is no longer with us to insure its being filled. His son, Thomas Spurgeon, now its pastor, is doing his best to keep up the faithful succession of evangelical

teaching, and under his guidance the Church of Christ may be confident that his father's Gospel will not be dishonored; but aside from the needs of a great church still numbering 4,000 members, all Christendom needs such a tabernacle for the uses of Christ. Even if it be found impossible to maintain the crowded congregations of the Lord's day, under new conditions and greatly changed circumstances, the Church of Christ at large needs such a building, and we all know with what noble cordiality the Tabernacle has always been put at the service of the Master, and has been a center of home and foreign missions and every form of Christian evangelism.

It has occurred forcibly to us that the readers of this REVIEW would gladly aid in this rebuilding, and thus express a large indebtedness to the grand work and witness that are inseparable from this great structure and its history. If Newman Hall could successfully appeal for some $30,000 to build "Lincoln Tower" for Christ church in London, surely we shall be interested in an offering to aid in restoring out of the ruins of this great fire a building which, beyond any other in the world, has stood for a gathering place of the common people, the preaching of a pure Gospel, and the radiation of a missionary enthusiasm to the ends of the earth. Any offerings entrusted to our care we shall gladly transmit without cost of exchange to the donors.

Mr. Spurgeon writes as follows:

"The Tabernacle was insured for £20,000. Our claim for that amount has been promptly paid.

"The original building cost about £32,000. The portico and walls still stand. A building committee, consisting of the pastors, deacons, and four elders, has been appointed. It has been instructed by the church to rebuild the Tabernacle, as far as possible, on the lines of the original edifice, but it is empowered to somewhat reduce the dimensions, if necessary. Necessarily, we are in the dark as to amount required until the plans of the new building are decided upon. I think we shall need *less* than £20,000, but 'about' that amount would be a safe guess. Our services have been held since the fire in Exeter Hall, there being also a morning meeting in the college conference hall. We are now to have morning gatherings at the orphanage and college, the evening meeting being continued at Exeter Hall.

"It is proposed to permanently ceil the entire basement of the Tabernacle as soon as possible, and to meet there while the superstructure is being reared. We shall have accommodation for nearly 2,000, and we shall (D. V.) see the new house growing round and above us week by week."

Rev. A. Ben-Oliel and the Christian Union Mission at Jerusalem.

In the July number, 1897, page 553, was quoted a paragraph from Rev. Dr. John H. Barrows, originally publisht in the *Interior*, and strongly condemnatory of Rev. A. Ben-Oliel, and his work. No comments were made upon the extract, which found its way into the Department of General Missionary Intelligence, like many other paragraphs which are there quoted from current exchanges. This was while the editor-in-chief was in Britain. On his return from abroad he corresponded with Dr. Barrcws, to ascertain his grounds for such a judgment. He simply declined to enter into any controversy, but affirmed that his sources of information were such as were perfectly trustworthy, and would have been to any fair-minded man satisfactory. The only apparent resort therefore was to refer readers to Dr. Barrows himself.

We deeply desire that in these pages no injustice shall be done to any brother. Mr. Ben-Oliel is entitled to fair play and an impar-

tial hearing, and it appears to us that Dr. Barrows had no right to make the statement he did in the *Interior*, if he was not prepared to stand by it, to give his authority, and be responsible for such a judgment. A shot from a foe, concealed behind impenetrable thickets, can neither be traced nor returned. If we are to have an honorable, open warfare, no man must be accused without having an opportunity to meet his accusers face to face. Mr. Ben-Oliel and his defenders complain, and we believe justly, that they can get no replies from Dr. Barrows, or, if any, only evasive ones. And now Mr. D. L. Miller has addrest, to the editor of the *Interior*, a letter which appears to us to belong to the history of this case, and, therefore, to be entitled to appear in evidence. We, therefore, give extracts from it, but, in so doing, pronounce no judgment upon Mr. Ben-Oliel and his work, reserving for ourselves a decision when we have a fuller knowledge of the merits of the case which we hope soon to acquire.

Mr. Miller, who visited Jerusalem three times, and the last time spent nearly two months there, says:

"Soon after my arrival in the city, I heard rumors concerning the mission referred to, which, if I had not investigated, would have led me to the same conclusion reacht by Dr. Barrows. I was told that no work was being done by these people, and that the money received by them was being invested for their private use and benefit. I concluded, however, that it was my duty, before taking up a reproach against a brother, to carefully investigate the charges.

"I visited the Ben-Oliel Mission a number of times, often quite unexpectedly to the workers, and I always found them busily engaged in teaching, reading the Hebrew Scriptures, and instructing Jewish mothers in sewing and other work. Mrs. Ben-Oliel had a large class of women, numbering as high as thirty. She had on hand material for dresses, and under her personal supervision and instruction these women learned to make clothing for themselves and their children. Her daughters also had large classes of Jewish children under their care and instruction, and the father gave frequent Scripture readings and instruction to these various classes. I often found him interviewing Jews, who came to his home for instruction. One of these was received into fellowship by Dr. Long, a minister of your church, who traveled with us in the East. Myself and others of our company were present when the ceremony was performed.

"I met Mr. Alley, the author of the charges against the Ben-Oliel Mission, which have been industriously circulated in this country as well as in Jerusalem, and insisted upon his going with me, and having a personal interview with Rev. Ben-Oliel, and talking the matter over in a Christian spirit. This he refused to do. I then proposed that together we would go into a careful investigation of the case. He declined this proposition on the ground that he did not have the money to meet the expense that such an investigation would incur. I then offered to give one hundred dollars for that purpose, a sum large enough to meet all expenses, whereupon Mr. Alley refused to enter upon an investigation upon any terms. I was forced to the conclusion that he was unprepared to stand by his charges, true or false. Fearing lest my memory might be at fault in regard to Mr. Alley's attitude, I wrote to Brother T. T. Myers, of Philadelphia, who was present at the interview with Mr. Alley." (Mr. Miller then quotes from Mr. Myers' letter in confirmation of his own statement.)

"After this interview, I carried the investigation farther on my own account, and fully satisfied myself and others who were with me that the charges against the Ben-Oliel Mission were without foundation in fact, and were due, in some part at least, to personal jealousy."

We have learned from R. Scott Moncrieff, Esq., of Edinburgh, Scotland, that he wrote to some thirty mission-workers at Jerusalem, none of whom were aware that Dr. Barrows had visited Jeru-

salem. A letter from Mrs. Ben-Oliel states that he did not visit the mission, and the first knowledge they had of his being at Jerusalem was when they read his charge in the papers.

The following extracts are from a letter, in the *Watchword and Truth*, from a man who signs himself Ephraim Navon:

"I am a young man from Jerusalem, was born there of well-known parents, and I must say that I am sorry to have this good man, who is doing so much good in leading Jews to Christianity, wrongfully spoken against. I know of no missionary who is doing so much good as he is. I am one of the disciples of Christ through his teaching. A few weeks ago I received a letter from a young man, stating that he is suffering very much from persecution under the rabbis, because he has become a believer in Christ. He wrote to know if I could help him escape, so that he could worship Christ as he wisht. As for myself, I had the same trouble in escaping from Jerusalem. I hope that the readers of American papers will not believe the wrong statements made against Mr. Ben-Oliel, for he is an earnest worker in Jerusalem.

"The first lesson that I received was from a class of children at his home. I continued to receive instruction until finally I became persuaded that Jesus was the Messiah."

Mr. Varley and Warszawiak.

Mr. Henry Varley recently sent this apology to the Rev. A. F. Schauffler, D. D., with the request that it be publisht:

"Believing the statements made to me in October last by Mr. Warszawiak that both he and his wife had been unjustly treated, and that the Jewish Mission work in his hands had been grossly misrepresented, I wrote strongly in his defense. I have now to confess that I was deceived and led to write that which reflected unjustly upon yourself, Mr. Jesup, and Mr. Anthony Comstock. I, therefore, withdraw that which was written and express with deep regret my sincere apologies that I was induced to defend one whose conduct I now see has merited severe censure."

The celebration of the edict of Nantes has called attention to the wide influence exerted by the exodus of Huguenots consequent upon its revocation. The Rev. Dr. Vollmer well summarized them in a recent address in Philadelphia.

About 20,000, he said, accepted the invitation of Frederick William, of Brandenburg, fully as many sought refuge in Hesse-Cassel, large numbers settled in the Palatinate, about 80,000 went to England, and 200,000 to Holland, and a large number emigrated to America. These French refugees, he continued, have left behind them many honored names in our history. The great Albert Gallatin came of Huguenot stock. Three of the seven presidents of the Continental Congress were the descendants of French emigrants. The loss of so many of her best people had a disastrous effect on France, and the French are realizing this in our own time. The immediate effects were the paving the way for the deists, atheists, and the French revolution. The prince who conquered France in 1870, Emperor William I., was lineal descendant of the great Admiral Coligny, and also one of the successors of the great elector of Brandenburg, who gave protection to the Huguenots. It is a very significant fact that on the staff of Emperor William, when he rode into Paris, were eighty descendants of those banisht Huguenots. — *Christian Intelligencer.*

It seems hard to believe that such a practise as raffling for souls is possible in a nominally Christian church.

Rev. Francis Borton, a missionary in Mexico, writes:

Yesterday, in a Roman Catholic church in Mexico, I read the following notice:

Raffle for Souls.—At the last raffle for souls, the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever releast from the flames of purgatory.

Ticket 841. The soul of Lawyer James Vasquey is releast from purgatory, and ushered into heavenly joys.

Ticket 41. The soul of Madame Calderon is made happy forever.

Ticket 762. The soul of the aged widow, Francesca de Parson, is forever releast from the flames of purgatory.

Another raffle for souls will be held at this same blessed Church of the Redeemer on Jannary 1st, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets, $1. To be had of the father in charge. Will you, for the poor sum of $1, leave your loved ones to burn in purgatory for ages?—*Christian Work.*

Erratum.—In the April number of the REVIEW, on page 256, in Dr. Scott's article, 100,000,000 should read 1,000,000.

John Taylor, the missionary to the lepers of Robben Island, was not himself a leper, as was stated in our May number (p. 333), the pamphlet on which we based the statement being in error on that point.

On page 302, April issue of this REVIEW, Mr. Cavalier makes the Zenana Bible and Medical Mission to be the pioneer in zenana work. Another society, "The Society for Promoting Female Education in the East," claims priority. The matter is unimportant, except as pertaining to accuracy. This latter society was establisht in 1834, sixty-four years ago. Rev. David Abeel's appeal in the summer of that year resulted in the forming of a small band of ladies, who organized this society, in whose sphere of labor not only China but India was included. This organization claims to have made the first systematic attempt to reach heathen women through their own sex, and to have begun work in India as early as 1835. In 1842 Miss Burton was sent out as the first agent for zenana work on a large scale, and began at Bombay. So writes Miss E. J. Whately, eldest daughter and biographer of the late archbishop of Dublin.

A friend calls attention to the fact that in September issue of the REVIEW, 1897, page 649, that is attributed to Mrs. Ingalls which was true of Miss Fielde. It is possible that it was true of both. We quote Dr. A. J. Gordon's narrative:

We vividly remember, in the early days of woman's work in the foreign field, how that brilliant missionary to China, Miss Adele Fielde, was recalled by her board because of the repeated complaints of the senior missionaries that in her work she was transcending her sphere as a woman. "It is reported that you have taken upon you to preach," was the charge read by the chairman; "is it so?" She replied by describing the vastness and destitution of her field—village after village, hamlet after hamlet, yet unreached by the Gospel—and then how, with a native woman, she had gone into the surrounding country, gathered groups of men, women, and children—whoever would come—and told out the Story of the Cross to them. "If this is preaching, I plead guilty to the charge," she said. "And have you ever been ordained to preach?" askt her examiner. "No," she replied, with great dignity and emphasis—"*no; but I believe I have been foreordained.*" O woman! you have answered discreetly; and if any shall ask for your foreordination credentials, put your finger on the words of the prophet: "Your sons and your daughters shall prophesy," and the whole Church will vote to send you back unhampered to your work, as happily the board did in this instance.

Book Reviews.

"The Spaniard in History," by James C. Fernald, is a new book of about 150 pp., issued by Funk & Wagnalls. It is manifestly prepared hastily and briefly, but not carelessly, to throw light upon cer-

tain matters, political and economical, ethical and moral, which naturally are involved in the present war crisis. It contains twelve chapters, which we have read with deep interest. They condense a large amount of information into a very brief compass, and bristle with facts. The character of the Spaniard, and the rise of the Spanish power, and the course of conquest and misrule in Granada, the West Indies, Mexico and Peru, the Philippines and Cuba. The Spaniard is pictorially and graphically presented in the cruelties and tyrannies of the Inquisition, in the extortion practised on Jews, and the expulsion of Jews and Moors; in the injustice and robbery toward Central American chiefs, etc., and in the struggle with brave little Holland. Those who would understand Spain and the issues that hang on this war, should read Mr. Fernald's book.

Revell issues the fascinating life story of *Charles F. Deems*, late pastor of the Church of the Strangers. Like the gifted author, the narrative is full of points. Few men ever imprest an audience with a more markt personality and a more winning originality than Dr. Deems. He was a poet, a preacher, a sage, a humorist, all rolled into one; and withal a man of beautiful missionary spirit and a wide sympathy for all human woe and want. This life-sketch is like a sunrise and sunset combined, for it has about it the morning promise and the evening repose. Every page is readable, and the book is bound to be a favorite with intelligent people. The million friends of Dr. Deems, who was one of the most admired and beloved of men, will be grateful for such a portrait of such a man, in which the "artist paints his own likeness," and his sons add the sympathetic touches of coloring left out by his own hands.

"Whether White or Black, a Man," by Edith Smith Davis,* is a romance of reality, in which the authoress has sought to show the existing and most unreasonable caste prejudice which on the part of the whites prevents the true uplifting of the colored people of the South into their true plane, physically, intellectually, socially, and spiritually. We are assured that the characters and incidents in the book are entirely true to life, and for the most part life photographs, otherwise we should infer the story to be an ideal sketch. We hope the book will serve a noble purpose and fulfil the mission on which it is sent, tho its literary quality is not of the best. Surely no practical problem more needs solution than this: How to help the long enslaved race in our land to the level of life which God means for them.

Of all methods of helping on the work of missions, none equals the Ministry of Intercession.* In his latest work, under this title, our friend Andrew Murray has, to our mind, led the Church to the most advanced position he has yet reacht. The book demonstrates both the *vast power* of intercessory prayer, but especially its *vast neglect*. He shows that this, the highest privilege and greatest weapon of a conquering Church, lies comparatively *unused* in God's armory. *Every disciple of Christ* ought to read and ponder this book. It reveals the "Holiest of all" within the veil. Throughout the book God seems to be saying to us as to Moses: "*Behold there is a place by me,*" and calling us to come up and stand there where we speak with Him face to face, and learn to prevail in prayer for others.

* Fleming H. Revell Co.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

AFRICA.

—Missionary Müller, writing in the Leipsic *Missions-Blatt*, remarks that at first it seems as if it was officiousness in the missionary to disturb so courteous, friendly, and harmless a people as the Jagga (German East Africa) out of their rest and comparative prosperity. Slowly, however, one evil fruit after another is discovered, resulting from polygamy and, above all, from sorcery. The latter keeps the people under the continual thraldom of terror. Whether, as in the West Indies, it is complicated with secret poisoning, we do not know, but not improbably. The Chambers Brothers estimate the numbers that have suffered during the two thousand years of Christian history on the charge of sorcery at nine millions. That would be a trifle to the myriads that throughout Africa are continually falling victims to this charge.

—About 250,000 slaves were set at liberty by the decree for the abolishing of slavery recently issued by the sultan of Zanzibar. This momentous reform is largely due to the exertions of the bishop of Zanzibar and the missionaries of the Universities Mission.—*The Chronicle.*

—Speaking of the French mission on the Zambesi, the *Evangelisches Missions-Magazin* remarks: "In the region where the missionaries are now working, heathenism is singularly hideous. Coillard says that he has come to know heathenism at close quarters among the Basutos, the Zulus, and other South African tribes, and that it is abominable there, but that among the Barotsis it surpasses every description. Robbery and rapacity, lying and cheating, unthankfulness and pride are viewed as something entirely natural, not even to speak of drunkenness, cruelty, superstition, and the grossest immorality. Good and evil, righteousness and sin, are distinctions with which their religion is not in the least concerned. It only occupies itself with the position which the man occupies in this world. If he dies a chief, he remains a chief; if he dies a slave, he remains a slave. Thence results the enormous contrast which subsists between the nobles and their subjects, and it is, humanly speaking, impossible to bring a chief, or, indeed, any freeman, to put himself on equal footing with a slave."

—The *Missions-Magazin* gives the statistics of the Kongo Free State as 115 stations, 684 officials, 223 missionaries, 1,474 whites; 882 being Belgians, 125 Englishmen, 91 Portuguese, 87 Italians, 71 Swedes, 61 Americans, 40 French, 37 Dutch, 21 Germans, 20 Danes.

—The furious campaign of the Jesuits in Madagascar seems to have been finally checkt. Ruin and disorder still are found in the Protestant missions, but there seems to be a returning confidence. General Galliéni himself seems to show some signs of a conscience. We must, of course, be thankful for any approach to justice under a government which is capable of the Zola trial. The old antagonism between the Latin and the Teutonic races appears to be reviving, to be followed, let us hope, as Castelar predicts, by an ultimate fusion.

MISCELLANEOUS.

—The Netherlands Missionary Society celebrated its centenary last December. In 1797, under the founder, Johann Vanderkemp, it commenced its operations in friendly relations to the London Missionary Society. Early in the present century these two societies jointly sent missionaries to South Africa and to Java; but the work was soon given up. A little later they began to work together among the Molucca Islands. The Netherlands Missionary Society did noble work for many years, but discontent sprang up in 1858, and occasioned the formation of four missionary societies, viz., the General Missionary Society of the Reformed Church, the Dutch Missionary Union, the Dutch Reformed Missionary Union, and the Utrecht Missionary Society. In 1882, the Dutch Lutheran Missionary Society was also founded.

—Altho we can not, in the world of heathen culture, reckon for a long while yet upon results in the mass for our missionaries, yet the final decision will come the more effectively, the more valiantly they take up the combat with the heathen view of the world, and carry it on by showing forth the spirit and power which are derived from the truth of God. Unquestionably, for the right use of this spiritual armor they need the technical knowledge and ability which shall enable them to transport themselves upon the opponent's ground, to carry the war into his camp, to defeat him with his own weapons. For in spiritual contests also the rule holds—attack is the best defense. A missionary would hardly accomplish much who should simply entrench himself behind the certainties of his own faith, and refuse to make any reply to the objections of heathen unbelief. True, devout feeling gives individual certainty to the believer; but it can be communicated to others only through just thought. A missionary, therefore, can overcome the heathen error only by remembering that it is not the error which of itself can bind, but some great truth entangled with the error, and giving it its power to bewitch. He must, therefore, begin with the truth which makes the strength of the error, and detach it from its false association. For instance, the heathen pantheist takes the visible universe of God. Heartily acknowledge to him that the universe is, indeed, a wonderful self-exhibition and self-explication of God, and that none acknowledge this more heartily than the Christians. The earth is full of the glory of God, and the firmament showeth his handiwork. Divine wisdom and love appear in every part. This pantheism, therefore, is not to be simply denounced as a diabolical deception. The pantheist, however, is to be reminded that the infinite and eternal wisdom and goodness are not to be confused with the perishable and imperfect forms and nature of the universe in which they imperfectly express themselves, but above which they are essentially exalted.

Again, a missionary encounters a Buddhistic atheist and pessimist. This poor man sees nothing in the world but an endless and unmeaning cycle of ever-recurring birth and decay, out of which the weary and hopeless soul can find no redemption except in an absolute negation of being. Now the missionary may well justify him in declaring that in the whole round of created things there is no abiding object of desire. The Gospel says the same: The world passeth away, and the lust thereof. But the Gospel adds, what it was not

given to Buddha to discern: He that doeth the will of God abideth forever—the belief in a Divine will, which proposes to humanity moral ends of abiding worth, not exhausted with this span of earthly life. We do sigh under the burden of corruption, but we look for a redemption to life, not unto death. Our God is love, and has appointed for his children and fellow-laborers a part in his eternal kingdom of God. This faith of ours is the victory which has overcome and ever overcomes anew the world and its anguish. And we may remind him that it is this faith which has given the Christian world such energy and courage, while it is this despair which has shut up Asia in such ages of dead stagnation.—From Dr. Pfleiderer, in *Zeitschrift für Missionskunde.*

—Dr. Pfleiderer continues:—That morality which a self-complacent Japanese regards as reserved for the future of his own country has already in fact been for 18 centuries the principle of Christian morality. This incorporates into inseparable unity self-denial and self-maintenance, subordination to society, and individual independence in society. This unity of opposites is essentially included in our filial relation to God.

—Dr. G. Kawerau has publisht at Breslau a very interesting dissertation, cited in the *Zeitschrift für Missionskunde*, on the attitude of Lutheranism to missions in the sixteenth and seventeenth centuries. This was not merely a position of neglect, but of positive hostility. This hostility was founded on dogmatics, which, as we know, laid remorseless hold on Lutheranism for a number of generations. Lutheranism at first distinguisht sharply between the apostolate and the pastorate. According to John Gerhard the specific work of the apostolate is the commission to preach the Gospel and found churches throughout the world, and this commission was fulfilled by the Apostles. Accordingly it is now extinct. Since then there is only the pastorate, which appertains to a single congregation, and rests upon a call. Besides, the missionary endowments of the Apostles have not survived them. They had the gift of healing, but above all, the gift of speaking in foreign tongues. As these miraculous endowments died out with the Apostles, the result is: the missionary commission has already been discharged. How, indeed, now that there were no Apostles, only pastors, could any man be duly commissioned to the heathen? Only if a Lutheran prince took possession of heathen lands, and on the principle, *cujus regio, ejus religio*, used his rights of supreme episcopate to call pastors for his new subjects. This, substantially, is what Gustavus Vasa did for the Lapps. Accordingly, Lutheran missions already began with Denmark and Norway, colonial powers. As Dr. Kawerau continues: The sum total of this view, dictated by dogmatics, was this: The still existing heathenism has hardened itself. Even if the preaching of the Apostles has not penetrated everywhere, yet its voice has resounded through all the world. The heathen have rejected it, and now they no longer stand under the grace of God, but under his wrath. Nay, there is no recoil even from the cruel conclusion: How do you know then that it is now God's will to show the heathen the way of salvation otherwise than through the general means of His Providence, through the natural knowledge of God. God's righteous wrath rests upon the heathen world. Gracious as He is, even so wrathful can He be.

With Christian Scriver, in his *Seelenschatz*, all these dogmatic dif-

ficulties melt before the reviving breath of love and compassion towards the wandering brethren. This is the spring and soul of missions. Where there is a will, there is a way.

—Mr. John Ferguson, in a paper read at Colombo, and given in the *C. M. Intelligencer*, sums up Mohammed's character and history, very tersely and accurately, as follows: "Mohammed himself as a young man up to twenty-five years of age, was very sincere, truthful, and pure. From that age till fifty-two he had a pattern home with a good wife; while he was a devout, earnest man. It was in the last twelve years of his life, after the death of his wife, that he went astray. At first he was alone and was persecuted for his notions of religion; then came great gatherings of followers and success—and success ruined Mohammed's character. It seems to me that Mohammed distinctly yielded to the temptation which Jesus Christ, sinless and divine, cast from Him. 'All these things,' says Satan, 'I will give Thee if Thou wilt fall down and worship me.' And Mohammed did *not* say, 'Get thee behind me, Satan!' He had been a prophet teaching faith in God, submission to His will, trust in His Providence, and good-will to His creatures with prayers and alms; but now he became a politician, head of a party, and carried fire and sword to his enemies. He put one merit or virtue before his followers, *fighting;* he promised them a sensual paradise; and this was secure for every one who died fighting and calling out: 'There is but one God (Allah), and Mohammed is His prophet!'—more properly, 'apostle.' He grew to be a robber, assassin, and murderer of the most cruel type, treating all Jews (the nearest creed to his own) with vindictive cruelty. He was a man of evil passions, sanctioning polygamy and facile divorce, and himself taking eleven wives, altho his own Koran gave the limit at four. Whereas Jesus Christ liberated and exalted women as no other religious teacher had ever done, Mohammed deliberately degraded woman to an animal; and in many places Mohammedan women still believe they are like the beasts that perish. In Morocco they tell Christian missionaries, 'Why preach to us? We have no souls; you may as well preach to the cows.'"

—There is a great deal of force in what is said by a writer in the *Chinese Recorder*, that a good recipe for becoming an enlightened expounder of comparative religion is this: Give moderate praise to Christ and immoderate praise to Gautama and Confucius.

THE KINGDOM.

—O that the new day of Christian faith and hope and love on Christ's level might dawn upon our souls! O that we might realize what it means to have a Master who died for all men! O that we might understand what it means to believe in a religion which is given for the whole world! Then should we come with exultant joy, with eager interest, with heartfelt prayers, with overflowing gifts to redeem the partial failure and consummate the full success of foreign missions.—*Rev. Henry van Dyke.*

—An article in the June number of *McClure's Magazine* on the cost of war shows that in the 22 years after 1793, the loss to the British and French people by Napoleon was not less than $6,500,000,000 and 1,900,000 lives. The Crimean War cost Russia, Turkey, France, and England $1,500,000,000 and 600,000 lives. The Franco-German war cost $1,500,000,000 and 200,000 lives. The estimate of the cost of the

Civil War of this country for both sides is $8,000,000,000. The loss of life in war in the world's historic period is estimated at more than 7,000,000,000 men, the half of whom were killed since the beginning of the Christian era.

—The director of the United States Mint states that the world's output of gold for 1897 will approximate, if it does not exceed, $240,000,000 in value—an increase of close to 20 per cent. over 1896. Of this total the United States produced approximately $61,500,000—an increase of $8,400,000 over 1896; Africa, $58,000,000—an increase of $13,600,000; Australasia, $51,000,000—an increase of $6,800,000; Mexico, $10,000,000—an increase of 1,700,000; Canada, $7,500,000—an increase of $4,700,000; India, $7,500,000—an increase of $1,400,000; Russia, $25,000,000—an increase of $3,500,000. The indications for the United States are that Colorado will lead in the production of gold for 1897, as it is estimated that it will not be less than $20,000,000. California will follow with a product of probably $19,000,000.

—The figures which follow, taken from Rev. S. L. Gulick's "The Growth of the Kingdom of God," are most significant and full of encouragement. At the end of the third century the number of Christians is given as 5 millions, 10 at the end of the fourth, 50 at the end of the tenth, 100 at the end of the fifteenth, and 200 at the end of the eighteenth. Then in 1880 the number given is 410 millions, in 1890 as 493 millions, and in 1896 as 500 millions. During the present century the increase exceeds that of the previous 1800 years.

Between 1786 and 1890 the world's population is estimated to have increast from 954 millions to 1499 millions. The Christian-governed nations increast in the same period from 341 to 891 millions, while those governed by non-Christians receded from 613 to 608 millions. Protestant nations governed 520 millions in 1890 as compared with 157 millions in 1786; Roman Catholics 243 as compared with 154 millions; and Greek Christians 128 as compared with 30 millions. In other words, Christians, who constitute about one-third of the world's population, govern about two-thirds of it. And this before the recent partition of Africa, which adds over 100,000,000 polytheists to those under the sway of Christian lands, reducing the other figures to the same extent. During the past 300 years the bulk of the world's area has changed hands. In 1600, Christian nations ruled 3,480,000 square miles, and non-Christians 45,619,000; in 1893 there were 40,317,000 square miles under Christians, and only 8,782,000 under non-Christians. Protestant nations have increast their area from 727,000 to 17,417,000 square miles.

At the end of the fifteenth century, when the Christian population was 100 millions, there were no Protestants; in 1891 they numbered 520 millions out of a total Christian population of 890 millions. France (Roman Catholic) had 19 millions of population in 1700 and 38 millions in 1891; while Great Britain's population grew to the same figure in 1891 from 8 millions in 1700. When the Armada threatened England, Spain had 43 millions of subjects, and England only 4 millions; now England has 38 millions, and Spain 17 millions.

In 1800 French was spoken by 31, Russian by 30, German by 30, Spanish by 26, and English by 20 millions; in 1890, English was first with 111 millions, then German with 75, Russian with 75, French with 51, and Spanish with 42 millions. Mr. Gulick states that in the negotiations for peace between

the Japanese and Chinese the English language was chosen as the best medium of communication.

—Nobody who watches the signs of the times can doubt that one of the burning questions of the near future will relate to self-support on the mission field, and whether abroad or at home. The *Indian Witness* strikes the key note in this fashion: "We repeat what we have substantially urged on a previous occasion, that all new missionary enterprises to be hereafter commenced in India, should be conducted on the general principles indicated by Dr. Ashmore. Let no foreign money be expended on any object or for any purpose except to support the missionary evangelist and to maintain the native evangelists until native churches are organized, which shall become responsible for them. Such a plan will most probably involve slower progress in every direction; but the tremendous advantage of having the whole work on a self-nourishing, self-directing, and self-propagating basis from the very first, will more than compensate for the less rapid numerical development on the ordinary plan. We suggest this, it will be noted, in connection with all *new* missionary enterprises; for we greatly fear that no mission with a history back of it could muster sufficient courage to retrace its steps and commence *de novo* on the primitive lines laid down above, even were this possible."

—And why no greater progress has hitherto been made is at least in part explained by Rev. J. C. Hoare, of Ning-po, China, who at a breakfast in Oxford, England, askt: "Why are we not able to have independent churches in the foreign field now as in the early days? And in reply named as one reason: the division of Protestant Christendom. In Ning-po there are 1,000 Christians, and according to the means of the Chinese, they could support 2 native pastors—a good proportion, surely, and sufficient. But as Presbyterians, Baptists, Churchmen, and others must each have a pastor for their own flock, there are no less than 8 pastors in Ning-po, a number quite beyond the native church to maintain, and not necessary either."

—The increase of interest among scholars in Semitic literature has led to the publishing of a variety of literary and grammatical works in the Nestorian character, in Germany, France, and England. And here again the missionary service proves the handmaid of science. The beautiful type in which the great publishing houses of Europe are bringing out this Syrian literature, was furnisht them from the foundry of the Presbyterian mission press at Urumia, Persia. There the dies were cut, the matrices made, and sample type cast. The latest incident is the casting by a type foundry in New York, for the Cambridge Press, England, of a font of the same type used in the Syriac Bible recently issued by the American Bible Society, with which to print a dictionary of the modern Syriac language, which the missionaries, Dr. Justin Perkins and his colleagues, first made the scholars of Europe and America acquainted with.

—A Belgium commission of university men have been making an investigation as to the use and abuse of alcohol. They agree that it is "never a tonic or a stimulant, and never increases the vital powers, but always lowers them:" that "no form of distilled spirits has any nutritive value," and that "the injuries of alcohol are always transmitted to the next genera-

tion." Being a scientific commission, its words have weight.

—It is really too bad that the mountain continues to be so stubborn and recalcitrant, and compels the poor prophet to do the traveling. That is, several times in recent years, tho Rome strictly forbids the multitude to read the Word of God, she is yet compelled by circumstances to supply the same for their use, and even to make translations into the vernacular. Thus it was not long ago in Uganda, and now this dire calamity has befallen in both Japan and China.

—Let the churches beware! For a movement is under way and is steadily gaining momentum, which bids fair to greatly increase the sums given to missions. It is known as the "Living-link system," a broad term to include all direct connection of churches or individuals at home with institutions and workers in the foreign field, so far as the matter of financial provision for the maintenance of the latter is concerned. A home church, college, or university supports its own missionary, or furnishes sufficient funds to maintain a school. A Sunday-school, Christain Endeavor society, or Epworth League undertakes to be responsible for the salary of native preacher or other worker. A man or woman desires to meet the cost of keeping a native evangelist in the field, or of supporting a student in college or theological seminary, or of educating a boy or girl in a boarding-school. And the first we know a student volunteer will be calling on us, looking us in the face, and saying: "Here am I ready to go, help to send me." And it will be very solemn business to refuse. Why, it looks much as tho every church possest of any considerable financial strength would presently feel compelled to maintain a representative at the front.

—An African woman came into possession, by some means, of an English Bible. She and her people had heard a little of the great Gospel; they knew something of what the book was; and the woman was filled with delight in its ownership. But, alas! it was written in a strange tongue, and those who could interpret it were far away. Still something must be done with so rare a treasure. After consultation, a day was set, notice was given, and, at the appointed hour, the Bible was laid on the stump of a tree in an open space. Then the natives began to assemble, took their places in a circle about the spot, and, after waiting for a time in reverent silence, quietly disperst. Can it be doubted that the Father, who seeketh those to worship Him who shall worship Him in spirit and in truth, was there in their midst, and accepted gladly the poor, maimed service, which was all that they had to offer Him?—*Gospel in All Lands.*

—Dr. Foster of the great Clifton Springs Sanitarium, has discovered that his extensive work of *re*pairing missionaries who come home on furlough, is every whit as important as the task of *pre*paring them before they first set forth.

UNITED STATES.

—Mr. James Bryce, M.P., in the *Bookbuyer* says: "Every time that I revisit the United States I am struck afresh by the enormous benefits which the country derives from the absence of any one privileged and dominant church, whose pretensions tend to create unchristian pride in one set of Christians, and no less unchristian bitterness in another."

—American locomotives are capturing the foreign market. The

Baldwin works at Philadelphia have, within two months, received from abroad orders for 107 locomotives. Of these orders 83 came from Eastern China, 10 from New Zealand, 6 from Spain, 2 from Argentina, 5 from Egypt, and 1 from Mexico. The Schenectady Locomotive Works report an order of 38 locomotives from Japan; the Brooks Locomotive Works, 5 from Japan, and the Richmond Locomotive Works, 17 orders for the Finland-Russian state railway. Thus, it will be seen, the wonderful mechanical genius of this people in building locomotives as well as in other lines, is fairly appreciated abroad, even Spain recognizing it.

—To supply the army and navy of the United States, now placed on a war footing, very large demands are being made on the American Bible Society for Scriptures. The brave men, who are exposing their lives for country and humanity, are exposed also to the passions and demoralizing influences of war. They must be enabled to "put on the whole armor of God, that they may be able to withstand in the evil day, and having done all, to stand." "The sword of the Spirit, which is the Word of God," can at least be put into their hands. Special gifts are needed to enable this society to meet this unexpected but sacred and patriotic duty, in addition to its great, regular, world-wide obligations, which are already much in excess of its income.

—Bishop Whipple, who has known the red man intimately for many years, says: "The North American Indian is the noblest type of wild man in the world. He recognizes a Great Spirit, has an abiding faith in a future life, passionately loves his family, and will lay down his life for his tribe. He is the soul of hospitality. If his bitterest enemy came to him, he would be treated with as much courtesy as if he were a friend. The Indians are also a truthful race, unless dominated by drink. I have never known an Indian to tell me a lie. Last year I heard an officer in the army say: 'I have lived twenty-one years with the most warlike Indians on this continent; half the time I have been hunting them, and the other half they have been hunting me, and I have never known an Indian to tell me a lie.' And every officer in the army will indorse this. They are also very honest, and have a dry humor. Many years ago I was holding a service near an Indian village camp. My things were scattered about in a lodge, and when I was going out, I askt the chief if it was safe to leave them there while I went to the village to hold a service. 'Yes,' he said, 'perfectly safe. *There is not a white man within a hundred miles!*'"

—The extreme poverty of the great mass of the colored people is a barrier to progress. It is no uncommon thing to see children, even in the coldest season of the year, without shoes and stockings, and with, oftentimes, but one garment—either a thin dress or a pair of old trousers; sometimes this dress is supplemented by a rag tied over the head, or by an old hat, these articles being the sum total of the wearer's wardrobe. The elders are not much better clad than the children, tho their feet are generally incased in something that answers for shoes—sometimes one boot and one shoe, or a pair of old slippers or pieces of carpet tied on with sundry strings. The homes of many are absolutely without any comforts whatever; in them ignorance, vice, and superstition reign supreme.

—The receipts of the Baptist Mis-

sionary Union fell short of meeting the cost of the foreign work by $68,000, after the very sharpest retrenchment had been made, and only a large bequest, available at the last hour, averted a most serious deficit.

—Honor to whom honor is due. The New York *Voice* makes a most creditable showing for Notre Dame, the great Catholic University at South Bend, Ind. This institution has 1,500 students. The *Voice* says: "Through the influence of the University, Notre Dame is in Prohibition territory. Father Burns, one of the leading spirits of the faculty, is State organizer of the Indiana Total Abstinence Union. Father Cavanaugh is one of the best-known temperance advocates in this State. Almost every member of Notre Dame's faculty from President Morrissey down carries a knife in his sleeve for the saloon and for drink in all forms." For thirteen years two daily newspapers of this place have had standing this paid advertisement:

LIQUOR DEALERS!

I hereby give notice that I will prosecute to the fullest extent of the law, and regardless of cost, any liquor dealer or person who will give or sell liquor to students, or in any way assist in procuring it for them.

REV. A. MORRISSEY,
Pres. Notre Dame University.

Surely, the sturdiest Protestant college president could not do much better than that.

—The bill for the annexation of Hawaii has at last been passed by Congress and signed by President McKinley. It is to the missionaries and their children that we owe the rescue of these islands from barbarism.

GREAT BRITAIN.

The aggregate income of 24 of the leading British missionary societies for last year was almost £1,900,000, and if all the lesser ones were included, the total would reach to £2,000,000. The receipts of the six largest organizations are as follows: Church Missionary Society, £331,598; Society for the Propagation of the Gospel, £317,513; British and Foreign Bible Society, £229,750; London Missionary Society, £141,330; Religious Tract Society, £137,123; Wesleyan Missionary Society, £132,227; Free Church of Scotland, £126,076.

—The ninety-fourth annual report of the British and Foreign Bible Society shows that the society has 5,600 auxiliaries, associates, and branches in England, and 1,860 abroad, employs 600 colporteurs in foreign fields, and 500 native Christian Bible women. Its circulation during the past year of Bibles, Testaments and portions reacht 4,387,000 copies, an increase of more than 600,000 copies over the previous year, and 180,000 copies more than the largest total ever reported. Of this increase, considerably more than one-half was in foreign languages. The total issues since 1804 are 155,529,954 copies. Of the $1,109,275 expended, $536,580 was spent in translations, revisions, and manufacture of Scriptures, and $572,705 in grants, agencies, colportage, and other charges. Among the principal items of the year's work were the circulation in Russia of 55,000 copies in over 50 languages; in India of nearly 500,000 copies, and in China of 570,000 copies.

—The Religious Tract Society issued during its ninety-ninth year, just closed, nearly 60,000,000 books and other publications. The combined trade and missionary income was $666,135. The centenary fund of $250,000 is approaching completion, $170,000 having been raised. The number of languages and dialects in which the society has publications, is 229.

—The Church Missionary Society, the largest in the world, can put forth such figures as these. They are only approximate, some of the missions having sent in no returns: Stations, 483. European missionaries: ordained, 411; lay, 127; wives, 300; other women, 254; total, 1,092. Native and Eurasian clergy, 357. Native lay teachers, 5,601. Native Christian adherents, including catechumens, 230,237. Baptisms during the year, 15,139, of which 6,581 were adults. Of the adult baptisms, 3,470 were in Africa, and 1,806 in India. The increase of missionaries in particular fields in the last ten years is worthy of note: in western Africa from 11 to 44; in eastern equatorial Africa from 26 to 83; in Mohammedan lands—Egypt, Palestine, and Persia, from 17 to 77; in India, from 133 to 244; in China, from 30 to 111; in Japan, from 14 to 63. In addition to its "regular" work, the C. M. S. has a medical arm, in which in two years has occurred an increase of about 50 per cent. in the amount of work done; 800 beds have increast to 1,250; 6,432 in-patients to 9,314, and 414,000 out-patients' visits to nearly 600,000.

—In the annual meeting, Secretary Thompson, of the London Missionary Society, could say of the Madagascar Mission, which he had recently visited: "By arrangement with the Paris Missionary Society, that society has taken charge of the secular education in the elementary schools, our own missionaries and evangelists having, however, the right of giving religious instruction in their schools at certain specified times. Roughly speaking, about one-half of the country districts in Imerina, and two districts in the Betsileo province, have also been handed over to the same society. The outcome of this transfer has still to be tested by time and experience; but by the exercise of a little patience and forbearance on both sides there ought to be no insuperable difficulty in securing harmonious cooperation and a distinct accession of Protestant influence and power."

—The figures which follow will give some idea of the mission work of the Wesleyan Church: "Under the immediate direction of this society there is a church membership of 44,457, with 11,093 on trial. Allowing for the disappearance from our returns of the German District, which now forms part of the Methodist Episcopal Church in Germany, there is an increase on the year of 2,298. In the missions under other conferences, which were founded and are still assisted by this society, there are as follows: France, 1,769 members, 158 on trial; South Africa, 47,872 members, 21,448 on trial; the West Indies, 47,184 members, 3,317 on trial. That is to say, there are nearly 180,000 souls in the fellowship of the churches that owe their origin to this society and are still in various ways connected with it."

— The English Presbyterian Church has work in Amoy, Swatow, and Formosa, as well as at Singapore and Rampore Bauleah, India, with 165 stations, 153 native agents, and 55 European missionaries, 25 being women missionaries. Ten medical mission hospitals are open, giving help and healing to some 30,000 annually. The Swatow Hospital is the largest in all China. Great blessing has been granted, many converts have been won, and a self-supporting and self-propagating church is being formed, especially in China, where the utmost effort is being made to evangelize the Chinese by Chinamen. There are now 5,466 native communicants in connection with the mission churches.

—During 1897 the missionaries of the Free Church of Scotland baptized and admitted to the church 1,287 adults; the children baptized numbered 1,489. In 6 colleges and 458 schools so many as 36,361 young people, of both sexes, received daily instruction in the Bible and ordinary text-books, English and vernacular. The number of native communicants is 10,232 at 42 central and 291 branch stations. They gave £23,680 as fees, and as contributions for Gospel ordinances £3,245, a larger sum than the congregational givings in Scotland. The medical and surgical cases treated by the 42 medical missionaries, Scottish and Indian, were upwards of 145,000. The total number of Christian agents is 1,582, of whom 1,381 are from Scotland.

—Of £8,548, raised by the Free Church in 1896–98, apart from the subscriptions of members as citizens, £3,064 was spent in daily relief and in building at Bhandara, India; and £4,500 has been invested, yielding £135 for the support of 328 children, of whom 194 are boys and 134 are girls, for eight years.

— The United Presbyterian Church of Scotland gives this report: "We have a staff of 153 fully trained missionaries, with over 800 native workers of one kind and another under their superintendence. There are 111 mission congregations, with more than twice that number of out-stations. The total membership in our mission field is 23,404, an increase of 2,376 over last year, tho the increase then reported, 1,079, was the largest in our missionary history up to that time. For the past seventeen years there has been an uninterrupted advance, the average annual increase during that period being 806. The income of the foreign mission fund for 1897 was £33,666, or £9,903 less than last year, but it is satisfactory to learn that this large decrease is mainly due to a falling off in legacies, and the regular means of upport, congregational contributions, instead of comparing unfavorably with the former year, shows the substantial increase over £650."

ASIA.

India. Rev. John Craig writes thus in the *Canadian Baptist* concerning the weather: "For the past two or three weeks the temperature in the house at bedtime has been 90° or 91°, and the morning shows a fall of only a couple of degrees. Doors stand wide open, except when closed in the daytime to keep out the heat. People who like a *steady* climate ought to try it here. As to the day temperatures, we have had it over 100° nearly every day for the past two weeks. One day lately it was 99°, but the next day gave us 109° to make up for it. I suppose we enjoy a temperature under 90° for a few hours in the evening and for a few hours in the early morning. The rest of the time it is 90° or over."

—An event of considerable interest to the American and Canadian Baptist missionaries took place last April in the ceremony of completing the Nellore-Bezwada section of the Madras-Bezwada railway. Construction work was begun about three years ago from Nellore northwards, and from Bezwada southwards. The last bolt was screwed in on the south bank of the Manneru, in the Ongole division. Nellore has had communication with Madras for many years, but it was round-about. The direct line is to be finisht soon. We shall then be within twenty-four hours of Madras. As the line just completed passes through or near Bapatla, Ongole, Kandukur, Ramapatam, Kavali, Allur, and Nel-

lore, you can imagine what a deep interest we all take in it.—*Idem.*

—The plague is in Calcutta. Not many have been attackt, but rumors of various kinds have disturbed the peace of the city. The report spread that inoculation was to be compulsory. Consequently thousands of people left Calcutta, and there have been strikes of dock-laborers, cart-men, and carriage-drivers. While the excitement was at its height a poor man was walking along with a piece of paper in his hand, when he was set upon by a howling crowd of coolies, because he was supposed to be an inoculator. He sprang into the river, but was still pelted with stones and bits of coal, and at last sank before help could be rendered by a steam-launch that went to the rescue.

—Two miles from the city of Lucknow is the decaying village of Alligunj, once the home of many rich people, and still the scene of a great annual Hindu festival. In the center of the village, surrounded by tumbled-down buildings fast falling into ruins, stands a wretched, filthy little shrine dedicated to Hanuman, or Mahabir, the monkey god. To this shrine, at the time of the annual festival, held some time in May, thousands travel greater or lesser distances, some as much as fifty or even one hundred miles, measuring their length upon the ground. Taking a small stone in his hand, the pilgrim stands in the attitude of prayer with hands folded on his breast and mutters words of prayer or praise. Then, lying full length on the ground, he places the stone as far forward as he can. Standing up by the stone, the pilgrim goes through the same action, length by length, making slow progress to this village shrine. His mother, wife, sister, or daughter walks by the roadside, carrying water for the thirsty devotee to drink, and at night when he stops for rest, cooks his evening meal. — *The Gleaner.*

—It is only right for a missionary to make very warm acknowledgment of the most humane and wise treatment by the government of India in the great famine of 1897. After the famine of 1877 it prepared an elaborate code of directions to officers in various departments for guidance when a famine threatens, begins, increases, and even when it has abated. Undoubtedly the code indicates only the ideal, which in practise the government did not realize. But so far as my knowledge goes, the higher officers, especially the Europeans—of course some were not as wise and humane as others—as a body deserve the admiration and gratitude of all lovers of humanity for their devotion and wisdom in this famine. Tests which were in the main suitable, were everywhere employed to limit the danger of pauperizing the people, and to prevent needless expense. But the fidelity, the energy, the entire absence of parsimony, deserve open acknowledgment. 'The famine made me see more than before something of the awful condition of men, and the inability of Hinduism to help men. In the days of want, multitudes of men and women thought of nothing but the stomach, and moral considerations had no place. Laziness, immorality, lying, cheating, robbing, were most prevalent. It was common for subordinates on relief work to rob the poorest in many ways, and fictitious names were entered on the rolls of relief works to cheat the government. I never heard anyone suggest that any of this wrong-doing was opposed to Hinduism, or that Hinduism had any power to remove it.—*Rev. R. A. Hume.*

—In the report for 1897 of the Tinnevelly District Church Council, the record of the thanksgiving services in commemoration of the queen's accession, gives occasion for a comparison showing the progress the C. M. S. Tinnevelly mission has made during the queen's reign. The year 1837 witnest the fair organization of the mission and the settlement of various mission centers. The figures are as follows:

	1837.	1897.
Adherents	8,907	50,797
Communicants	114	12,618
Pupils under instruction	2,320	13,129
Pastors	None	50
Catechists	198	522
Native contributions	None	Rs. 42,383

—The number of students enrolled in the Church of Scotland's College Department, Calcutta, for 1897-8 was 636—the largest in the history of the institution, and more than that of any other missionary college in northern India. The number of pupils enrolled in the School Department was 512, making a total of 1,143 in the institution. Of these there were 41 Christian students and pupils. The income from government grants-in-aid, fees, etc., reached 36,648 rupees, which not only defrayed the expenditure of the native staff, but also the damage done to the buildings by the earthquake, keeping the institution in repair, and evangelistic agency.

—The Rev. C. E. Tyndale-Biscoe speaks of "uphill" work in Kashmir. And why uphill? Because of the character of the people. "When you tell a fellow he is a liar, he says, 'Oh, yes, sir; it is quite true!'" When the boys of the high school were first invited to play football, they declined, saying it was hard work, and they were all gentlemen—gentlemen did no hard work. Now, however, there are 500 playing football.

China. Prince Henry, brother of Emperor William of Germany, has secured privileges at the Chinese court hitherto unknown to any European. When he shall arrive in Pekin "the empress dowager will receive the prince, and the emperor has consented to treat his royal guest on a footing of equality. He has also agreed to return the Prince's call and to sit at the same table with him at the summer palace, where Prince Henry will be the guest of honor. These concessions, altho referring to mere matters of ceremony, are considered of the highest value, as breaking down the last barrier of imperial prejudice."

—There are some 20 or 30 Moslem settlements known to missionaries in South-East Yunnan. These present all the well-known features of a Mohammedan community as found in other parts of the world — the mosque, the schools, the mullahs, or teachers of the faith. Many of the latter have studied from boyhood to gray hairs, and can read fluently in Arabic; they know little, if any, Chinese. Mr. F. H. Rhodes of the China Inland Mission, who successfully applied for a grant of Arabic scriptures, is now itinerating amongst these interesting communities with the Bible in their sacred tongue in his hand. He will invite the mullahs to accept a copy of the complete Gospels, to compare the Bible with their Koran.

—Along the road we saw a party of Tibetans, real live Tibetans and Lamas, come down for the big market which is to be held in Ta-li in a day or two. Old priests, men, women, boys and girls with short cropped hair and strange garments, red being the principal color, made from the wool of the yak. Some wore comical yellow hats with fur round. Nearly all wore a rosary round their necks, the beads of which they diligently counted;

others had a small shrine with an idol or a substitute inside; some carried other relics. The people were constantly praying. Walking along the road driving their horses I saw them lifting up their hands in the attitude of prayer and mumbling to themselves. There was an old fatherly-looking priest with white hair and beard, dressed rather better than the ordinary folk. The people would bow before him, and he would reach out his hands to touch their heads and bless them. The parents would bring the little babies to him and he would lay his hand upon their heads.—*China's Millions.*

— Mrs. S. L. Baldwin wants Chinese churches, or missionary chapels, to be built with prophets' chambers, for our missionaries, men or women, to rest in after the hard, long day's work, and she asks for a dry wooden floor in them, a glass window, a bedstead with rattan instead of board bottom, a table and two chairs. Ten dollars would pay for the furnishing, and $2 would put the floor in.

—There are 28 Protestant missionaries residing in Kiukiang. These 28, including wives, are 6 of the Methodist Episcopal Mission, 6 "Brethren," 4 of the China Inland Mission, 4 of the Woman's Foreign Missionary Society, 2 Baptists, and 6 unconnected. They hold a general prayer meeting every Friday afternoon.

—As an illustration of the progress of self-support in India, the mission of the Lutheran General Synod: while the expenses of village congregations have advanced in ten years from $4,500 to $6,352, the receipts from the natives have increased from $158 to $2,806. The high school and college at Guntur which in 1886 cost $2,933 and received only $1,071, during the past year cost $5,926 and received $5,002. This is apart from the salaries of the missionaries.

Japan. When Mrs. Mary C. Nind was in Japan, seeing the apparently neat, well-trained servants, she said to a group of missionaries: "Now, really, wouldn't you find it a little hard to go back to America and live again without servants?" To her surprise one of the older members of the group burst into tears. This missionary had once gone into her kitchen in time to see her cook, filling the teakettle with water still warm from the bath; and again, to see another cook moistening freshly-baked loaves of bread by squirting water over them from his tobacco-stained mouth. One of the brightest servants she had ever employed presented frequent bills for broken chimneys, putting the money for them in his own pocket. The same "boy" made a duplicate key of the storeroom, which enabled him to take successive relays from the sugar barrel to sell for his own profit.

—The American Board has made a demand upon the trustees of Doshisha University in Japan for the repayment of $175,000 which was put into it as a Christian institution. It has cast off its Christian features in order to gain certain advantages from the Japanese government. It is pleasant to note that such a gross breach of faith and dishonesty has stirred widespread rebuke and protest among the Japanese themselves.

— Mr. Kataoka Kenkishi, an elder in the church at Kochi, was a candidate recently for election to the diet or Japanese parliament. Not long before election day he was warned that his attitude as a Christian would be used against him, and that unless he should renounce his Christianity he would be defeated. He replied that he

would much rather be defeated than to give up his religion. The outcome of the issue was that not only was he elected a member of the diet, but, when the diet convened he was elected its president.

—The *Japan Mail* says: "We need not, perhaps, refer specially to the subject of missionaries and their usefulness. Our opinions on that point must be well known to readers of this journal. It is our desire to say, however, that even though there were no abuses in this country calling for missionary denunciation except the shocking and barbarously cruel abuse of keeping concubines in the same house with wedded wives, the presence of the missionaries would be amply justified. It is only necessary to ask any Japanese lady what she thinks of the aid that Christianity can contribute toward relieving her sex from that source of bitter sorrow and often lifelong suffering. The answer will clearly indicate one work, the achievement of which would earn for the missionary a nation's blessing."

AFRICA.

Many illustrations of the long-suffering of the Anglo-Saxon are to be seen in the British occupation of Egypt; but one of the most striking is the fact that in the mixt tribunals, in a country ruled by Great Britain, the English language can not be used, but only Arabic, French, or Italian. Considering the supremacy of the British influence in Egypt, this is extraordinary; but we may be sure that no other power in a similar position would have refrained from giving its own language equal rights, as Lord Cromer suggests should be now done for the English.—*Independent.*

—J. C. Hyde writes in *Gospel in all Lands:* "The African missionary dresses in a way that suggests the armor of the Ephesians. His loins are not only girt about with truth, but he wears a cholera belt of red flannel, conspicuous and essential. He would be a failure without the breastplate of righteousness, and he will often add a chest protector from the dampness. If he comes with firearms, he will have no people to whom to preach, so that his feet must be shod with the preparation of the Gospel of peace, and at the same time he must have on shoes that will not admit thorns, and the first indication of 'jiggers' must be carefully removed. Above all, he must have the shield of faith in God, which will help him to withstand all the fiery darts of the evil one, as well as the umbrella to keep from the tender head the direct rays of a tropical sun. The pith helmet, so essential to the head, reminds one of the helmet of salvation, for the head well cared for is the means of imparting the dictates of the heart to a heathen population. But the 'sword of the Spirit,' the Word of God, can never be left behind. Men have died to translate it into three hundred and thirty-three languages of the world, and the right use of the Word has been the great power of the missionary."

—A Baptist missionary writes from the Upper Kongo: "Another pleasing thing about those who have been received here as church members, is that all have pledged themselves to give a tenth of their income to the Lord. Two are sawyers, and they have instructed Mr. Milne to debit their wage account with one-tenth. Both Frank and Vinda, my Lower Kongo helpers, do the same, and out of their allowance for rations they also give weekly. One Christian left by Mr. Moody at Irebo has also exprest his desire to give a tenth, as the others are doing. Of course, their incomes

are small. Wages, in some cases, are only half a dollar a month, and allowance for rations 60 to 80 cents per month; but so long as they give in proportion to their income they do well. The other day one came to me with 10 cents. I askt him what it was for, and he replied: 'It is God's money. I received a dollar from Mrs. Clark for rearing ducks for her, and this is the portion for God.' Another did the same about a shirt he had sold."

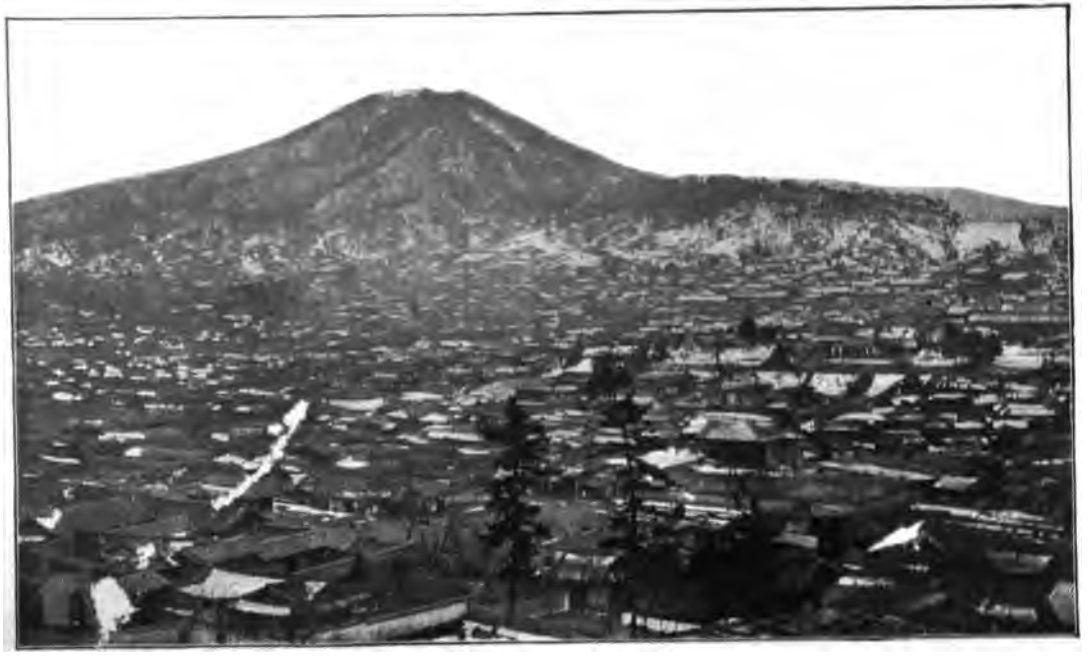
— The latest intelligence from Sierra Leone puts the loss of life in the mission of the United Brethren at 7 instead of 5, or 2 men with their wives and 3 unmarried women; besides a larger number of native laborers. Much property was destroyed and the surviving missionaries were compelled to leave the country until the strong arm of law has done its work of retribution and quiet has been restored. It appears also that it was not the hut tax which led to the massacre, but a mere outburst of savagery and diabolism. The July *Woman's Evangel* is a memorial number and gives excellent photographs of the martyred seven.

—At Lovedale, every Sabbath morning, groups of Christian lads and lasses go out to preach the Gospel to the heathen at their own homes, not in waiting till they come. Eight companies are engaged in this itinerary work.

—Several years ago an Arab slave ship was captured north of Zanzibar, as it was seeking to transport some slaves from the Galla country, including a large number of children, to the Asiatic coast, and 64 of these freed children were sent to Lovedale to be under Christian training, in the hope that some of them might ultimately return to their native country bearing the message of the Gospel. It is now reported that of the 64 who went to Lovedale, 12 have completed their course of study, of whom ten have been trained as teachers or artisans. Many of them have made profession of their faith in Christ.

—Dr. Snyder writes: "The little church at Luebo is growing fast. Mr. Shephard has added thirty feet to the length of the building, and every seat was filled, people sitting in the aisles and between the seats, and standing at the door. There is a native choir and a Sabbath-school in classes. Five years ago these natives were entirely ignorant of the Gospel. And now the church numbers nearly 200 and the Sunday-school more than that number. All give liberally to the support of this church. Among my many visitors was a great crowd one day, all drest (?) up in scanty clothes and red paint. They brought their musical instruments, and had a dance in my honor."

—Rev. Simon P. Sihali, a Kafir missionary on a visit to England, in an interview in the *British Weekly*, speaks most hopefully of the native races of South Africa. According to him, if they can only be Christianized and civilized, they are well fitted to play a prominent part in the life of the country, both politically and socially. Their populations differ in one most significant respect from other barbarous communities among whom white people are settled. Instead of declining in numbers, they are rapidly increasing—a fact which shows that there is real vitality in the race, and that it has a future. The Kafir students hold their own well in the missionary colleges, showing that the natives are capable of culture. A perusal of this striking interview gives a deep impression of the vast importance and boundless promise of missionary work in South Africa.



A Mountain View of Seoul, Korea.

THE

MISSIONARY REVIEW OF THE WORLD.*

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A GREAT EXIGENCY IN THE WORK OF MISSIONS.—THE FACT, THE CAUSES, AND THE REMEDY.

BY THE EDITOR-IN-CHIEF.

Great is the value of a *candid mind.* We need to be on our guard, not only against moral untruth, but also against a more subtle intellectual dishonesty. To be white like the light, clear, lustrous, transparent; to welcome light with all its revelations; to be free from all undue bias, both open to conviction and obedient to conviction—this is to have that rare virtue of candor, which lies at the root of all high excellence.

If we are to get a clear view of the present aspects and prospects of missions, we need, first of all, downright honesty in facing facts and feeling their force. To be wedded to any theory, to have any mental reservations, to be unwilling to see the truth, and profit by its teaching, to be disposed unduly to apologize for existing defects and unfaithfulness, is to shut the mental eye when it most needs to be open and clear-visioned. And, as in ascertaining the truth, so in expressing it, the first thing is to be true to conviction and so loyal to truth itself. We must deal frankly with one another; any accommodation of the message to the mood of the hearer is a compromise with honesty, and helps to perpetuate the evil which we need to unveil and remove.

Such candor makes impossible blindness to certain patent and alarming facts. No such emergency in missions has been known since Carey went to India and Judson to Burma. God has thrown open the doors of five continents, given every facility for rapid travel and transportation, and supplied translations of the Scripture by the hundreds, and provided for their swift multiplication by the press, and their wide scattering over the globe. Fifty millions of communicants are in Protestant churches, with untold millions of money at their disposal. We are at the threshold of a new century, with a hundred years of heroic missionary lives behind us, and with astonishing fruits of their seed-growing already apparent in many lands.

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change ed or ed final to t when so pronounced, except when the e affects a preceding sound.—PUBLISHERS.

Yet, at this very time, missions have come to such a critical state that, like Nehemiah, we have sounded the trumpet to call all the Lord's workers to the one place in the wall where for the time the assault of the enemy is concentrated.

The first question is, what is the trouble? To find out the disease is the first step toward its cure. What has brought on this crisis? While the same causes continue at work, in vain we seek to remove the defects and prevent the results. There seems to be abundant activity, with good organization, and no serious lack of general information. Workers offer for the field in unprecedented numbers, and there is greater financial ability in the Church than ever. Missionary societies have greatly multiplied, and the working machinery of missions is more perfect than ever. And yet the cry goes forth on all sides "RETRENCH!" and we can not send new laborers or even support those now in the field; and there is a general apprehension, on the part of intelligent friends of missions, that matters are apparently growing worse instead of better.

Certain causes of such apathy about missions, it requires only the open eye to perceive; first of all we mention:

I. THE SCIENTIFIC SPIRIT OF OUR DAY.

There need be no such antagonism, but there is, and it is another most conspicuous fact. Never has there been such an epoch of scientific discovery and revolution. Scientific thought moves by gigantic strides and leaps. Ten years of this last half century have outrun a thousand of the years before Christ. There is scarce a month, a week, a day, that some new surprise does not astonish us. Electricity was not discovered, as an applied power, until the days of Franklin (tho Dr. Gilbert in 1600, and DuFay in 1733, had investigated its phenomena); and now, one hundred and fifty years later, electricity is the absorbing theme of thought, the one force, driving all else out of the world's market. It has become our motor, messenger, illuminator; it has given us the eye that penetrates to the invisible, and it is every day entering some new realm hitherto thought to be beyond our knowledge. This is but one illustration of the strides of modern science. As a natural consequence, attention is diverted from spiritual things. The eyes are dazzled as in a glare of light, or a display of fireworks; the ears are full of the noise of human activity, and the blare of trumpets that announce new wonders and prophesy greater things to come. The engrossing, bewildering attractions and fascinations of material progress drink up vitality and energy, and divert the mind from eternal realities.

But there is a destructive, as well as constructive, tendency in modern scientific thought. Men make a god of science, become idolaters, and practically, if not actually, say: "There is no God." Faith in

nature displaces faith in the Creator. Like the Babel builders, scientists engage in such bold schemes and achieve such success that they become arrogant and defiant, and will be restrained in nothing which they have imagined to do.

One example may suffice. Darwin was the most conspicuous advocate of evolution in our day. He gave all his power of mind and stores of learning to establish the theory of man's descent from the brute, and the tendency of his system has naturally been to subject man more or less to the rule of the brute instinct. One paragraph, in his "Descent of Man," shows the drift of evolutionary science. Referring to the struggle of the weak against the strong in the animal sphere, and the survival of the fittest, as having the natural tendency constantly to eliminate the feeble, diseased, and helpless, from the animal creation—he says, that the civilized races of the world by protecting the weak, and providing asylums for the diseased and crippled, constantly promote the survival of the unfittest and the perpetuation of the abnormal forms of life. Of course, the inference logically is that our philanthropy and missionary policy are unwise. We ought to let nature take its course, and drive the feeble and imperfect classes off the stage of life, and so promote the reign of a complete and normal human development. Without saying so in words, the whole logical outcome of his position is in this direction, and such we believe to be the unspoken sentiment of many of the votaries of science. Leave Nature to take care of itself, and only those who deserve to survive, will survive, and so the feebler classes will disappear among men. That no injustice be done to Mr. Darwin we give his own words from the "Descent of Man," 1:161:

> With savages the weak in body or mind are soon eliminated (*i. e.*, they die or are killed off), and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination. We build asylums for the imbecile, the maimed, and the sick; we institute poor-laws, and our medical men exert their utmost skill to save the life of every one to the last moment. There is reason to believe that vaccination has preserved thousands who, from a weak constitution, would formerly have succumbed to smallpox. Thus the weak members of civilized society propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but, excepting in the case of the man himself, hardly any one is so ignorant as to allow his worst animals to breed.*

The inference is plain: To build asylums, institute poor-laws, to vaccinate, to seek to prolong the lives of the weaker, lower, more degraded, to carry on missions among the outcasts at home, or the

* Morris Prescot "Conquest of Science and Religion," p. 267.

savages and brutal pagans abroad, is misdirected benevolence, and in fact no benevolence at all, for it is perpetuating a degenerate stock that should be left to the process of elimination by disease or other means of extermination !

How utterly this is at variance with the Master's teaching and example, no true disciple will fail to perceive. The drift of science is toward materialism and naturalism and away from the supernatural and the spiritual. There is no necessary antagonism, for all knowledge belongs to God's realm—but man is finite and fallible, and he becomes absorbed in his pet studies and loses all breadth of vision, and such absorption is one form of idolatry.

II. THE LIBERAL SPIRIT OF THE DAY.

This is scarcely less fatal to missionary enterprise. Christianity admits but one God, one Savior, and one way of salvation. Charity must not be confounded with laxity. To admit other religions in any sense to an equality or even to a competition with the faith of Christ is to deny that faith altogether, by disputing its unique claim to supremacy.

Never has the Church shown more disposition to fraternize with false systems, to overlook and even to deny their falsity. Sometimes more readiness has been manifested to reach out a hand of recognition to faiths that deny Christ's claim altogether, than to welcome to fellowship sincere disciples in other communions. Intolerance has swung to the other extreme of liberality toward Buddhists and Brahmanists, Confucianists, and Parsees! While sectarian rivalries had scarce abated their violence, parliaments of religion were welcoming representatives of every conceivable creed, negative and positive, to a fraternal embrace. We can not give sanction to error without lowering the authority of truth. Charity ceases to be an angel of God, and becomes a messenger of Satan, whenever she extends to error the recognition that truth alone can claim. Between two disciples the bond can not be too close, for, however divided in non-essentials, they are one in primary truths; but a close bond between disciples and those who deny our Divine Lord and only Savior, is a practical denial of the essentials themselves.

Thus far we have dealt with that scientific, and kindred, skeptical spirit which is found pervading the whole structure of society. Let us come closer to the very *Church life* and consider :

III. THE SECULAR SPIRIT.

Man is a trinity of spirit, soul, and body. The soul intermediate between the other two may turn either way, and become closely identified with either body or spirit. If the soul turns toward the *body*, and is absorbed in its appetites, lusts, and material surroundings, the man becomes *carnal;* if toward the spirit, engrost in the higher, un-

seen life and its verities, the man becomes *spiritual*. These two conditions being utterly contrary, can not coexist, the mirror reflects that toward which it habitually turns; and the carnal mind is as dull and blind, and dead to spiritual truths and facts, as the spiritual mind is quick to apprehend and appreciate them.

The Church in our day is essentially *secularized*. The mind even of disciples is turned worldward, absorbed in the temporal. Eating and drinking, dressing and amusing oneself, and enjoying life generally, practically absorb our energies. There is lavish expenditure on self-indulgence, and a worse hoarding for the gratification of having and of holding. Gaiety dissipates sobriety and frivolity wastes time and strength. These are facts, and we know them to be. Foreign missions are neither approacht nor apprehended from this secular side; they belong to another realm, and can be seen and felt in all their magnitude, both of obligation and opportunity, only from the spiritual side and by the spiritual mind. And to those who wilfully choose, or thoughtlessly allow themselves to be engrost in the fashion of this world which passeth away—like the stage scenery of a theater, to be at once displaced by some other show of paint and pasteboard—it is not strange if the claims and charms of missions make no practical appeal. In just such proportion as a disciple becomes carnal, and material treasures and secular pleasures get strong hold on him, in just that proportion does he lose all enthusiasm for missions, if, indeed, he ever had any. A secular church never was and never can be a missionary church. Its contributions may seem large, but some motive of respectability, some pride of ecclesiastical leadership, some impulse of a worldly character lies behind such outward show of good works. Missions for lost souls belong to a realm of thought and conviction, of passion and devotion, lifted far above what is of the earth, earthy and earthly. Zeal for a world's evangelization finds, in the Word of God, its meat, and, in the atmosphere of the secret place with God, its breath. Therefore, only Bible-loving and prayer-loving disciples feel the passion for human salvation that impels them to live and give for the spread of the good tidings. The secular spirit makes us blind, deaf, and dull of preception to all those claims of duty and appeals of love which by their very nature address a higher set of faculties, and can get no grip upon a worldly and selfish soul.

The prevalence of the secular spirit always therefore brings the decay of the spirit of missions. The Church, like the human individuals composing it, has its body and spirit, its links with time and with eternity, and when the temporal is unduly magnified, the eternal is correspondingly belittled. Man, not only like a mirror, *reflects* that toward which he is habitually turned, but like a photographic plate, he *retains* the image. The carnal mind is the sensitive mirror which, turned downward, has taken on the image of the earthly, the

spiritual mind is the mirror which, turned upward, has received the impression of the heavenly.

Now, looking at the modern Church as a whole, is there any doubt which way the mirror is turned, or what class of images most occupy the reflected powers of average disciples. Dares any honest man dispute that the prevailing atmosphere of Church life is essentially secular? that wealth, fashion, fame, formalism, culture, caste, polite society, worldly opinion, intellectuality, have crowded out simple worship, self-denial, passion for souls, devoutness of spirit, spirituality, and whole-souled devotion to God? Is not dependence on the material and temporal, devotion to the esthetic in art and architecture, music and dress, far more regnant than the Spirit of God in the practical administration of Church life? To this question most devout souls give but one melancholy answer.

Now the spirit of this world is not the Spirit of God, and is essentially hostile to the spirit of missions. A worldly church, we repeat, never was a missionary church, or if the *work* of missions survives, the *spirit* of missions is quencht, the body of organization lacks the soul of Holy Ghost inspiration, and the work is carried on in the energy of the flesh, not of the Spirit. A man, or a church that is not spiritual, can not even feel the force of the appeal and motive of missions, and a thousand pretexts are at hand to evade earnest absorption in an enterprise so unselfish and divine. It does not "pay," the "results" are not adequate, the "field" is too far off, the "sacrifice" too costly, the work at home too imperative; or, perhaps there is even a question as to whether the heathen are not full as well off without the missionary, and their religions are not good enough—all forms of one ethnic faith gradually evolving the final eclectic and perfect religion.

IV. THE SELFISH SPIRIT.

This is so akin to the secular as to be called its twin brother. And this is the far too abounding spirit of our day. It exhibits itself mainly in two forms, *indulgence of self* and *indifference to others.*

The present extravagance in Church life as well as world life, is one of the amazing facts of history. Think of a woman's dress made of thousand dollar bank notes, with still costlier certificates of stock wrought into its sleeves; and of a funeral where the casket alone cost thirty thousand dollars. Think of wealth, hoarded and held by professing disciples, which if piled up in silver dollars would reach hundreds of miles high. What of a single silver service, kept in burglar-proof vaults, that might build one thousand chapels in Inland China; of a single clock in a Christian's drawing-room that would have supplied ten missionaries for a year to Uganda; of a single porter's lodge that would have set up five hundred Christian presses in India!

Such self-indulgence must breed indifference to spiritual claims and needs. One can not supremely study his own pleasure, or even profit, and at the same time be consumed with zeal for the salvation of souls. All such temporal enrichment means to others spiritual impoverishment, and the two will always go together. He who saves his life, loses it, as he who saves the seed loses the crop. Selfishness as surely eats away the vitals of missionary interest as the barnacles ate away the hulk of the *Albatross* and sunk her in mid-ocean. It is the "magic skin," which contracts with every indulgence of the wearer until the very breath of spiritual life is no more.

Professor F. L. Chapell, of Boston, has suggested an explanation of the present state of the nominal Church which is as startling as it is original: that "He who restraineth," referred to in second Thessalonians ii : 6, 7, is the Holy Spirit. He suggests that the Spirit has, since His advent at Pentecost, been the great restraining power hindering the full development of evil; that in the Church He acts as a restrainer of heretical opinion and unholy practice, holding believers firmly to the truth and piety; and in the world becoming a personal barrier to the development of infidelity and irreligion. Dr. Chapell also suggests, that, before the final appearance and triumph of the Antichrist, the Spirit will be *practically withdrawn from the Church as a body*, leaving error in doctrine and practise to triumph in the great apostasy, and so leaving the wickedness of the world to come to its full stature and daring audacity of blasphemy in the Man of Sin.

If we apply this key to the present state of things both in the Church and the world we are struck with a startling correspondence of facts. Is there no evidence of a virtual withdrawal of the Holy Spirit from the Church as a whole?

Let us stop carefully to consider this. The Holy Spirit's office is one of *administration*. In the body of Christ, every member is to be under His control as absolutely as the members and organs of the body are under the sway of the will. The moment my hand or even my little finger ceases to respond to my will, I know that the nerve link is broken; there is paralysis. And when, in the Church, the members cease to respond to the will of the Spirit and yield to His motions, there is no longer a vital connection—it is a spiritual paralysis, and practically the Spirit is withdrawn. Any disease is possible when the spirit of life in the body no longer controls. It is life that restrains disease, for life is the secret of health; it is life that restrains death, for it is *Life*. And so, an individual disciple or the collective body of disciples may grieve and quench the Spirit of God, so that iniquity abounds, while love waxes cold.

If this be the clue to the present situation, the whole mystery is solved. For more than a quarter century has gone on the rapid undermining of popular faith in the inspired and infallible Word of

God. Under the polite name of literary or historical criticism, the profest scholarship of the world has been repudiating the historical character of all the earlier books of the Bible. Dr. Harper says the earlier chapters of Genesis contain not a true history but an "ideal history;" and Wellhausen defines an ideal history as a falsified record fraudulently markt under the guise of a true record. The revelation of the one true God is held to be the invention of a later age; and the "Jehovah" of Hebrew history originally a local divinity of paganism. Abraham and his fellow patriarchs become mythical personages; the sublime mission of Moses, and the Mosaic code, the driftwood of tradition. Pure monotheism was not a faith held by Adam, but the product of evolution. The Pentateuch was fabricated by some unknown editor about the "age of Jeremiah." Jesus Christ gave His sanction to erroneous opinion about the Mosaic origin of the so-called books of Moses, and the Davidic origin of the Psalms, such as the hundred and tenth, but He either conformed to current notions which He did not care to contradict, or else He knew no better! *

Of such modes of Biblical criticism the late Professor F. D. Maurice well says, that if Moses himself had constructed his own writings in such manner, and then pretended he had a Divine mission, "he would have framed the most incongruous scheme of falsehood ever palmed off on the world, and his name ought to be held accurst as that of the wickedest of all liars and blasphemers."

It behooves us to ask candidly whether the prevalence of a scientific, liberal, secular, and selfish spirit, such as we have seen to prevail even in the Church is not virtually *a repudiation of the Holy Spirit, as the Divine Administrator in the Church!* Is there any risk that the Holy Spirit is withdrawing from the Church at large? Paul warns *individual* disciples not to *grieve*, not to *quench*, the Spirit. Is there no similar risk on the part of the *Church?* The Holy Spirit will not perhaps altogether *abandon* the Church; but may not the Holy Dove, grieved by this insulting indifference and practical antagonism, withdraw and retire, as into His own secret place, away from the strife of tongues and the confusion of contending and hostile spirits, thus ceasing practically to occupy His proper seat of authority and administration?

Many most devout Scripture students, besides Dr. Chapell, have come to accept the interpretation that makes the reference in Second Thessalonians ii: 7, "Only He who now hindereth (or restraineth) will continue to restrain until he be withdrawn"—to mean the Holy Spirit. Satan is represented as the hinderer of good—the Spirit of God as the Hinderer of evil. The two are exactly in opposition. The Mystery of Iniquity has been at work in the world always, and what has prevented its coming to complete and daring development has

* This is the language of some "Oxford scholars."

been this divinely restraining power of God especially as manifested in the Church. And, not until this restraining power is withdrawn, will the power of evil triumph and come to its last great gigantic growth of wickedness. If this interpretation be true, it involves one of the most awful warnings found in Scripture, and all that in the Church grieves the Spirit and repels His holy influences tends to withdraw His restraints and give Evil its monstrous and final growth in the personal Antichrist—the man of sin, in whom all the malignant forces of the world, the flesh, and the devil, of mammon, of blasphemy, of iniquity, are to head up and come to an incarnation.

"C. H. M." in his notes on Numbers, shows how a kindred warning is found in the Old Testament. God's practical dwelling among His people was dependent on their love and loyalty, faith and obedience. When they indulged in idolatrous, sensual, carnal lusts, and vext Him, He withdrew, and immediately all conceivable forms of curse came upon them. Human foes, Satanic foes, wild beasts, incurable diseases, restrained by God's presence, now, in His absence, raged furiously. Defeat in war, slavery to sin, ravages of beasts and serpents, desolation by famine, plague, pestilence, caused them to die in thousands—even the earth became their enemy and opened its jaws to devour them.

THE REMEDY.

And now *what is the remedy for the present exigency in the work of missions, both at home and abroad?* Whatever be the causes of the present straits, in sending forth and supporting laborers, one thing is sure: there can be but one cure for all spiritual ills, namely, a closer bond of identification with God. This will be manifested in several ways:

1. A *more complete submission to Divine authority.* Our marching orders are indisputably plain. God has left no doubt about our duty. He has said *Go*—go into all the world—go, preach the Gospel to every nation and every creature. Missions do not depend on the argument of logic, on the motives of expediency, or on the calculation of probable or possible results; but first of all on *a Divine command* repeated at the close of each Gospel narrative, and once more in the opening of the Acts. He who disputes the duty of preaching the Gospel throughout the world joins issue with God; flings himself on the bosses of Jehovah's buckler.

2. A far higher form of identification with God is *sympathy with His plan and love.* He has graciously called us to His help in working out a scheme for human redemption. We observe in Adam's creation a threefold dignity given to man: he was created prophet, priest, and king—prophet, in his power to read and interpret the will of God; priest, in the right to stand before God in intimate fellowship; king, in the dominion over the creation given to him as God's

representative. The fall forfeited all at once. Adam lost the prophetic faculty, the priestly right, the kingly scepter. God's plan for man's redemption includes his threefold reinstatement. By the work of Christ, as High Priest and sacrifice, both in one, man is made priest; by the power of a regenerating and sanctifying Spirit, he is made to understand the will of God; and by the identification with Christ the King, he is made also a king unto God. And to be at one with God in redemption, is to cooperate with the Godhead in this restoration of fallen man to his primal dignity. To see this Divine plan in the Scriptures and in history—to see that God has made every true believer a coworker with Father, Son, and Holy Ghost in bringing the great consummation to pass—that is the inspiration to missions. There is no other motive comparable with it, in inducing constant, loyal, and cheerful activity in evangelization. Christ came once to make such final triumph possible, laying in human hearts the foundation of His future Kingdom. He is coming once again to set up His throne among a prepared people. And every believer who is also a worker in Christ helps to bring on this great final triumph. To the obedient souls, witnessing to Christ everywhere, there comes the charm and compensation of the threefold presence: that of Christ, "Lo, I am with you alway;" of the Spirit, whom God has specially "given to them that obey Him;" of the Father, who comes and loves to abide with the obedient. (John xiv: 23.)

There are two memorable passages in which the expression, "the uttermost part" is employed (Psalm ii. and Acts i: 8). In the former the uttermost parts are promised as the inheritance and possession of the Son. In Acts i. 8, the witness of disciples in the uttermost part is commanded as *the way* in which the promise is to be fulfilled. And it is not too much to say that Christ never will possess the uttermost parts until the Church takes earnest hold of this great duty, and bears her witness everywhere.

To see this as both duty and privilege is, as has been said, the grand inspiration to missions. It sets one afire with holy zeal.

3. But we must find a third remedy for existing apathy and inactivity, *in a thoroughly Biblical hope as the basis of our work.* "Hope deferred maketh the heart sick," and of nothing is this more true than of deferred expectations in spiritual work. To many the purpose of missions is the *conversion of the world in this dispensation.* For that expectation we can see not the slightest Biblical basis. This age is uniformly presented as the age of *outgathering from the world,* as the term *ecclesia* suggests. And the consistent testimony of Scripture is that the world is to maintain to the end of the age its antagonism to the Gospel, even under the form of godliness denying the power thereof—and that even in the Church there is to be a falling away—because iniquity abounds the love of many waxing cold. To

work, aiming at and expecting the conversion of the world in this age, is to meet only disappointment, because we are not working on a Biblical basis and have no promise to justify our hope. At the end of the nineteenth century since Christ was born, the Gospel has never yet even *reacht the ears* of every human creature, much less has everybody been *converted.* Nay, there are many more of the children of this world than of the light, and they increase by natural birth faster than disciples by the birth from above. Altho the Church is growing, it is not growing fast enough to hold its own—the world is constantly gaining on the Church. At present rate of progress, in one hundred years, the *number* of disciples, the *proportion* of Church members to the earth's population, will be less than to-day.

To those who see this teaching of Holy Scripture, and build up work on a thoroughly Scriptural foundation, there is no discouragement. They see everything to be exactly as our Lord said: Tares and wheat growing together and practically indistinguishable The Church has never yet compared numerically with the world, and never will in this age! But he who goes on bearing his witness to the Lord, will see more and more glorious results wrought in the mission fields, and will help fulfil the conditions that prepare for the Lord's return. This view may not be popular, but is it not true? Hundreds who, having felt the discouragement of working under a false expectation and finding results so utterly disappointing, are enabled to see that this is the age of the *ecclesia,* when God is "visiting the nations *to take out of them a people* for His name," and that this is all that He promises or designs, this side of Christ's reappearing—all those who find this basis for preaching and testimony, forever bid farewell to illusive and delusive dreams, and know the inexpressible joy of working for actually realized results.

4. We only add that a remedy for the present exigency in missions is to be found in *supreme dependence on God and on the means He has instituted.* These are four: *going* if you can go and *sending* if you can not go; *giving,* as stewards of God, and *praying,* as God's intercessors. There is all God's philosophy of missions. All the worldly arguments and methods whereby foreign missions are urged are as nothing to the faithful use of these four simple all-comprehensive means. And when to all this is added the inspiration of history, what motive is needed more? God has always blest the Church just so far as the work of missions has been earnestly taken up, and the story of missions for the past one hundred years is pregnant with holy inspiration to heroism and faith, and reads like the chapters in the Acts of the Apostles which are aflame with miracles of divine presence and power!

Would to God there could be such a combined movement all along the line as would speedily carry the Gospel message to every living soul!

THE YEAR IN JAPAN.

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The year in Japan has been uneventful. The only exception is the latest news brought us by the telegraph. Count Ito has resigned his office as prime minister, and in resigning recommends the adoption by the emperor of the policy of party cabinets for the future. If the announcement be correct a long and bitter struggle ends, and Japan enters upon a new stage of political progress. Henceforth, as in England, the parliament is to be supreme.

A BRIEF RÉSUMÉ.—We have chronicled, these years past, the political development of Japan. It has been for the most part obscure and uninteresting. Cabinet has followed cabinet, and parliament after parliament has been dissolved. Less than two years has been the average life of ministries since the establishment of the new constitution. None has been really successful. None has secured the support of parliament. The ministry in power during the Korean war was the exception which proved the rule. That endured for a while, not because it commanded the true assent of parliament, but because in the presence of the foreign foe domestic strife was forgotten. All enthusiastically united in measures necessary to the conduct of the war. After peace was restored the strife broke out again.

The particular causes leading to such frequent changes have been often unimportant. Parliament has been composed of groups devoted to men, not to principles. It has been easy for these groups to form combinations for offensive warfare against the common enemy, the ministry in power. The form of attack has been of small importance, and the ostensible cause of still less. Really, in spite of a seeming fickleness, one great principle has determined the long series of campaigns. Parliament has been determined to rule. It would have the ministry subject to itself. The ministry has refused to yield this principle until now, and therefore parliamentary peace has been impossible.

It has been bureaucracy against parliament, the representatives of two clans against the representatives of the nation. The ruling clique desired the so-called German system, with the ministry dependent seemingly upon the emperor only, while the opposition would have the English system, a party government with the ministry dependent upon the majority in the lower house of parliament. The bureaucracy was well entrenched. It had all the departments of government, the army, the navy, the police, the schools, the great financial and commercial institutions. But it did not have the nation. It was itself representative of the two clans which had been most instrumental in

the revolution of 1869, and the two constituted but a small fraction of the people.

Ever since the promulgation of the new constitution with the establishment of parliament, the overthrow of the clan government has been a foregone conclusion. The war delayed it. Most people thought the time not yet come for it, but things in Japan move rapidly, and if the cable tell the truth, with Count Ito's resignation Japan takes its place among the most advanced nations, politically, on the earth.

The liberal party has struggled heroically for this end for many years. Its veteran leader, Count Itagaki, sees all his cherisht aims accomplisht, and he himself enters the new ministry as representative of his party. The next question is, can a non-Christian people maintain so advanced a form of government? Possibly we should not ask that question, as we remember how little place is given, often, to avowed Christian principles in our own government. Yet the question was suggested years ago by Count Itagaki himself.

His great purpose was the elevation of the masses of population. He felt the superiority of the common people of the West, and attributed it to the influence of Christianity. He thought Japan could never take its true place with its multitudes in ignorance and degradation, and he wisht success to the missionaries in their great work. So the question naturally recurs, Can the Japanese successfully carry on the most advanced political institutions with a non-Christian population?

THE PROGRESS OF THE CHURCH.

To our deep regret it would appear that the test must be made. At least there is small prospect that Japan's population will speedily accept of Christ. There are, it is true, hopeful indications here and there, with successes in many fields. But there is as yet no proof that the tide has turned, or that the nation again looks eagerly to our faith. Indifference is still the prevalent mood.

The last tables of statistics indicate a gain of 2,217 for all Protestant denominations for the year 1897, but even this small advance will not bear examination. The Episcopal Church is credited with a gain of 2,012, but as its reported baptisms are only 690, the gain must be more apparent than real, because of fuller reports, or some change in system, and not because of conversions to the faith.

No other denomination reports a large advance. The Church of Christ (Presbyterian) has a net increase of less than six hundred, and the Congregational churches of less than three hundred, while the Methodist Episcopal reports a loss of more than eight hundred. Nowhere then are there real gains. At best the churches only hold their own. Perhaps the losses of years past are stopt, and this may indicate the small beginning of a new period of advance.

The number of foreign missionaries decreases from 680 to 652, but the table shows there is nothing especially significant in this. The decrease is divided among a number of missions, and it indicates no change in policy.

The various forms of work tell the same tale. There is a small increase in students in boarding schools, and quite a falling off in day schools, with an increase again in Sunday-schools. The most hopeful column is headed contributions, where the advance is markt, almost one-third. Here the Methodists show the largest gain, proving that their loss in numbers is not loss in efficiency.

THE DOSHISHA.—The discussion as to the Doshisha has been vehement. The trustees have renounced the fundamental Christian character of the institution in the desire for government recognition and more scholars. It will avail nothing. There is no career for the school on its new lines. And it has lost all, reputation and principle. Even the non-Christians denounce it, and the Christians can find no language too strong for the expression of their sense of its wrong-doing. It has dealt a terrible blow to Christianity and to missions.*

DR. GUIDO F. VERBECK.

One of the great missionaries has died. It is given to a few men to command universal respect, and to be in the highest degree representative. Such was Dr. Verbeck. Going to Japan at the beginning of the new era, he was identified peculiarly with the entire progressive movement. As a missionary he took the broadest possible view of his duties. Unexcelled as an evangelist, earnest ever in his direct work, he yet knew the times and seasons when he could best serve the cause he loved indirectly. He was none the less a missionary, because he was long in Japanese employment. His mission board, with a wisdom not always exercised, did not compel him to sever his connection with it because for many years he drew no salary, but was paid by the government. The mission was greatly strengthened by that connection, and no doubt Dr. Verbeck recognized a certain value in it to himself.

He was preeminently a student. With high natural gifts as a linguist he yet devoted hours to the study of the Japanese even after more than twenty years of residence. Indeed, he never gave over his studies. Thus he attained a high degree of perfection, and was first of all the missionaries in his acquirements, not only in the colloquial, but in the written language. Without an eye for form, the ideographs were never mastered, but without them, by the aid of his Japanese assistants, he acquired a wide familiarity with the native literature. He held that essential, and thought a missionary unfit for his work if ignorant of the history, philosophy, and religions of the people to whom he ministers.

* See page 656.

With his study of the Japanese, Dr. Verbeck combined the study of modern science. He was well informed in all matters of current interest, and on his study table were the best periodicals, European, as well as English and American.

To a remarkable degree he was all things to all men, in the apostolic sense. He had his own grievances, some of them bitter, but he never permitted them to force severe expressions from his lips. With the Japanese he was a Japanese, almost extreme in his courtesy and his effort to avoid hurting their susceptibilities. He never thrust himself forward. He never gave advice unaskt. He was ready to follow men whom he had every reason to expect would follow him.

We well remember one evangelistic tour. There had been some little discussion among the missionaries, *pro* and *con*, as to the wisdom of the tour which had been initiated solely by the Japanese. Some of the younger missionaries thought they had been overlookt and slighted, as their advice was unaskt. Dr. Verbeck to some extent agreed with them, for themselves, but not for himself. For when we came upon the field and met with the Japanese committee, he placed himself without reserve in their hands. "You know best, brethren," he said. "Plan the campaign; when I shall speak, what my topics shall be, how I shall go from place to place, and where I shall stop at night. I am ready for all you ask, but do not ask me to speak oftener than twice a day." The latter was not an unreasonable request, as his addresses were never less than an hour, and more often from an hour and a half to two hours in length.

The *Japan Mail* adds to its account of his funeral the remark: "It is not too much to say that the obsequies of a foreigner in Tokyo, were never before attended by such a great concourse of mourners." And the emperor himself "conveyed his condolences through Baron Sannomiya, and, in accordance with Japanese custom, sent a gift of five hundred *yen* toward the funeral expenses."

In conclusion we add the following tribute from the *Japan Weekly Mail* of March 12, 1898. Men like Dr. Verbeck render illustrious the cause of Christian missions. They redeem it from reproach, and compel even men of the world to do it homage. They illustrate the truth that the highest talents find fit work, and the most humble Christian character fit recognition in the foreign field.

"The Rev. G. F. Verbeck, D. D., expired in his residence at Reinanzaka, Tokyo, on Thursday the 10th inst, at 12.20 p.m. He had been ailing for some three weeks, but his condition did not suggest serious uneasiness or oblige him to keep his bed all the time. On Thursday he seemed better, but toward noon he lay down, desiring his servant to bring luncheon to his bedside. The servant obeyed, but in the act of swallowing the first morsel Dr. Verbeck expired. Dr. Whitney, who lives close at hand, was summoned at once, but death had apparently been instantaneous. There can be little doubt that the cause was heart-failure, for

the symptoms of the illness had clearly indicated trouble of that nature. Dr. Verbeck was in his sixty-ninth year, and had spent some forty years in Japan. The first era of his sojourn was past in Nagasaki. There, by untiring assiduity, he acquired an admirable mastery of the Japanese language, written and spoken; a mastery so exceptional that he was able to preach fluently in the varnacular. Indeed, his capacity in this respect was almost without parallel, and considering his linguistic facility, his gift of oratory, his single-hearted devotion to the cause of Christian propagandism, and the fine example of his blameless life, he may be said to have contributed more to the spread of Christ's creed in Japan than perhaps any other of the noble men whose lives have been given to that purpose. There is, in truth, no brighter chapter in the history of America's intercourse with Japan, than the chapter which tells of the work done by Drs. Brown, Hepburn, and Verbeck. In the field of education, and even in the realm of politics, Dr. Verbeck played an eminently useful but always unostentatious part. His transparent sincerity of character won the immediate confidence of all that came into contact with him, and his clear insight, just views, and unselfish sympathy made him an invaluable counselor. It was he that organized the *Kaisei-Gakko*, Japan's first college, the embryo of the present university, and many schools now flourishing derived able and kindly assistance from him in their early days. How much aid he rendered to the politicians of the *Meiji* era in carrying out their progressive program, we can not attempt to estimate; but curiously enough, on the very night before he died, the present prime minister and Count Okuma, little thinking that the subject of their conversation had only a few hours longer to live, reminded each other that in a memorial penned by him at the time of the restoration, he recommended the measure which probably contributed more than any other to promote the spread of liberal ideas in Japan, the despatch of publicists to Europe and America for the purpose of studying the civilization on which Japan had so long turned her back. The death of such a man is not merely a source of keen grief to innumerable friends; it is also a loss to Japan and a loss to Christianity."

THE UPRISING OF THE JAPANESE CHRISTIANS AGAINST THE DOSHISHA.

BY REV. M. L. GORDON, KYOTO, JAPAN.
Missionary of the American Board.

The origin and history of the Doshisha of Kyoto, Japan, are widely known. Conceived in the Christian and patriotic heart of Joseph Neesima, it was born amid the acclamations of hundreds of earnest Christians at the annual meeting of the American Board at Rutland, in 1874, and nearly $5,000 were subscribed for it then and there. A year later it opened in Kyoto with two teachers and eight pupils. It soon met with violent opposition from Buddhist priests and others on account of its Christian character, but it gradually won its way into public favor, so that in 1888 it reported nine hundred students

in five departments (college, preparatory, theological, girls' school, and school for nurses), with more than three hundred graduates already sent out. At that time an appeal was made for aid in establishing here a university with "the living and powerful principles of Christianity as the unchangeable foundations of our educational work," because it was held that in these only was there power to produce men of the character and spirit needed for New Japan. This same appeal reported $31,000 (silver) subscribed by Japanese noblemen, statesmen, and men of wealth, to found a Department of Law and Economics—to train citizens for the new era. A year later the Hon. J. N. Harris, moved greatly by this appeal, gave $100,000 "in the hope of promot-



CLARK HALL, THEOLOGICAL SCHOOL, DOSHISHA.

ing the cause of Christ in Japan, and of providing opportunities for instruction in science under the best Christian influences." Just at this time the school suffered the great loss of its founder, Dr. Neesima, who died in January, 1890. Under his successor, Pres. Kozaki, the school prospered for a time, but a few years later a different spirit became manifest. An extreme example was the case of a Japanese professor, who not only became hostile to evangelical Christianity, but even denied the possibility of revelation, ridiculed prayer, and declared belief in the future a "selfish hope." Others sympathized with him, refusing to listen to the protests of the missionary teachers, and Pres. Kozaki declared to the deputation sent to Japan by the American Board, "that the views regarded as heretical by the mission-

aries were not so regarded" by himself and the trustees. Despite the utmost endeavors of the deputation the trustees refused to declare their belief even in the personality of God, the divinity of Christ, and the immortality of the soul. Hence the Board and its missionaries withdrew from the institution.

A year later Pres. Kozaki resigned, and Rev. J. T. Yokoi, a leader in radical Christian thought in Japan, took his place. The school had in the meantime from various causes greatly decreast (the theological department, which at one time numbered eighty students, now has five, the science school has none, the college twenty-one), and the bulk of the students were in a grammar school, which had been establisht instead of the preparatory department, the number of these being from two hundred to two hundred and fifty. This school, tho corresponding in organization to the government schools, was at a disadvantage as compared with them because it had no direct recognition, and especially because they had, while it had not, exemption from the conscription for the students. But government recognition and exemption from the conscription are conditional among other things, upon their using the Imperial Rescript as the basis of their education. In the case of the Doshisha, however, Christianity is declared to be the basis of its moral education, in one of five articles, embodying the fundamental principles of the school, which articles are declared by a sixth to be forever "unchangeable." This sufficiently indicates the difficulty which they had to face.

In February last they calmly canceled the sixth article, which made the fundamental principles unchangeable upon which principles their endowment was given, and then in the same way expunged a clause from another article which said that "these fundamental principles apply to all the schools." By this means all the schools, except the Theological School, that is the Harris Science School, the School of Law and Economics, the College and the Grammar School, are no longer based upon Christian principles, but upon the Imperial Rescript, and as so based the Doshisha has already received the coveted privileges from the government.

What reception has this deplorable action had at the hands of the Christian Japanese? *It has been most emphatically and universally condemned.* This is the one great relief that comes in connection with this deplorable event. The lead in this opposition has been taken by *The Christian*, the organ of the *Kumi-ai* churches, which is now edited by the Rev. K. Tomeoka. His first editorial was as follows:

Is the Doshisha which we revere and love having a healthy development? is a question which we in common with others ever ask with the greatest interest.

On February 23 in this city, the Doshisha trustees unanimously decided to abolish a part of its "immovable foundation." When we

heard of this and thought of the great interests involved we were overwhelmed with anxiety. What, then, is the change made?

1. They have abolisht article six which makes the fundamental principles forever unchangeable. We can not repress our amazement at this. What necessitated this action on the part of the trustees? And by what authority do they so easily reject this article which made the constitution unchangeable? Doubtless they have various reasons to offer, but to our view this article is so plain that no one can misunderstand its intent, and that no one has any authority to change it is as plain as the sun.

Altho this is so the trustees have found no trouble in changing it. They did this because they wisht to expunge the last clause of article two which reads, "this constitution applies to them (the schools) all." Having thus beautifully expunged article six and a part of article two, no one can say that they will not proceed to expunge article three, which, as it makes Christianity the foundation of the moral education of the school, is its very life. It is now possible to do this without hindrance from the constitution.

It was because our beloved Doshisha was supposed to be built upon an unchangeable Christian foundation that the American Board and American philanthropists gave it a large sum of money, and for the same reason the missionary teachers spent many years in the school. And not only the American Board and American philanthropists, our own countrymen also have gladly and ungrudgingly given it money, books, etc., because of its Christian character. This being so, the "unchangeable foundation" having been changed in a twinkling, and the position of Christianity in the school having been made so vague and insecure, what will be the feelings of the American Board and the native and foreign contributors?

But some one will say, "The trustees have not yet expunged article three from the constitution, and therefore your solicitude is needless." Of course, article three still remains, but the canceling of article six and the last clause of article three not only makes the position of Christianity in the school very indefinite, but article three itself, which makes Christianity the basis of the moral education of the school, may itself be changed at any time.

But much more. The motive for this decision is the hope of securing for the students immunity from the conscription. It is for this purpose that the "unchangeable foundation" of the school has been changed. Should the Doshisha thus bemean itself at the behest of the secular government? I deny both the authority and the wisdom of the trustees in thus expunging article six which made these foundation principles unchangeable.

2. Now look at the clause expunged from article two, "this Constitution applies to all." Of course, after article six was out of the way it was very easy to cancel this. What is the effect of this? Simply that, tho a part of the schools remain Christian, others may not. In other words, while the Theological School may remain Christian there is nothing in the Constitution to prevent all the other schools from dropping their Christianity. This may easily result from the expunging of article six, and we see in this fact a strong reason for clinging to the article which makes the foundation unchangeable.

If the theological department only be kept a Christian school then the Doshisha may be said to have abandoned Christianity, for to say that

Christianity is the foundation of a theological seminary is like saying that a Buddhist temple is founded on Buddhism, which would be nonsense. And article six being gone there is nothing to prevent the trustees at any time from expunging article three, or any other article. This thought fills us with fear for the future of the Doshisha.

3. For an ordinary school to change its constitution might not be immoral, but the case of the Doshisha is different. He who would change the constitution of the Doshisha must not forget the relation of the Doshisha to the American Board, for as we have said the Doshisha was establisht through the American Board. It was precisely because the American Board regarded the Doshisha as standing firmly on Christian principles that it secured its endowment; so that even tho the Doshisha is now independent and has no direct relation with the American Board, to forget their historical relations and to make such a decision as this must be pronounced an immoral act toward the American Board.

This action makes the constitution very ambiguous, for while it lets article three making Christianity the basis of the moral education of the school stand, it cancels the clause which makes the constitution apply to all the schools. Rather than leave it in this ambiguous way, would it not have been better to expunge article three outright, or to manfully disband the school and refund the money to the donors? We greatly regret that the American Board is thus treated so shamefully.

4. Is government aid necessary to the Doshisha? Is it necessary to expand the school at the sacrifice of its principles? And after all there remains one resource, the help of the Heavenly Father. Man's extremity is God's opportunity. We are not yet driven to the necessity of abandoning the principles of the school for the aid of the government. We can't consent to the Doshisha's abandoning its Christian principles. We persistently object to this action of the trustees.

Oh, may not the Doshisha trust in the government but in the living God! May it not rely on mere expedients! Lift up the flag of living Christian principles! Trust not in the government, but in the living God!

In a later issue he wrote as follows:

Further Criticism of the Action of the Doshisha Trustees.

Again we would speak positively. This declaration of the trustees is illegal and immoral. Any one who reads over the constitution must think so. Article six guards the preceding five; any one can see that it can not be canceled. And all the more so when we remember that when the trustees assumed office they bound themselves—each one of them—to "labor for the interests of the Doshisha in accordance with these fundamental principles." This shows not only that they have no power to change these articles, it shows that they have no right to touch them in any way. This is our sufficient ground for opposing this decision of the trustees.

Other Christians were not slow in following this bold leadership. Mr. S. Niwa, of the Y. M. C. A., Tokyo, writing in the same paper, said:

The time has come for us to be no longer silent, but to speak against the trustees of the Doshisha. Yes, it is time now for us not only to pray but to fight against them. Our Doshisha has undergone irreparable dishonor at the hands of its trustees.

Two meetings of the alumni of the school residing in Tokyo—most of them being Christians—were held. The trustees were askt to rescind their action and restore the original foundation of the school, the trustees elected by the alumni were requested to resign, a movement for a general meeting of the alumni was inaugurated, and money was collected, and two Christian alumni—those named above—were sent to Kyoto, Osaka, and Kobe to stir up the other alumni. The alumni of Yokohama, led by Pastor Hori, took similiar action, as did those of Joshu. Later, the Eastern Association of *Kumi-ai* churches voted to ask the trustees to rescind their illegal action, and memorial-



HARRIS SCHOOL OF SCIENCE, DOSHISHA.

ized the General Association, which is to meet now in a few days to act in the matter.

The Kyoto Association, notwithstanding the fact that its natural leader is a trustee, voted to protest against the action, and a protest signed by 150 of the Christians of Kyoto is reported to have been sent. Later the Kyoto ministers' meeting composed of the (Japanese) pastors and evangelists of the city* have taken similiar action, saying strongly that the explanation offered by the trustees is unsatisfactory.

In Osaka the feeling of the pastors is the same, and the Naniwa church, the church of the sainted Sawayama, is reported to have sent in a protest as a church. The same is true of Kobe, where pastors Osada and Hitomi are strong against the decision. Indeed, I do not

* Presbyterian, Congregational, Episcopal, and Baptist.

know of a Christian minister not immediately connected with the Doshisha or its trustees who does not disapprove the action.

At the recent annual meeting of the Kumi-ai churches held in Tokio, two-thirds of the delegates were former students of the Doshisha. One of the young pastors said, in the course of an impassioned address on the subject of the action of the trustees of the Doshisha:

"This affects our 40,000,000 of Japanese people, for I am one who believes that all Japan must be brought to Christ. To give Christianity an uncertain place in this school would be an irreparable loss. It is not enough to say that the school is Christian in spirit if not in name; it must be Christian *both* in spirit and in name. This question affects not only the Doshisha, the Kumi-ai churches, and the American Board: it affects Christ. We must ask, How does He view it?"

The reference here is to the claim of President Yokoi that, altho they have "taken the Christian sign down," the school continues Christian in spirit. It is very significant that at the recent commencement of its ordinary middle school department, there was no Christian hymn, prayer, Bible reading, benediction, or reference to Christianity in speech or address; there was simply the reading of the imperial educational rescript and the singing of the national stanza of praise to the emperor.

As the upshot of the discussion the assembly voted:

1. That the action of the Doshisha trustees in expunging a part of their unchangeable foundation was unrighteous.
2. That the general association of the Kumi-ai churches admonish the trustees to rescind this action and revive the original constitution.
3. That a committee of seven be elected by ballot to follow up this matter, should the trustees decline to act.

This action was greeted by enthusiastic applause from both delegates and spectators.

It is greatly to be hoped that Christian sentiment in Japan and in America may be so strongly against this action of the trustees as to lead to their resignation and a thorough reorganization of the Doshisha.

MEDICAL MISSIONS IN PERSIA.

BY ROBERT E. SPEER, NEW YORK.
Secretary of the Presbyterian Board of Foreign Missions.

Medical missionary work appeals strongly to the imagination and to the sympathies. The majesty of the medical missionary's knowledge and skill in contrast with the utter helplessness and ignorance about him, the purely disinterested character of his motives, not more so than those of other missionaries, but more in relief because of their contrast with the other sources of supposed help open to the sufferer. the popularity of the work, and the throngs drawn by it to the doc-

tor's door, the constant, pathetic appeals made to him, all these bring out, with vivid clearness, the picture of Him who went about doing good and healing the sicknesses of the people.

The importance of such work in a land like Persia can scarcely be overestimated. There is a medical department in the shah's college at Teheran, but there are no opportunities for practical work, and the students are sent out with only a superficial, theoretical knowledge gathered from books printed in French, with which they have but a poor acquaintance. The native doctors are ignorant and often dishonest, and if they venture to touch surgical cases at all, do not hesitate to operate with rusty razors. Human suffering unrelieved needs the medical missionary. He is needed for the protection of the work. The favor which he gains with the authorities is needed to secure toleration. The following objects of the medical missionary work in Persia, given by Dr. Wishard, of Teheran, indicate the solid ground on which the work rests:



A PERSIAN DENTIST AT WORK.

(1) The conversion of patients.

(2) The dissipation of prejudice.

(3) The care of the health and lives of the missionaries.

(4) The presentation of the true Christian spirit of unselfish service before the people.

(5) The interesting of natives in the work, especially of those who are able to give for the support of the work, and to exert influence in its behalf.

(6) To supply a seal between the mission work and the authorities.

In Northern Persia the only medical missionaries are the four men and four women of the Presbyterian missions, and the doctor of the Anglican mission. Their influence is wonderful. We entered the country with Dr. Cochran, who, when a young missionary, through his influence with the sheikh saved Oroomiah from capture by Sheikh Abdullah, who led the Kurdish invasion into Persia. Our journey from the Aras River to Oroomiah was one long testimony to

Dr. Cochran's power. He was our passport and defense. The chief of the village of Evaglu, the end of the first stage of the journey, was chief also of a band responsible for many robberies and murders on this road. He came to see Dr. Cochran, who is a quiet little man, and who looked him in the eye and said: "So you are the rascal who commits these outrages? I have heard of you. Your name is a stench in the country. Would it not be well to stop?" The man's face turned pale, and he went out soon very quietly.

Those who speak of the unpopularity of missionaries should have been with us. At this village Moslem women came in throngs. Men came running from the fields and the threshing floors. Now Dr. Cochran was the healer. Again he was called to act as referee or peacemaker. At Khoi it was the governor who sent for him, and insisted on his spending the day with him, sending him on later with soldiers to overtake us. At Gavilan it was only a village full of simple folk who loved him, who came out to give him a warm welcome home. Ten miles from Oroomiah people began to meet us, the numbers increasing until a messenger from one of the governors came leading a gaily caparisoned horse, to be taken before him in honor, and then at last a poor man, whom he had healed, came running out and kist his foot, and prostrated himself in the road beside him. And this was but the beginning. Each day would bring bishops of the Old Nestorian Church for counsel, prominent Moslem ecclesiastics for help or healing, governors or leading noblemen to congratulate him on his return, and to show their respect for him, or poor people, for whom he was living, to bless him. All this showed me, as I had never seen it before, how a good physician can lay hold of the heart and mind of a people.

As we rode across the country to Tabriz we were known as the "hakim sahibs," or foreign doctor's people, and in the new city came into contact at once with Dr. Vanneman's influence. Against great difficulties the medical work had there also gently workt its way into well nigh invincible power as the defense and justification of Christian missions. When the late shah was assasinated, and the Vali-Ahd was called from Tabriz to become shah, he would not be satisfied until he had Dr. Vanneman's assurance that he would accompany the imperial household, and see that they came to Teheran in safety. Then the new shah went ahead, satisfied that a man whom he could trust, and in whom he believed, would follow. Riding southward from Tabriz we were startled one afternoon by the appearance of a finely-mounted Kurd galloping his horse down the steep hill we were ascending, with his rifle held free in his hand in front. Behind came several others, accompanying a dignified Kurdish gentleman, who, on passing us, at once turned about to ask whether one of us was the famous "hakim sahib" whom he seemed to be on his way to see. Far

and wide the names and reputations of the medical missionaries are known.

It should be said in justice that the position of the medical missionary work in Persia has been reacht not alone through the discovery by the people of the value of the medical missionary work. It has been due quite as much to the remarkable men who have it in charge, to their high, personal character, their unusual efficiency as physicians, their absolute trustworthiness, their personal attractiveness. All this is well illustrated in Dr. Holmes, of Hamadan, who has been located in three different stations, and in each has made himself the trusted, beloved, almost adored friend of multitudes. In Tabriz he was the physician of the crown prince, and when the crown prince became shah, he thrice urged Dr. Holmes to come to Teheran and be his personal physician. When we called on the governor of Hamadan, the great uncle of Muzaffar-i-din Shah, the governor insisted each time on his sitting close to his side where he could touch him, and he was pleased to speak of the way he felt toward him. The old mollah, Abdullah, who for years ruled Hamadan, in spite of governors and shah, and ordered riot and pillage as he pleased, respected Dr. Holmes, and never toucht the missionary work.



THE LEADING JEWISH PHYSICIAN OF TEHERAN.

Perhaps nowhere else has the medical missionary work met such a severe test as in Teheran. The medical missionary has been obliged there to walk discreetly, in the face of possible difficulty on many sides, from foreign physicians desirous of making money, from a government hospital condemned for inefficiency by comparison with the missionary hospital, from bigotry and religious hatred. What could be expected from these last was shown in the original hospital firman, which began: "The conditions of constructing the hospital . . . by the sacred permission of the servants of his imperial majesty of predestined might, the most sacred monarch, king of kings, of glory like Jamsheed, the ruler who has reigned a genera-

tion—our spirits his sacrifice—it will be built in Teheran, the capital. From the glorious department of foreign affairs permission is granted. . . ." This was followed by provisions that all plans must be presented to the imperial presence, that all workmen should be Mohammedans, that weekly reports in great detail should be rendered to the imperial presence, that "the most learned of the learned ones of Teheran should designate one learned person for the service of attending to purification and worship," that a muezzin should give the calls to prayer in accordance with the custom of Islam; but this muezzin, and the "learned person" to be paid by the mission; that "the lofty state of Persia" should be free at any time to appoint persons to investigate the hospital; that any remissness or neglect of duty on the part of employees of the hospital should be presented to "the imperial foot-dust," which would attend to such remissness; that "if a patient of another religious sect (than Islam) should be received into the hospital, the sectarian essentials of the non-Moslem should be entirely separate from the departments of the Mussulmans."

It is needless to say that no mission could accept such provisions. They were, indeed, first suggested only to conciliate Moslem bigotry, and with no thought that they ever would be accepted. The Amin-i-dowleh himself is the strongest friend and largest supporter of the hospital, whose grounds adjoin his. He regards the hospital as one of the best fruits of his influence. "I am pleased with it," he told me; "Dr. Wishard is my friend. He is a good man." Straightforwardness, unconcealing honesty, quiet but resolute purpose have accomplisht in the Teheran medical work what they will accomplish anywhere, and the hospital is a present fact, the most beneficent fact, next to the teaching and preaching of the Gospel, in the capital. There is perfect freedom in it, and it is wholly in the mission's control, with no intrusion from without; and instead of the muezzin's call, I heard Mr. Ward preach in its wards to the little congregation of suffering human beings in their cots, some with bound eyes, who hoped to see; lame, who were to walk; and weak, who were to go out strong.

There is only one other hospital in the missions in Northern Persia. That is at Oroomiah, and has an annex for women. The Rev. W. A. Whipple, formerly agent of the American Bible Society, and Mrs. Whipple, have, however, given the house they occupied in Tabriz for a hospital for women. And the friends of Theodore Child have fitted it out in part. The magnificent work of medical missions has been carried on with the most humble equipment, and at a total annual expense less than the monthly cost of maintaining one of the smaller New York hospitals.

In these stations medical students are in training under the missionaries. Dr. Cochran has sent out a number already. It is not easy

to stamp these men with the unselfish spirit of their teachers, but the missionaries make this much certain, that these men shall give to their people the advantages of a rational medical treatment, and many of the men they have trained are men of true Christian life; while others, whether Armenian, Jew, Nestorian, or Mohammedan, are additions to the great force to which missions have contributed a disproportionately large part, making for liberty and light.

MEDICAL WORK FOR PERSIAN WOMEN.

The medical work for women by women in Persia appeals to the Christian imagination and sympathy even more strongly, if possible, than the general medical work. Women are so needy, so helpless, so sorrow-smitten, overborne, and neglected in a Mohammedan land, and Mohammedan life subjects them to such physical hardship and premature suffering and decay, that the woman-doctor comes as the angel of the Most High. Suffering women, turned out of doors to die, even in midwinter, by those to whom they have a right to look for support and care; little children burned nearly to death, not by accident, but by deliberate intention, or mutilated by the miserable quackery of some native practitioner; girls become mothers when they should be themselves under a mother's care—these are of the kind of cases brought to the woman-doctor, which would break her heart if they did not employ her hand.

The unselfishness of the medical work is a sort of constant amazement to the Persians. The idea of alms-giving, of charity even, is not unknown. Islam enjoins the former. But the pure unselfishness, painstaking and systematic, of the medical missionaries is beyond their comprehension. A Persian gentleman was once visiting the Teheran hospital, and saw a number of calculi removed by Dr. Wishard, one of which was unusually large. "How much are they worth?" inquired the Persian. "Nothing," replied Dr. Wishard. "Nothing!" exclaimed the Persian. "Do you mean to tell me they are worth nothing? Are there not diamonds in them? What do you take so much trouble to get them out for, if they are not worth anything?"

As the trusted friend of governors and princes, and even of the shah; as arbitrators and peacemakers of acknowledged justness; as the sure source of help to the suffering; as men in whose hands are the very keys of power for missionary use, the medical missionaries in Persia occupy a position than which I know of scarcely any more glorious, more capable of glorious use for Christ. In a land where the very presence of the missionaries, viewed in the light of its ultimate bearing on the faith of Islam, is a complete anomaly, the Spirit of God has manifestly guided the Church in maintaining a well-equipt medical work, whose best equipment, moreover, has been the character of the men in charge of it. The medical work is one

more pledge of the continuance and enlargement of the work. It holds the favor of officials and people alike, and could be counted upon, probably, to turn the edge of a greater degree of opposition than has even yet been met.

The educational and medical agencies are often spoken of as indirect methods of mission work, and the supreme evangelistic end may, indeed, sometimes be subordinated; but kept uppermost, as it is in Persia, and in the hands of godly men and women, who desire above all teaching and healing, the salvation of souls, only the Judgment Day will reveal their power and fruitfulness.

MEDICAL MISSIONS IN KOREA.

BY C. C. VINTON, M.D., SEOUL, KOREA.
Missionary of the Presbyterian Board (North).

The door opened by Dr. Allen for missions into Korea in 1884, has become historic. Already two missionaries, seeking to enter this almost unknown land, had been repulsed from its shores. The legations of four western nations were here, and besides these only the members of the customs service, a bare handful of foreign merchants, and as many engaged in organizing the telegraph system and giving instruction in government schools. Outside civilization was barely tangent to this little world. Dr. Allen had spent two years as a missionary in China, and had now been two months in Seoul as medical attendant to the American legation, that he might have some manner of standing in the Korean official world. Unsuspected alike by those in power and by the foreign community, the "émeute of 1884" was brewing. A postal system was inaugurated early in December, and a banquet held the same evening in the post-office building. Dr. Allen had retired for the night, but was aroused shortly before midnight by a guard of soldiers come to escort him to the dining-hall, where the conspirators had attackt the assembled company. Here he found Min Yong Ik, a prince of the queen's family, mangled by dozens of sword-cuts almost beyond recognition as human, but with no vital organ seriously injured, nearly exsanguinated, and with his wounds filled, to stop their bleeding, with a Korean preparation resembling hot melted tar. Dr. Allen's attendance upon the wounded nobleman was assiduous, and it was months before his recovery was assured. To the Koreans his improvement was miraculous, for they had thought him beyond help. The use of the surgeon's needle and of washings with clean water and antiseptic applications, they could not understand, only admire. The fame of this success soon spread throughout the city, and the doctor began to be besieged with requests to treat all manner of ailments which were

beyond the reach of Korean skill. The soldiers who had been injured at the same time as Prince Min, or in subsequent conflicts, were placed under his care, and soon it became apparent that a hospital was indispensable to meet the needs of the constantly increasing numbers of patients that sought the doctor's care. The matter was, therefore, laid by the American legation before the Korean government, and an agreement entered into by which Dr. Allen contracted to give his services and the native authorities to supply all else. About this time other missionaries joined Dr. Allen, among them two physicians, and all found toleration and employment as workers in the newly-establisht hospital. Indeed, so large at that time were the throngs seeking aid that the daily attendance of patients at times reacht two hundred.

Thus it was that medicine won the way for missions to enter Korea. Gradually through the years since then has the inherent dislike of the Korean mind for innovation, and the distrust of all things foreign, been overcome, and primarily by this agency; so that now not only is foreign medical help sought in many instances in sickness, but also in many other departments of skill foreign advice is freely askt, and foreign institutions lookt on as of superior merit. Western civilization is even now very far from having pervaded even that portion of the people who reside in the capital, but the tangent relation it sustains has become one of more extended contact. In this period of a dozen years or so, various branches of religious work have come to be recognized as establisht institutions in the land, and all have become free to travel where they will, and teach without hindrance. Even the Roman Catholics, who for a century had been propagating in would-be concealment their forbidden cult, have reacht, through this pacifying influence, an era of open expansion and of the building of imposing brick sanctuaries which widely proclaim their presence.

The narrative of medical work in Korea since its inception does not differ materially from that in other mission lands. Hospitals exist in four of the centers of population, dispensaries in several others. In all there are seven hospitals under missionary supervision, of which one is exclusively for women, and there are fourteen dispensaries. The number reacht in these several places of intercourse, each year, with a knowledge of Gospel truth, is very large. Those who are known to have given heed to the words of truth they heard there are very few. The great ingathering of native Christians, which is going on at present in certain provinces of Korea, is not, in any perceptible degree, due to the direct agency of medical work, but almost wholly under the Spirit to personal solicitation on the part of individual church-members among their acquaintances and in villages where groups of them had banded to make Christ known.

Yet the influence of constant kindness, and the daily preaching of salvation in dispensaries and hospitals, and in homes where the physician is summoned, must have sown a wide planting of seed whose fruition none can forecast.

Twice since the advent of foreign medicine into Korea has a scourge of pestilence swept over the capital and other sections of the land. In 1886 the physicians upon the ground threw themselves into the work of succoring those afflicted both in the hospitals and in the homes where they were found, and in this were joined by others of the missionary community. In 1895 the government appropriated a sum of money, and placed it unreservedly in the hands of the foreign physicians, to be expended according to their judgment in checking the plague. At both these seasons of dire distress not a little was effected in drawing nearer the people, and in promoting that mutual confidence which paves the way for the conveyance and reception of religious truth.

Medical practise in Korea closely resembles that in other lands. One essential difference lies in the fact that patients are not commonly brought to the physician in an early stage, but only, as a rule, after native practitioners have given them up, and even sometimes when actually moribund. The expectation of miracles in any degree is an aspect of the customary attitude of such peoples toward foreigners. Another difference is the small amount of surgery called for, largely because machinery, railroads, mines, and the other accessories of a different civilization, which chiefly give rise to surgery, are almost unknown here. Again, nearly every case which presents for treatment is modified by the conditions of uncleanliness, foul water supply, and total ignorance of sanitary laws under which all Koreans live, while so large a proportion of all cases met with are directly caused by these conditions as, perhaps, to constitute a majority. Further than this, the physician, in every serious case of illness, must expect to encounter a series of circumstances most discouraging as regards successful treatment, such as a failure to appreciate the importance of carrying out all the directions of the attendant, if the result he anticipated is to be secured, a belief that what in small quantities does a little good, will do more good in larger quantities, and, therefore, a universal tendency to consume in one dose what was intended for several. A fear, fostered, it is said, if not originated, by Catholic priests, who have no medical missionaries associated with them, and, therefore, thought to be jealous of medical successes, that foreign physicians well understood the foreign constitution, but not the Korean constitution, and, therefore, a distrust of remedies prescribed, which often leads to their total rejection. The fact that the Korean dietary contains few but coarse foods, and is grossly at fault in respect of that just proportion of chemical elements which confers

a true nutritive character, so that the problem of properly nourishing a sick Korean is often the most serious to be considered in promoting his recovery, and frequently meets its solution in a resort to milk and other unpalatable and expensive foreign foods.

The contagious diseases of childhood, such as diphtheria and scarlet fever, are but slightly known in Korea, and most cases of zymotic disease take on a mild aspect. Severe epidemics, however, sometimes occur, and it is known that a very large proportion, some natives say as many as one-third, of the children born die of small-pox before reaching their fifth year. Leprosy does not uniformly present the aggravated types of hotter climates, and in some regions is almost unknown. But in some others it is very prevalent, and in several places colonies exist of lepers who, having been cast out by their relatives, have combined to form villages among themselves, and who obtain a wretched living by wandering over the country and begging. It is expected that before long an institution for the reception and treatment of these outcasts will be establisht in Korea through the cooperation of the mission to lepers in India and the East.

Medical itinerating is a form of work extensively engaged in with profit by some. It closely approximates the method by which the native church is so rapidly extending itself in certain regions, and it bears strong resemblance to that followed by our Lord in the years of His ministry among men. It is a going out to reach the people instead of remaining in one place and waiting for them to come and be taught, and it appeals to them, as He did, through the medium of personal kindness. Going out to a village and remaining for a day or a few days, the physician is soon surrounded, not only, as are all foreigners in a place where foreigners are seldom seen, by a curious crowd, but also by numbers whose bodily ailments bring them to seek relief. He, and more especially those in his company, have constant opportunity to speak with the people concerning their spiritual needs, and the formal meetings are usually well attended, and the attention good. An instance might be given where, in a magistracy town, periodical visits had been made by a clerical missionary, and regular work instituted, for a period of two or three years without any satisfactory results; but upon the clergyman being joined in his visits by a physician, the attendance and interest at meetings markedly increast, the inhabitants of surrounding villages were drawn to participate, and a small but strong church has grown up, whose members are actively engaged in spreading the Gospel throughout their vicinity.

A department of medical work, into which foreign practitioners in Korea have as yet found little opportunity to enter, is that of medical education. The desirability was early recognized of impart-

ing to selected young men and women among the Koreans such a technical knowledge of healing as would enable them to go out and live as Christian physicians among their fellows. Not only was there need of such as helpers, and often as substitutes in hospitals and dispensaries for the missionary, but the influence of such as engaged in purely private practise would be a very beneficial one in any community. At first the effort was made to instruct a class of young noblemen, selected by the government, and placed under the direction of Dr. Allen at the Royal Hospital. And later, in several instances, one or more pupils have been accepted by individual physicians, and instruction given them rather by illustration than by text-book. In all cases the result has been substantially the same. The difficulties border on the insurmountable. The absence of any preliminary education of a useful nature wholly unfitted these Orientals for accurate conceptions of scientific facts. They had never learned to apply their minds, except to memorization, and knew nothing of ratiocinative processes. The total want of scientific terms in their language, and the total lack of text-books in it, were obstacles not to be lightly waved aside, while such as had some knowledge of English were unable to derive accurate impressions from instruction in that tongue. Apparatus was almost wholly wanting for the illustration of themes discust, and dissection altogether out of the question, because of national prejudice. The most rudimentary anatomical knowledge was completely wanting, and the matter made worse than a simple deficiency by the acquaintance of some with Chinese terms, both anatomical and otherwise, which express ideas more or less at variance with those of Western science. The Korean is not used to accurate conceptions, nor to reasoning beneath the surface of appearances, and it seems to him wholly unnecessary to acquire an immense body of anatomical, physiological, chemical, and botanical minutiæ before advancing to what he deems the only useful knowledge, the consideration of the phenomena of disease and their remedies. And even tho all these reasons were nil, would exist the fact that application for months and years to a course of combined study and reasoning, is a thing so foreign to all Korean usage, as utterly to discourage whoever among them comes to realize that it is the only way to become a physician on the Western basis. These are but a part of the difficulties encountered, yet quite enough to explain the failure. Still, however, the hope is not abandoned of seeing a native medical profession trained up to treat intelligently the diseases of their countrymen. And even now a class of young men is undergoing a course of elementary instruction at the Royal Hospital, in the anticipation that, even tho they need constant spurring, and tho it be true that their minds can receive but little at one sitting, and in a given time, but a fraction of what medical students usually do, nevertheless they will eventually prove the nucleus of a professional class in Korea, and in recognition, too, of the fact that their very faults as students are not peculiar to themselves, nor due in any way to individual mental dulness, but are merely the outcome of a national character and habit widely at variance with our own.

Among mission fields Korea has enjoyed a preeminence as num-

bering a larger proportion of medical to clerical workers than is found elsewhere. This is primarily due to the fact that Korea, so long the closed land, was entered by missionaries only "at the point of the needle," and that for several years thereafter Christian instruction, rigidly prohibited by law, was possible only under cover of medical work. True, this was the condition only a decade since. But changes in Korea have often been very rapid, and there is to-day no land more open to the proclamation of the Gospel. Not only are natives free now to visit the houses of missionaries; not only may they listen to the explanation of Christian truths and discuss them among themselves without fear of being denounced and punisht as renegades to their ancestral faith; not only has the prohibition fallen into desuetude that once lay on the circulation of Christian books and the baptism of converts; not only do missionaries go where and preach as freely as they will; not only do more than one hundred foreigners reside in Korea fully known to the government as having no excuse for being here other than their mission as teachers of Christianity; not only have several of these taken up residence, acquired property, gathered hearers, and establisht churches in centers where by law and treaty they are debarred; not only is the public worship of God observed statedly each Sabbath in more than four score towns and villages throughout the kingdom, but also among Christian believers and church-members are numbered officials of high rank, while others have frequently been present and even spoken at Christian gatherings. Christians have often stood and plead as such before magistrates; pupils of Christian schools have been sought as employees in government offices, and a contract entered into between the government and a Christian school for the instruction, at government expense, of a large number of young men. So highly is the native Christian community regarded both by officials and populace for probity and reliability, that the rumor has several times obtained general currency during the past winter that none but Christians would be employed upon the railroad, whose beginning the spring was to see. Ten copies of a Christian weekly paper in the vernacular are specially ordered by his Korean majesty to be circulated in his household, two copies being reserved for his own particular use, and he has publicly requested of the American chargé d'affaires that some eminent divine should be procured at his own expense to preach statedly through an interpreter to himself and his court. Under such circumstances, surely it may be held that Christianity has attained so free course in Korea as to stand in no further need of the medical arm to afford it countenance. The question then arises, What further need for medical work in Korea? Why should still more physicians come, and why should those at present here remain? In reply to which, the following reasons may be alleged: Missionaries form the only body of qualified medical men here, and it is especially necessary for the medical care of missionaries that a physician be stationed everywhere within reasonable call. Medical work is still of great service to the cause of evangelization here in several ways already referred to, and especially by bringing newcomers, both in city and country, to listen more readily to the words of the preacher. Most of all does the Church here as elsewhere need to keep ever before her the most practical illustrations of Christian charity, among which none is more appropriate than the work of the healer.

II.—MISSIONARY DIGEST DEPARTMENT.

CANTEENS AND CHRISTIANITY IN THE CAMPS.*

BY REV. R. A. TORREY, CHICAGO, ILL.

The mere fact that in Chickamauga alone are gathered together fifty thousand men, and at Camp Alger, Falls Church, Mobile, Tampa, and the other camps as many more, constitutes a great opportunity for preaching Christ. But when you look at the character of these men, the opportunity is greatly magnified. The army at Chickamauga is made up of all that is best in our American young manhood, physically, intellectually, and morally. All of these men are in a peculiarly receptive frame of mind. I never saw men so hungry for the Gospel, so ready to listen, and so prompt to obey its admonitions and its invitations, as the men at Chickamauga Park. After you have breathed dust day and night for weeks; after you have lived upon bacon and potatoes, coffee without milk or cream, and bread without butter, life is apt to become rather burdensome. Add to this the prevalence of sickness in camp, and the fact that men who have not gone to the front are dying from pneumonia or dysentery, or typhoid fever, or other diseases; add to this the other fact that you may be called out in a few days to go to the front and to face sickness and hardship and death and eternity, and you can see how these men are in a peculiarly receptive frame of mind. Men are being aroused to a sense of the fact that there is a God and an eternity, and that they need a preparation to meet that eternity and to meet that God. Many who were never seen inside the doors of a church, but were utterly careless and indifferent, are being prepared to hear the Gospel, and to be converted to God. It is a great opportunity.

THE PERILS OF THE CAMP.

First of all, there is *the peril of the canteen.* The proper name of this institution is the "government grog-shop." Almost every regiment has a saloon, under government authority. Many are contending that the government saloon is a necessity. They say it is better for the men to get beer in the camp than to go outside for it, losing sight of the fact that if they do not get it in the camp they can not get it at all, and losing sight of the other fact, that many men who have not been in the habit of drinking beer before coming to camp, are lured into drinking it by the government grog-shop. They find it officered by their own friends; they find it with all its temptations and solicitations at their very tent door. Moreover, the government offers to each soldier credit-checks. If he has not money for beer, and has nothing else, he can have credit-checks at the canteen, *but nowhere else!* They can not have credit-checks for bread, or cake, or clothes, or for anything else, but they can have them for beer. And when their salary is paid a large part of it frequently goes to the government saloon. Add to this the fact that the temperature is very high, and a man gets unspeakably thirsty where he eats dust, drinks dust, sleeps in dust—dust that is perfectly indescribable and unutterably awful, day and night. Then add to this again the fact that a man has sometimes to stand in line for an hour at the pump before his

* Condenst from the *Northfield Echoes.*

turn comes, and you can have some idea, perhaps, of the awful temptation there is with a saloon right at hand. The only place where ice is easily accessible in the entire camp is the canteen, and there it is always plenty. Put these facts together, and you see what the temptations to drink are.

But that is not all. Christian men are sometimes appointed by their superior officers to tend the bar. In the First Georgia Regiment one of the lieutenants, a very earnest Christian man, who enlisted to fight his country's battles, is appointed by a superior officer to sell beer. He went to fight his country's battles, but is set to fighting the devil's.

Ponder this fact: In one canteen in one regiment the daily sales were $180 a day. That is about 4,000 glasses of beer a day, for they sell six



NEAR A "GOVERNMENT GROG-SHOP" AT CHICKAMAUGA.

glasses for a quarter when they buy it in that quantity; about 4,000 glasses of beer to one regiment—four glasses per individual.

The second peril is *the peril of impurity*. Upon this subject I will only say this much: That the climate favors impurity. The dirt in which a man is almost compelled to live favors impurity. The absence of pure woman's society favors impurity. The presence of bad female society favors impurity. And tho the officers in command are doing, or trying to do, everything they can, I believe, to rid the camp of that sort of thing, this abomination in its very worst form, and a form that is utterly indescribable, is hanging around the camp at all times.

The third peril is *the temptation to be disloyal to Christ*. It is comparatively easy for a man to stand up at home or in college and say he is a Christian, but when you go into the army, where your officers are, perhaps, irreligious and profane men, where the sentiment is against out-and-out religion, it is far harder to maintain a life of prayerfulness, a life of Bible study, a life of constant confession of Christ, than it is under

almost any other circumstances. I believe that if it had not been for preaching of the Gospel in the camps there would have been an appalling amount of backsliding among the Christians there.

Now, with this great mass of men; with this magnificent personnel of the men; with the fact that these men come from every State and Territory in our Union; with the fact of the awful perils that face them in camp life, I believe that the loudest call that ever came from God to the men of America, who know the Gospel and the power of the Spirit of God, to go to preach; the loudest call that ever came to the men of this country, and the women, too, who know how to pray; the loudest call that ever came for those who have money to give to send men to the front to preach the Gospel in the power of the Spirit of God, is coming to-day from our camps.

METHODS OF CHRISTIAN WORK IN THE CAMPS.

It is the aim to put up in every brigade or regiment a *Gospel tent.** It is found that a brigade tent is better than a regimental tent. These tents will seat several hundred people. They are supplied with tables where the men can write their letters home. They are supplied with paper and envelopes. Games are provided, and there is a tank of ice-water. One of the mightiest influences in counteracting the evils of the canteen is the ice-water in these tents. At one time, through some mistake, there was no water in the barrel in one of these tents. Man after man came up to that to get a drink of water—not Christian men; they waited and it was not supplied. Then they tried the pump, but there they had to wait half an hour for their turn, so that man after man went off to the canteen, because he felt he had got to get his drink somewhere. But these tents are now supplying the ice-water and the canteens are suffering, and the men are being saved. When I left there were twenty-one Gospel tents at Chickamauga Park—there may be more by this time —and in these tents a religious service is held every day.

But the great instrumentality that we are depending upon is *the preaching of the Gospel.* Men who know the Gospel, and know how to preach it in service and song in an evangelistic way, are there: Men like H. M. Wharton, of Baltimore; A. C. Dixon, of Brooklyn; Ferdinand Schiverea, Major Whittle, Mr. Burke, Mr. Maxwell, and others. The leading men from the North and South who have the evangelistic gift, and can be secured, are being sent to preach the Gospel.

The crowd is often so great that we have to go outside the tent and hold our meetings in God's tabernacle, under the open sky. In addition to this, we have secured the services of the camp theater, where we hold four services on Sunday. The Gospel preaching is of the most direct and evangelistic kind. It aims at two things: First, to make men hate sin, to see its hideousness; second, to show men that there is only one cure for sin, and that cure is Jesus Christ. The preaching is of a very simple, straightforward kind. We talk about drunkenness and impurity in very plain language.

There is one other method to emphasize, *i.e.*, the method of the use of *good literature.* Those men want something to read. They want it the very worst way, and the opportunity of a lifetime to get those men

* National Y. M. C. A. army tents are placed as follows: Chickamauga, 21 tents; Camp Alger, 13 tents; Jacksonville, 4 tents; Tampa, 8 tents; Fort McPherson, 1 tent; Fort Macon, N. C., 1 tent colored troops; San Francisco, Cal., 2 tents; one tent sent to Philippines; one tent sent to Cuba.

to read what they ought to read is to-day in these camps. We use a good deal of literature, but we have found that next to the Bible the best is the Colportage books and the hymn-books. The very cream of the best religious thought of the generations is in our hymn-books, and we have made up our minds, if we can get the money, to put a camp hymn-book into the pocket of every man who goes to Cuba or to Manila.

Next to the hymn-book come the Colportage books. At one of the meetings at which these books were to be had, the soldiers were told what they were, and we said, "Now, if any of you want them, you may get them." There was a perfect stampede for the front part of the building, men tumbling over one another to get one of these books to read in their tents.

SOME MANIFEST RESULTS OF THE WORK.

First, the *moral results*. The effect on the canteen is an illustration. In one regiment of which I have spoken a canteen sold $180 worth of beer a day. The very first week after the Gospel tent came there the receipts of the canteen for the sale of beer fell from $180 to $125 a day, and from that day to this they have steadily decreast. In another regiment where the Gospel tent was located, the canteen has gone out altogether.

I was preaching one night in one of these tents, and when the meeting was over, a man came to me and said: "You don't know what good these services are doing in this camp. Before this tent came we heard cursing and saw card-playing everywhere, but since the tent came you hardly hear anybody cursing, and you see no card-playing. This tent has made a complete transformation in our camp."

But this is as nothing compared with the great results of this work in *the conversion of men*. Two weeks ago Sunday there was a two o'clock service beneath a tent that came down to within a few feet of the ground; outside the tent was a high board fence, fourteen feet high. You can imagine the state of the temperature at two o'clock in the afternoon at Camp Thomas under these circumstances. But the men stayed and listened. And when we had finisht I gave them a very strong invitation—not to rise for prayers; that usually does not mean very much—but to rise and take Jesus Christ as their personal Savior and Lord. One rose here, one there, and then they stood up in squads.

We wanted to make it more definite, so we issued a card that exprest, not a desire to become a Christian, but a card that reads, as nearly as I can remember: "I do this day accept Jesus Christ as my Savior, and purpose from this time to confess Him before the world as my Lord and Master, and to love and serve Him." A pretty strong statement. Now we say: "Men, here is this card. We want you to understand what you are doing. You are not asking prayers merely; not expressing a *wish* to become a Christian, but you are stating that you *have* become a Christian. If you do mean business, sit down and sign one of these cards before the whole regiment."

A week ago Sunday, between five hundred and six hundred men in our fifteen services signed those cards. We wanted to know whether they meant business or not, so we had them lookt up, and I think it is safe to say that upwards of five hundred men definitely profest to accept the Lord Jesus Christ as their Savior and their Master. I do not know anything that stirs the blood of a Christian man so much as to see these soldier boys and these officers stand up and definitely profess in that way that they are going to take the Lord Jesus Christ, and that

before they go to Cuba; that they are not merely going to enlist under the banner of our country, but to enlist under the banner of the Lord and Master, Jesus Christ.

Now, that sort of thing is going on all over the camps, Camp Alger, to a certain extent, Tampa, Chickamauga Park—probably to the largest extent—men by the hundred and by the thousand, and, I think I can report before long, tens of thousands, coming to Christ. And who are those men? They are the men going to the front. One of those regiments that had such an awful time the other day, when so many dropped before the Spanish bullets, was the very regiment that Dr. Dixon was preaching to in Tampa, and in which many profest to accept Christ before they went to Cuba to meet death. Ah, men, I believe that the heart of every true child of God ought to go out to Chickamauga Park. If you have never prayed before, pray to-day, and throughout all the coming days, that the Spirit of God even in greater power may come down there. If you and I fail to do our duty, and these men do not hear the Gospel through our instrumentality, and they go to the front, unsaved, to fall upon the field of battle, then it means that they pass to Christless graves and a Christless eternity.*

A CALL TO ADVANCE IN CHINA.

The following resolution was recently adopted by the committee of the Church Missionary Society in regard to the present need for a forward movement by Christians in Great Britain. In the United States a similar call might be made with especial reference to the prospects of new openings for the Gospel in the Philippines and in the West Indies. The resolution reads as follows:

The committee of this society have ever desired to watch for indications of Divine Providence regarding calls for forward movement. They have prayerfully sought not to anticipate that Providence, and, on the other hand, not to fail to respond to clear indications of God's will. As they regard events on the northwest frontier of India and in Africa, they recognize that, in addition to various districts which now call for extension, it is probable that remarkable openings for advance may speedily arise. But at this particular juncture they believe that to the Church of Christ at large there is a distinct call for the advance of missionary enterprise in the great empire of China.

The committee feel it important to restate well-known facts of the case. The population of China is estimated at more than one-fifth of the entire population of the world. It is said that, counting all bodies of Protestant Christians, there is only one missionary for every 250,000 of its inhabitants. It is estimated that China has over one million unevangelized villages, varying in population up to 20,000.

The present position of the Church of Christ in the country is far from discouraging. In 1842, the number of its communicants attacht to the Protestant churches was six, it is now over 70,000.

But in order to justify the committee in appealing to the Church of Christ at large, and to their own supporters in particular, for a great extension of missionary work throughout China, they desire to place on

* Subscriptions to help carry on this work may be sent to the editor, or to D. L. Moody, East Northfield, Mass.

record a brief account of the markt change which has recently taken place in that land, both in the minds of the Chinese and in the political position of the country.

I. THE MIND OF THE PEOPLE.—Missionaries connected with several Protestant societies in Fuh-kien province testified in August, 1896, that in this sense there was "a widespread and general movement toward Christianity among all classes of the population and in all parts of the province." This, according to universal testimony, continues up to the present time to a remarkable extent. The long-closed province of Hunan, from which for years poured forth the foul stream of blasphemous Antichristian literature which had so large a share in evoking many of the fanatical outbursts against Christianity, is now about to be thrown open to Western influences. Its capital is rapidly accepting Western ideas. Moreover, evidence is accumulating on all sides that the advantages of higher Western education, Western literature, and Western science are being appreciated and sought after among the upper classes in China in a manner and degree absolutely at variance with all precedent.

II. THE POLITICAL POSITION.—The Rev. W. Banister has recently reminded the committee of the extensive opportunity for missionary enterprise afforded by the recent opening of the West River, with the new treaty port of Wuchow, some 220 miles from Canton; and now the British nation is officially informed of the "concessions" which have been agreed to by the Chinese government. Briefly, they are as follows: (1.) The internal waterways of China will be open to British and other steamers in the course of June next. (2.) The Chinese government have formally intimated to the British government that there can be no question of territory in the valley or region of Yang-tse being mortgaged, least, or ceded to any power. (3.) The post of inspector-general of maritime customs will continue to be held by a British subject. (4.) A treaty port will be opened in Hunan within two years.

A glance at the map of China will show what a vast area of country north, west, and south is included in the valley of the Yang-tse in its course of 3,000 miles, and the whole of this country is, by the above "concessions," thrown more open than ever to missionary enterprise.

Recognizing in the combination of circumstances referred to a distinct and definite call from God to the Church of Christ to stand forth in a spirit of readiness, to press forward with promptitude as occasion is offered, and thus go in and possess the land of China for Him, they would invite all who cherish a holy enthusiasm for the extension of the Redeemer's kingdom, and more particularly those who are in positions of responsibility connected with the foreign missionary enterprise, to join with them in earnest and believing prayer that the Holy Ghost may so fire the hearts of God's people that workers and means may speedily be provided for the far more adequate occupation of this portion of the heathen world.

The Christian church in China is awake to a sense of her need, as is shown by the quaint picture which we here reproduce from the *Church Missionary Gleaner*. It is intended to convey a solemn appeal to the Church in England, and was the last of a series of drawings given to Archdeacon Wolfe, of the C. M. S., just as he was about to return home on furlough recently. The following is the description:

The helmsman is Archdeacon Wolfe. The fishermen are the cate-



CHINA'S APPEAL FOR MORE "FISHERS OF MEN."

chists. The fish in the sea are the heathen Chinese. On the shore, at the door of his house, is a rich man, at whose feet Fuh-Kien kneels and pleads for more fishermen to cast the Gospel net. The fishermen on the shore are perhaps the devil's fishermen. As one looks, the quaintness of the drawing is forgotten, and one only sees the pathos and the need.

The China Inland Mission also calls for a forward movement in prayer and work for China. J. Hudson Taylor proposes to send out young unmarried men in companies of two native and two foreign, beginning in the province of Kiang-si and working out from central stations in each district. Twenty able, earnest and healthy young men are called for at once.

CHRISTIAN MISSIONS IN KOREA,*

Roman Catholics were the first to begin work in Korea. As early as 1592 Japanese Christians "were able to announce the true religion to the Korean prisoners,"† but for two centuries practically nothing was accomplisht. Toward the close of the last century, however, a group of students interested themselves in Christian books from China. This led to visits of Catholic missionaries from Peking and the conversion of a number of men who, in the absence of any priest, baptized one another,

* Condenst from the Secretarial report of Robert E. Speer, November, 1897.
† Very Rev. Father Wallays.

took Christian names, and organized a church. The movement spread, and in spite of persecution it is said that in 1794 Christians numbered 4,000. The Roman Catholics reported last year 28,802 members, 26 European priests, 3 native priests, 413 other native preachers.

Protestant work began with the visits of Rev. John Ross of Manchuria, and his translation of the New Testament into Korean. Dr. H. N. Allen (of the Presbyterian Board) was the first resident missionary, securing his safety by acting as physician to the American Legation in Seoul. Other missions entered subsequently: Methodists (north) in 1885; Canada Y. M. C. A. in 1889; the S. P. G. in 1890; the Australian Presbyterians in 1891; the Southern Presbyterians in 1892; the Ella Thing (Baptist) Memorial in 1895; and Southern Methodists in 1896.

For some years the work grew slowly, but since the China-Japan war it has advanced by leaps and bounds. In 1894 there were 141 communicants; now there are 982 communicants, 2,344 catechumens, 101 meeting places, and 38 church buildings. Christianity has evidently laid powerful hold upon the country. Instead of being called "devils," as in China, the greatest respect is shown for the missionaries, and Christians are received with remarkable confidence and regard. The churches are crowded. The opportunities are unlimited. The whole nation is as ripe for the preaching of the Gospel as any nation could be.

THE MOTIVES OF THE CHRISTIANS.

Through what proximate and secondary causes has the great first cause of the Divine will been working?

(1.) Japan's victory over China made a profound impression in Korea, and made Western civilization and religion more highly esteemed. It also demoralized spirit worshipers, killed the worship of Chinese gods, and cut away some of the remaining props of Buddhism.

(2.) The people, in many places, felt they had reacht the bottom of misery. Justice was a travesty; punishment was torture; poverty was extreme. Dissatisfaction with the old life was widespread and prepared the way for the Gospel. The little Christian churches show the people the possibilities of union, and such love as welded the early Christians together has an irresistible attraction shown forth in Korea.

(3.) Back of these motives there is real ground for believing that there is a genuine spiritual movement. The ideas of sin and of salvation through Christ seem to be the dominant ideas of the native Christians. The simple doctrines of the old Gospel have been preacht by the missionaries without ceasing or uncertainty. The tonic vertebrate message of Christianity stirs some true response among people whose old religion provided for no forgiveness or fellowship.

I firmly believe in the genuineness of the present work. Instances of individual conversion, which are as thorough and satisfactory as those seen here, warm church life full of brotherly trust and cooperation and self-sacrifice, men and women saved from adultery, drunkenness, and gross sin, and made clean and pure, a fervent love for the Bible and fresh originality of spiritual ideas—all this satisfies me that the work is true. I believe that these Koreans are as good Christians as the Corinthians, or Galatians, or Ephesians were.

RULES FOR THE NATIVE CHURCH.

The following are the "Rules for the native Church in Korea," which

are read aloud when catechumens are baptized, and are assented to by them publicly:

I. First, since the Most High God hates the glorifying and worshiping of spirits, follow not the custom, even the honoring of ancestral spirits, but worship and obey God alone.

II. The Lord's Day being a day of rest and a God-appointed holy day, let neither man or beast do any work therein, even to the pursuance of one's livelihood; unless it be absolutely necessary work, let nothing be done. Labor diligently six days, and as for this day, observe it strictly.

III. Since the filial reverencing of parents is something which God has commanded, during the life of your parents piously reverence them, and using all strength be faithful to them as by the command of the Lord.

IV. Since God has appointed one woman for one man, let there be not only no abandoning of each other, but let there be a wife and no concubines, a husband and no lewdness.

V. Since the doing of the holy doctrine is the first thing to be done, let every person persuade those of his own house, praising and praying, and with one mind trusting and obeying the Lord.

VI. Since God has ordered that we shall live by working, let no one eat and be clothed in idleness. Be not lazy; tell no lies; be not covetous; steal not; but by all means follow an upright livelihood, and using strength, feed yourselves and your families.

VII. The Holy Scriptures not only forbid drunkenness and gambling, but since from these things spring quarreling and fighting and killing and wounding, do not dare to commit them. Also do not make, eat, or sell either wines or opium, and keep not a gambling house, and thus debauch the conduct of men.

SOME PROBLEMS AND DANGERS.

One of the most interesting features of the Korean church is its patriotism. The reasons for this are manifold. One is that Christianity has quickened the minds of the people so that they see now the abuses of the past and the glory of independence. Another is that Christianity is essentially an emancipating religion, and leads to the desire for free government and pure and popular institutions. Furthermore, some leading men recognize that the one hope of the country lies in the power of Christianity and Christian education. There is a great deal that is hopeful and encouraging in this, but there is also a danger that Christianity may be politicalized. In some places the people think the Christians are partisans of the West, and are not true Koreans. Missionaries wish Christianity to be introduced and extended as a spiritual movement, and are striving to discourage the political idea, and to avoid all implication with political movements within or without.

There has been some difficulty with regard to missionary comity in Korea. Some rules were adopted by the northern Methodist and northern Presbyterian missions in 1893. I believe a better plan is to be found in Church union. I wish there could be one Church of Christ in Korea. The Catholics and missionaries of the S. P. G. will not have anything to do with the evangelical missionaries, but surely the latter should unite now, when the elements of the Korean Church are plastic.

God is opening Korea in a remarkable way. In scores of villages the people want teachers of Christianity. It is easy to exaggerate the spiritual significance of these wants as the people express them, but they mean much, and I believe that the field is ripe in northern Korea. We must not let such opportunities pass by. We could never do it and face the Lord of the Harvest.

It can scarcely be hoped that dangers and perils are not approaching in Korea. At a gathering of native Christians we askt what they thought the possible dangers to the Church were, and they answered:

1. The possible jealousy of the Confucianists as they see the work growing.
2. The stealing of evil men into the Church.
3. Success and corruption. "We shall need persecution," said one.
4. The coming of unbelievers from abroad.
5. Faction and schism in the Church
6. Incoming of Western civilization and the spirit of money-getting.

Let us hope that for many years the work may flourish prosperously. It has but just begun. There are only hundreds of Christians now where we must pray and work for thousands. The churches are small and unorganized, and not ready for any heavy ecclesiastical development. The people are in the early stages of instruction. They will need schools and solid educational work. Let us hope that the same spirit which has thus far guided the mission so wisely, may direct the missionaries in their future conduct of the work.

FIRE WORSHIP IN JAPAN.

A missionary at Nagoya, Japan, Rev. N. G. Murphy, sends to *The Voice* this description of a curious ceremony of Shintoism:

We started out early in the evening so as to be sure not to miss the performance. As the time for the fire to be kindled drew near, interest centered round the temple, in which the priests began to congregate a little after nine o'clock. Finally, about ten o'clock, the priests arose and bowed several times before the sacred shrine, and then filed out into an adjoining room, from which they soon emerged, the leader blowing a large conch, which gave forth a most mournful sound. As the leader made his appearance there was a rush made for an open space in front of the temple. The priest next to the leader carried a couple of torches which were crost and all were mumbling something as if in prayer.

After the whole company of priests had marcht three times around a pile of green pine branches about twenty feet long and ten feet wide, fire was stuck to the east end of the pile from the torches. After the fire had begun to burn the march and the horn-blowing was resumed. One priest carried a drawn sword which flasht in the firelight.

While the chief priest was walking around on the leeward side, the wind blew smoke in his face and scattered sparks on his clothing. Clasping his hands and walking nearer the fire, he waved back the smoke, commanding it to keep its place. The wind caught the smoke away from where he was walking, and actually canted it over to the other side. I felt queer. I watcht very closely to see what the smoke would do when the priest returned, but he had walkt nearly half-way around the leeward side before the smoke showed any tendency to go any way except straight up in the air. Then suddenly a great volume of smoke and sparks belcht out and envelopt, not only the chief, but all the other priests that were with him. After that, altho many commands were given, the smoke seemed to behave to suit itself.

As the blaze grew less and the fire began to die down, leaving a bed of sparkling coal, the priests began to collect together in groups. I did not expect any attempt to enter the fire until it had burned very low, but suddenly I saw a figure walking amid the flames and smoke, and in another moment, a priest, clad in flowing silk garments, stept out of the fire on the side nearest to me. He was immediately followed by other priests, one of whom, a very old man, resembling a Buddhist priest, stood still for several seconds waving a thing like a dusting brush, made of hair, and calling out something in a loud voice, while the flames flickered about him, and seemed to enter his long flowing sleeves; but when he stepped out of the fire, he seemed unharmed, altho smoke issued from his clothing for some time afterward. The priests having past, the way was declared open and a number of people from the crowd walked through. Some of those who entered the fire, had only straw sandals on their feet, others had on *tabi*, a kind of stocking.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

China.—Some Events of the Past Year.

BY HENRY M. WOODS, TSING-KIANG-PU, CHINA.

Three important facts may be mentioned as exhibiting substantial progress in the opening up of this empire to the Gospel.

One of these, while a purely secular event, is of a pacific character, and may powerfully aid in recommending Christianity; one is evangelistic, and indicates a great victory for the Master; the third, while also purely secular, and of a warlike nature, concerning the international relations of China, is doubtless one of the judgments of an all-wise Providence, intended to humble the colossal pride of this nation, and, by showing the utter insufficiency of their present beliefs and methods, lead to an acceptance of Christ and His truth.

1. The first fact is the wide establishment of schools for the study of Western learning. During the past year, in obedience to an imperial decree, a systematic and fairly successful effort has been made by the officials all over the empire to establish these schools in the prefectural, and some magisterial, cities. Even in the Hunan province schools for the study of the English language, of mathematics, and of the sciences have been opened. In our own city of Tsing-kiang-pu, noted for its conservatism and the half-concealed anti-foreign feeling of its high officials, an academy was opened during the past summer. Queerly enough, the name given to this school is an implied confession of the weakness of Chinese education, and of the superiority of Christian learning. It is the school which would "exalt the real" or "substantial," — irresistibly suggesting the empty pretensions of the high-flown poetry and essay-writing of the old Confucian school.

This academy, like most of the schools throughout the empire, is indebted to missions for its teachers; its three teachers are all graduates of mission schools. In some of the larger institutions missionaries themselves have been invited to take charge. While thus indebted to Christianity for the establishment and the very life of this educational movement, it is a cause for regret that the Chinese officials are, as a whole, very far from gratefully acknowledging their obligation. With characteristic cunning and obstinacy they are trying to reap the fruits of Christianity without acknowledging the source. Nay worse, they are now, many of them, attempting a flank movement, borrowing the fruits of Christian teaching and labeling it Confucianism, apparently trying to palm off a falsehood on the people, by claiming honor for Confucius and insisting on his worship in connection with these schools, as if the learning taught in them were a fruit of Confucianism and not of Christ's Gospel.

At the opening of the school in this city all of the high officials were present and, we are told, worshipt the tablet of Confucius in the presence of a large crowd. We ourselves recently saw in a side-yard of the school enclosure a shrine to the god of literature. Evidently they intend to impress upon the people that this is a Confucian institution, and that his worship and the other idolatrous rites are indispensable therein. It is a very humbling and unpalatable truth to Chinese scholars, and yet one which it is vitally important

to present to them, that the present demand for Western learning is a confession of the failure of their own methods, and of the insufficiency of Confucianism to purify the heart and rescue society from corruption.

Also that Western civilization and learning will avail nothing to check national decay or bring prosperity, without the Gospel of the Lord Jesus Christ. The burning message for China to-day, as indeed for all the rest of the world, is, the utter failure of human wisdom, of worldly culture, of man-devised systems of moral teaching to cleanse the heart and renovate society. The world's hope is Divine power applying Divine truth to the soul, God in Christ, cleansing the heart, making a new creature of the individual, and thus renovating society and the State. Poor people! It is pitiable to hear their confessions of failure and their wail of despair, and yet see their pride struggling against the acceptance of the only remedy, a Divine Savior. Officials and scholars alike acknowledge, in their candid moments, the widespread moral corruption and the utterly hopeless prospect of renovation. An official of some standing was calling to pay his New Year's respects a few days ago; with bitter regret, evidently sincere, he shook his head and said emphatically: "We Chinese are all bad, exceedingly wicked. There is no hope." The next day two scholars called, and reference was made to the government and prospects for the coming year. "China is poor and wretched. Our officials are grasping, and only think of enriching themselves. We scholars are no better. You can't trust any one. Where is there any way of betterment?" China with its boasted Confucianism is another appalling illustration of the truth of Romans I. and of Corinthians I. and II. "The world, by wisdom, knew not God." What they need now to realize is that the fruits of Christianity will avail nothing without Christ, that Western civilization and learning will utterly fail to stem the tide of moral and political decay, without God and His truth. May this educational movement lead the thoughtful ones, and through them the masses, to realize their need of Christ.

As hinted above, education is not without its dangers. Education, if not Christian, will rivet the fetters of heathenism on this people, or, what is just as bad, lead to agnosticism. In the case of the missionary, too, it may be the means of turning good men from being preachers of the Gospel into the ranks of the enemy. It is indeed alluring to the missionary to be invited to preside over a promising institution. He thinks he sees visions of usefulness, of extended influence in such a sphere. But there is need to watch, lest the great deceiver has so contrived to couple idolatrous practises, like the worship of the Confucian tablet, with the institution, that the missionary's influence is really being exerted, against his will, for the propagation of heathenism. The crafty Chinese officials may entice him to teach Western learning, but they are careful to see that idolatry is sedulously practised in the school, and to let the Chinese public know that the influence of the institution confirms Confucianism. It would be hard to conceive a sadder spectacle than that which is sometimes seen, the missionary of Christ yoked to a heathen plow, a Christian Samson blinded and made to turn the Confucian mill.

2. The second remarkable fact, which is full of good cheer, is the opening up of the hostile province of Hunan.

On several occasions in past years entrance into this province has been gained only to be followed by prompt expulsion. China inland missionaries have tried faithfully, and been driven out. Two years ago the Northern Presbyterian Church entered Hunan from the south *via* Canton, but was soon forced to leave. The Hunanese gentry have gloried in their hostility. Their boast has been the admiration of the whole empire, that "the devils' church should never be planted in the pure confines of Hunan."

But now there can be little doubt that the Christian standard has been planted once for all. This time the little army has come to stay. During the past year no less than *seven* different centers of work have been opened. The Presbyterian, the Christian Alliance, the China Inland, and American Episcopal missions are all reported to have founded stations within this hitherto impenetrable field. That noble veteran, Dr. Griffith John, of Hankow, who has labored and prayed for years for Hunan, has this year received a signal answer to his prayers, and has received many converts and opened three stations for the London Society. Dr. John declares the prospects to be most encouraging. He speaks highly, too, of the character of the converts; they are as sturdy and courageous in standing up for the truth as their fellow provincials are stubborn in opposing it. Here then is a great victory for missions, for which we can thank God. About Hunan the heathen can no longer say: "Where is now thy God?"

3. The third significant fact, already much discust in the secular press of Europe, is the German occupation of Kiaochow in the Shantung province.

The occasion of this movement was the cruel murder of two German missionaries of the Roman Catholic Church in southern Shantung. But the root of the matter lay much further back. There had been trouble for years between the Roman Catholics and the officials, and at the time of the Japanese war the Roman bishop, Anser, was disgracefully assaulted at Yen-chow-fu, with official connivance. The governor of the Shantung province, Li-ping-kêng (no relation of the great Li), while an able man, is notoriously anti-foreign. In the face of the emperor's edict a year ago, he had the hardihood to protest against the opening of schools for Western learning, using a classic phrase that "barbarians should not be used to change China" (*Yung I wha Shia*). He seems to have industriously used his opportunities, whenever possible, to covertly insult and oppose missions and foreigners generally. While this high official remained in power, the Germans doubtless felt that they could not hope for justice for their subjects, and so among the demands made by the German government in settling the affair, one was that this governor should be cashiered and never again be allowed to hold office.

While we do not justify Germany's action throughout in this matter, the moral effect of their action, in the degradation of this hostile official, will be excellent in repressing disorder all over the empire, and in discouraging the treacherous machinations of Chinese officials against missions, in violation of treaty rights. This incident has been a revelation of China's conscious weakness. Three hundred German soldiers not only took the port of Kiaochow, but marched back 20 miles into the interior, and took possession of a magisterial city — a walled city

with a population of not less than 30,000 people—without any but the feeblest show of opposition on the part of soldiery or people. Think of this in a great province with a population of over 20,000,000 people!

With Russia pressing steadily on the north, Germany in Shantung, France restless on the south, and England with her fleet, hovering like a hawk, watching the Yang-tse Valley, the air has been tremulous with mutterings of war. One feels that almost a breath would blow down the card house of this poor, corrupt government. But, as God rules, we feel there is good in all this.

The author of the above article has overlookt what will be found to be as far-reaching and revolutionary an element as any he has mentioned: the opening of inland water-routes in China to foreign vessels. "Imagine," says Minister Denby at Peking, "every railroad in America removed, and a canal substituted, and one will form some idea of the magnitude of the system (of canals) in this vast empire." It is only "the other day" that there was fierce opposition to the first launches which appeared on the canals, even near the coast.

It is rather a long quotation, but it supplements the foregoing article so well, we venture to insert the following from the *North China Daily News*, February 26, 1898:

The news we publisht on Tuesday that the Chinese government has consented to admit foreign and native steamers to all inland waters is confirmed by later advices, and there would seem to be no doubt that this important concession has actually been obtained. We are still in the dark as to the negotiations which have resulted in this important agreement, and we have yet to learn what has persuaded the authorities in Peking to take a step which evinces a degree of wisdom and foresight beyond anything we have been accustomed to look for in that quarter. There are two aspects of the question which immediately attract attention. From the foreign point of view, the concession should mean an enormous increase in the trade, and from the Chinese it should mean not only increast wealth and enlightenment, but also the safeguarding of the integrity of the empire. That so radical a change should come into full operation in the short delay of four months is difficult to believe. The peculiar but deep-seated conviction of Chinese officials, that commerce exists only that it may be taxt for their support, will undoubtedly lead to attempts to restrict in every possible way the freedom which is essential to an expanding trade; and vexatious regulations, founded upon the supposed necessity of protecting their private interests, but supported by plausible arguments, will no doubt be persistently proposed and, it is to be hoped, vigorously objected to. The foreign trade of China, capable of enormous expansion, has increast but slowly. The opening of new treaty ports, although a move in the right direction, has never brought about the increase which was expected, and the explanation is simple. Owing to the want of means of communication, only restricted areas can be served without a cost for carriage which is prohibitive.

China has hitherto aroused a feeling of antagonism simply on account of her exclusiveness. The enormous possibilities of trade, which the nations of the west believe to exist in this country, have naturally excited competition. Hitherto it has been found that trade was only to be gained by force or threats, and a tendency has lately become manifest to take action which, if not checkt, would undoubtedly lead to the dismemberment of the empire. "Sphere of influence" is a convenient phrase for glossing over what is apt to become actual control, and by agreements among the powers that any "sphere of influence" should be open to the trade of all of them on equal terms, it is conceivable that we might see rapid developments in this direction which would soon leave very little of China independent. But if the Chinese adopt a liberal policy and throw their country open freely to all, it is evi-

dent that the old grievances will no longer exist. China becomes one of the comity of nations, and her interests become those of her friends and customers. Any attempt on the part of one nation to obtain a preponderating influence which might be used to the advantage of its own commerce and to the detriment of that of the others, would at once arouse diplomatic resistance. Is it possible that the Chinese are at length awakening to this view? We are at the beginning of a great change which will have stupendous issues. Let the Chinese once realize that they are safe from aggression as long as they are friendly, and that they secure the protection of foreign nations by utilizing foreign capital and foreign enterprise, and we shall see this country make such strides as may in time make it one of the richest and most powerful in the world. J. T. G.

Conversation on Self-Support.

The interchange of experiences, with self-support, success, or failure to secure it at International Missionary Union, was very suggestive. We give a few notes:

Miss E. C. Wheeler, Turkey, said: The secret of true self-support is systematic giving. Blind "John Concordance" started in the poor village of Shepils, where they felt they could not pay for new matting for their church. After giving tithes they had enough to send a present to the great rich American Board. The subject of self-support in schools should be brought up. I am surprised, in talking with missionaries, to see how much is done for pupils in some stations. We make all pay something, and if they can not pay, we find them work in schools, or missionary families or individuals, or native societies pay for them. A man who will not pay a lump sum, will pay, almost without knowing it, for soap, clothing, books, pencils, paper, water, etc. We have a loaning library which furnishes books to pupils not able to pay the full price. We charge only one-fifth the value of the book as loan per half-year. Sometimes fathers bring produce which we buy. The result is, that soon the people begin to do for others—for the poor, for Kurdistan, for Africa, India, China. The little children even deny themselves their lunch to give to the "Christ-seat," where their offerings are laid. The very orphans in the orphanages deny themselves, and eat dry bread on certain days, that they may bring the food not eaten for those poorer.

Miss Grace Wyckoff, of China, said: Dr. Baldwin has spoken of the advance in the matter of self-support in Foochow. I want to add a word from the North China Mission of the American Board. During the last ten years great attention has been given to the question, not only in the church, but also in educational work. Our work is a country work; the one thousand members of the church are located in one-hundred and sixty different villages. Thus there is ample opportunity for the use of colporteurs and native preachers. The first step toward self-support was taken when a deacon was appointed by the church, and his support assumed by the church. During the year 1896 the receipts of the church were $324 gold, an advance of thirty-six per cent. over the previous year, and two leading helpers, who had formerly been supported by funds of the home board, were ordained pastors, to be supported by the native church. In the boys' village day-school half the wages of the teacher is paid by the pupils. Tuition, according to the circumstances of the scholars, is required from the boys in the boarding-school in P'ang Chuang. This year another step has been taken, and a small number of men and women have provided their

own food while attending their respective training classes. The good work is going on, and God is blessing the work in the "country parish."

Bishop Penick, Africa, said: There are two sides to this great theme, and Christ brings out both. The first time that He sent His disciples out He told them not to take purse or scrip. St. Paul at first left everything, counting it as loss for Christ's sake, saying he could do all things through Christ. When near his end we hear him requesting that his old cloak and writing material be brought to him, and so we find God ever showing that His is the kingdom, power, and glory; and then that even a cup of cold water, given for Him to one of His least little ones, shall be remembered and rewarded by the King. So the rich poor and the poor rich are ever being developt and exalted to loftier life, joy, and power by His wisdom and goodness.

Mrs. Wellington White, China, said: In the boarding-school in Canton, China, under the care of the Misses Noyes, Butler, and Lewis, there is a missionary society, and the Christian women were anxious to send a native Christian woman to a city where there was no missionary of any board. The women had no money, but they denied themselves of a part of the Sunday evening meal, and were thus able to raise a little money, and thereby send a Christian woman (who had the small salary of $2 in silver a month). She would go if they would pray daily for her, and, if so, she felt sure the Lord would bless her work. The woman was gone about two months, and, at the end of that time, returned to Canton with forty Chinese women, who went to Canton to spend Sunday. The women thus heard a sermon, and spent the time at the boarding-school. They saw the communion of the Lord's Supper administered in the church. The native women returned to their village, and at the end of the next two months six more came to Canton, and when they were examined for admission to the church, the session said they had never met native Christian women who were better prepared to join the church than were these women, and all these women suffered persecutions for the cause of Christ.

Dr. Henry V. Noyes, Canton, China, said: I agree with a previous speaker in thinking that self-support is most easily brought about if commenced immediately when the churches are organized. It is certain that churches that are supported by mission funds are inclined to cling to that support as long as they can. On the other hand, when a vigorous effort is made for self-support, we are often surprised to find how it succeeds. The church of Chik-Hom in southern China is an instance. It is centrally located in that region from which goes nearly all the emigration to the United States. They did what some of the members said at first would be impossible, viz., assumed the responsibilities of self-support from the day the church was organized. It continued thus for about four years, until the chapel was destroyed and the members scattered during the Franco-Chinese war. The native preacher, however, who was prominent in this effort, in consultation with the missionary then in charge of the work, planned to get contributions from Chinese Christians in the United States who had already been wishing to help on the work for their countrymen in China. This has been so thoroughly successful that during the past ten or twelve years these Christians have sent for Christian work in their own country some $14,000 (Mexican), of which

$6,000 has been used in putting up a fine church building. How has this been accomplisht? By systematically sending around a subscription box and year after year giving to every one the opportunity of subscribing. A careful record has been kept of all that has been subscribed, and by whom, and an equally careful record of all that has been expended.

Dr. C. C. Baldwin, Foochow, China, said: Our experience on this subject in Foochow was varied. For some years we paid salaries of native preachers and other helpers from the mission treasury. When a move was made to induce these native workers to receive less from the mission, it produced great dissatisfaction, amounting virtually to rebellion. But a beginning was made by voting salaries at a reduced rate per month, it being understood that the balance should be got from contributions of the churches. Reductions were gradually increased till we were able, in some instances, to reduce the pay by a quarter or a half of the respective salaries. And recently one or more of the churches support their own pastor or preacher, besides contributing to church expenses and other outlays. There has come to be quite an enthusiasm among these churches, notably in the first congregation, which goes by the name of "Church of the Savior." It should be added that at the beginning of our efforts in this line, the Methodist Episcopal mission was making a similiar movement, which helpt us much in our serious struggle.

Question: What relation or proportion does the salary of the preacher bear to the average income of the members?

Reply: It is difficult at the moment to give a satisfactory answer. Of course incomes vary greatly. We have all classes, rich and poor, in our churches, as we have at home. I would say that probably the same or a like proportion exists in native churches as in home churches, where one man can give a thousand more easily than a poor man can give ten or one. Rich churches give fat salaries, and poor churches lean ones. It begins to be somewhat so on the foreign field.

Rev. J. L. Bruce, Brazil: I had not been one year in Brazil when after observing the troubles arising from the use of foreign money to pay native preachers' salaries, I said to myself that I could wish we did not receive money from the home church, except for schools and such things. Our policy militated against the development of self-support. When we went to Brazil we had no native preacher and no native church. By and by some one was converted and became assistant to the missionary. This assistant was wholly supported by foreign money. Thus we went on until our native church contributed to help the native preacher's salary. These contributions, instead of being paid over directly to the pastor of the congregation, would be sent to the mission treasurer, and then from the general fund the native preachers would receive their salaries. This did not develop the intimate interdependent relation between the native preacher and his congregation. The congregation would consider that the mission was responsible for the preacher's salary, and the native preacher would become used to looking to the mission treasurer for his stated monthly salary. Two years ago five of our churches became self-supporting at once. On the occasion of our conference we missionaries had a missionary meeting in which the principal subject of discussion was: "How shall we make our native churches self-supporting?"

At this same conference the native preachers had a separate meeting, and requested the president of the conference to appoint any one of them to any of the five churches named by them on the basis of self-support. We have one church that became self-supporting from its origin. We find, also, that our newest churches are the quickest to become self-supporting. It is easier to make a church self-supporting from its origin than to do so after it has been supported ten years by the home church.

Rev. G. W. Leich, Ceylon: The missionaries of the American Board in Ceylon have from the first taught the native Christians that the tenth is the Lord's, and as native churches were organized, and native pastors were placed over them, the people were expected to give one-tenth of their incomes for the support of their own churches. Those who receive salaries as teachers in mission schools, or in higher schools, or in government employment, almost without exception as soon as they receive the money, *before they put it in their pockets, before they begin to hug it to their hearts, count out one-tenth and give it to the Lord.* Those who have fields, as soon as they reap their rice, measure out one-tenth for the Lord. Every tenth fruit tree is the Lord's fruit tree; every tenth banana plant is the Lord's plant. The native Christian women have a way of giving of their own: every morning as they beat off the hulls of the rice for the food of the family for the day, they take out one handful of rice or more, and with a little prayer put it in the Lord's box. They find that this daily self-denial and daily looking up into the face of God brings them a blessing, and they have found by experience that nine-tenths goes as far as ten-tenths used to go. As a result of this systematic giving, the native Christians have now 23 churches, with native pastors, nearly all supported by the native Christians; and those that are not fully self-supporting are fast reaching that point. Besides the support of their pastors our native Christians contribute to the support of their own native Bible society, and tract society, Sunday-schools, etc. They have organized themselves into a foreign missionary society, and have now about *twenty foreign missionaries of their own*, the brightest, most earnest native Christians of their own number, whom they have chosen and sent out to the regions beyond, and for whose support our native Christians are responsible. They are very poor people, they can not afford the luxury of having highly-paid church choirs, or stained-glass windows, or church debts; but every church of 100 members has the *luxury of having a foreign missionary of its own.*

Miss E. T. Crosby, Micronesia: In the sixteen churches in the Marshall Islands, at first the people were askt to feed the pastor. They have to give in cocoanuts, and this to many means hunger. After the churches were started the people were taught that if they loved the Lord they must show it in giving. As a result, from these sixteen churches the American Board received over $1,200 last year. The salary of a native preacher is $50 per year, so our mission is self-supporting.

Fanny Jane Butler, M.D.

BY MRS. J. T. GRACEY, ROCHESTER, N. Y.

Dr. Fanny J. Butler had the distinction of being the first fully equipt medical missionary woman sent to India from England. She entered upon her work in 1880, and

her first destination was Jabalpur, in the Central Provinces. But owing to a series of complications she remained only a short time, then removed to Bhagalpur, where she spent four and a half years, throwing her whole heart into the work. She had charge of two dispensaries, and attended to several thousand patients annually. In 1887 she returned home for a short furlough, when she accepted the appointment to Kashmir, leading the way to specific work among the women of that beautiful valley.

Beautiful valley, a garden of God!
Thy wealth is the grain beneath the sod;
A corn of wheat, 'tis fallen and dead,
The sheaves will come as the Master said.

It is interesting to note the leadings in this direction. Dr. William Elmslie entered that valley as the first medical missionary. It was his appeal for women missionaries that determined Miss Butler's missionary longings in the direction of a thorough medical equipment. They were both in an eminent degree fitted to be pioneers, gifted with the cool judgment, the clear decision, the pertinacious insistence, the indomitable energy of true leaders. Better still, they were both of them little children in the simplicity of their faith and in the reality of their spiritual life.

We turn now from her field of labor that we may sketch something of her early life and preparation for work. Miss Butler was born Oct. 5, 1850, in Chelsea, England. She was one of a large home circle, in which mutual affection was peculiarly developt. With the exception of a year, Fanny Butler had to be content with the instructions of her elder sisters till she was fourteen and a half years of age. Then she had one good year at the West London College, being, at its close, first in every one of the eight subjects for which marks were given. The stopping of her school-life at this period was the heaviest trouble she had known. An intense thirst for knowledge was always upon her. Religious subjects always interested her, tho little was known of her personal feelings till she was just thirteen. A sermon at this time, "Son, go work in My vineyard," came home with power. Her reserve broke down, and those who loved her best, and watcht her most closely, had no doubt that at this period she had intelligently received Christ and given herself to His service.

At fourteen she became a Sabbath-school teacher, and the following year she was confirmed. Her confirmation-time seems to have been one of much blessing, and all doubts as to her relation with God were removed.

Her attention was early directed to missions through the influence of her pastor, whose enthusiam was infectious.

In 1872 Miss Butler went to care for a married sister. There she met with missionaries from China, who recognized in her the true missionary spirit, and urged on her the claims of that country. Then it was that for the first time she broke the silence to her parents, and wrote them, asking their approval. Their answer was a disapproval of the proposed particular step, accompanied by an expression of their willingness that at some future time her missionary desire should be fulfilled. Shortly afterward Dr. Elmslie's appeal for woman's medical mission came into the hands of the sister she was nursing, and she past it to her with the remark, "This is the work for you." She lookt it over, and her answer was, "I could not do it, I do not care for the medical women's movement." Soon, however, she came back to the bedside, and said in a very different tone, "This may be the work that is meant for me. I will send the paper to A. and see what she says." Characteristically enough, she did this without a word from herself. Promptly the answer came, "This seems the very work for you; the training for it would develop the abilities God has given you, and would enable you to become the very best kind of missionary." A second application home, this

time to take up medical missionary work, was met with an unqualified "Yes."

She was accepted by the Indian Female Normal Society, and at once went to work and past in an examination second out of 123 candidates, 119 of whom were men, and was entered at the opening of the Women's School of Medicine in October, 1874, as the first enrolled student of the school.

She was a student of the first order, and she received very flattering testimonies from her examiners, of the high character of her work. She went to the King's and Queeen's College of Physicians in Dublin, which had opened to women its examinations, for her final examination, and was told by one of the professors that her paper was the best one he had ever had from any candidate.

Thus equipt she started for India, as we have noted. In August, 1888, she rented a little house in the center of Srinagar, the chief city of the valley, and opened a dispensary, when the work prest upon her from every direction. The first year five thousand attended and at least two thousand heard the Gospel. Then another house was taken for a hospital. The missionaries could visit the city, but residence was forbidden, and she was four miles from her work. Finally through Miss B's efforts the native government's resistance was overcome, and as much ground in an excellent position was obtained as was necessary for dispensary, hospital, and mission house. About the same time also a lady warmly interested in all medical mission work, Mrs. Bishop (Miss Isabella Bird), was visiting Kashmir, and gave a sum of money to be used for the purpose of building a woman's hospital. Miss Butler was missionary and physician. She drest wounds, dispenst medicine, performed surgical operations, read, prayed, talkt to the suffering, and pointed all to the great Healer of souls. She finally took her patients one by one into an upper room. One of the helpers writes: "I make my way with difficulty up-stairs, to receive my instructions from the brave presiding genius of the place, the 'Doctor Miss Sahib.' Here she is, sitting at her table, with a little collection of poor sufferers at her feet. They will look up in her face, with claspt hands, and say, 'We heard your fame, and have come far, far;' and again the words come back, 'I have compassion on the multitude, for divers of them came from far.'"

The strain, however, was too great, and her health began to give way. In the summer she was ill and unable to do her work, and as soon as she recovered, she took an itinerating trip, but not for rest. She wrote: "When we encampt crowds of wretched women and children collected begging for medicine, and I do not think any one could imagine the dirt and disease which we found everywhere."

When the fall came she was suffering, and was prevented from being present when the foundation-stone of the new hospital building was laid. She continued to grow worse, and it became evident she must relinquish the work so dear to her. Mrs. Bishop, who visited her in her isolated home, wrote: "Just before the death of Dr. Fanny Butler, it was a terrible sight to see the way in which the women prest upon her at the dispensary door, which was kept by two men outside and another inside. The crush was so great as sometimes to overpower the men, and precipitate the women bodily into the consulting room. The evil odors, the heat, the unsanitary conditions in which Miss Butler did her noble work of healing and telling of the Healer of souls, were, I believe, the cause of the sacrifice of her life."

Her mind remained clear, and her cheerful interest in everything never ceast. Her last thought was for the work she loved, and her dying wish was that her post might be speedily filled. It was October 26, 1889, when the end came. One associated with her wrote: "We laid her dear remains to rest in the little cemetery on Monday morning, in a quiet corner under the shade of a large chenar tree. The same little boat and boatman which had so often taken her to work in her hospital, bore her quietly down the river to her resting-place. Our native servants begged the honor of bearing her from the boat to the grave. 'They had eaten her salt and no other arms must bear her.' Every resident and visitor was present to show the true and heartfelt respect which all felt for her. She rests from her labors and her works do follow her."

IV.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Japan,* Korea,† Medical Missions.‡

Old and New Japan.

The Chrysanthemum, an interesting Japanese magazine, publisht in San Francisco, devotes considerable space in its January 1898 issue to a valuable article by Captain S. Sakurai of the Imperial Japanese Navy on "Old and New Japan." It is not from a Christian standpoint, but is full of suggestive facts and comparisons.

According to Capt. S., New Japan begins with the arrival of Commodore Perry on July 13th, 1853. Since that time the empire has made its tremendous strides in civilization, so that to-day it might be difficult for the whole American fleet to accomplish what one small war ship was able to do 45 years ago in the way of opening the ports of Japan to western nations.

The table on the following page may serve to show the Japanese estimate of the transformation.

Modern Japan contains 161,157 square miles (about the size of California), while its population numbers 42,270,620, or two-thirds that of the United States. There are 44 cities containing over 30,000 inhabitants, the largest, Tokyo, having a population of 1,268,930. The mean temperature of the country is about that of Washington, D. C.

The total cultivated land covers an area of 26,166 square miles, one tenth of this being devoted to rice culture. The prinoipal other agricultural industries are cereals, cotton, hemp, tobacco, indigo, silk, and tea.

Purely national industries in which little machinery is used, comprise weaving of silk and cotton, paper making, and works of art. Imported industries and methods, however, are crowding out the old, and machinery has very generally been introduced. Since the Japan-China war, prices have doubled and wages likewise. The principal manufactures are art works (porcelain, lacquer, bronze, and wood), silk and cotton goods, matches.

Railroads were introduced in 1872, and in December 1896, 2,290 miles were in service, besides 1,368 under construction. Nearly 50,000,000 passengers were carried in 1896. Electricity has been largely introduced in trollies, electric lighting, telephones, etc. The government owns telephone and telegraph lines, and one-third of the railroads.

In 1879 there was only one institution that could be called a college, and that was where sons of the

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* See also pp. 848 (Nov., '97); 18 (Jan., '98); 170 (March); 449 (June); 608 (Aug.); 652, 656, 672 (present issue).

NEW BOOKS: "Japan and the Japan Mission of the C. M. S.;" "The Story of Japan," R. Van Bergen; "Sketches of Tokyo Life," Jukichi Inouge; "Heroic Japan" (War with China), F. W. Eastlake.

RECENT ARTICLES: "Old and New Japan," *The Chrysanthemum* (Jan., '98); "The New Japan," *Harper's* (Nov., '97); "Social Life in Japan," *Atlantic Monthly* (Mar., '98); *The Japan Evangelist* (Monthly); *The Chrysanthemum* (Monthly).

† See also pp. 926 (Dec., '97); 20 (Jan., '98); 668, 681 (present issue).

NEW BOOKS: "Korea and Her Neighbors," Mrs. Bishop; "Korean Sketches," James S. Gale; "Every-day Life in Korea," Daniel L. Gifford.

RECENT ARTICLES: "Little Korea," *Missionary Herald* (Dec., '97;" Korea," *Fortnightly Review* (Feb., '98 ; "The Land of the Winged Tiger," *S. S. Times* (Aug. 6); *The Korean Repository* (Monthly).

‡ See also pp. 362 (May, '98 ; 662, 668 (present issue).

NEW BOOKS: "Tell Them," Geo. D. Dowkontt.

RECENT ARTICLES: *Assembly Herald* (Oct., '97); *The Double Cross* (Monthly); *Mercy and Truth* (Monthly).

Points of Comparison.	*Old Japan.*	*New Japan.*
Rulers.	1st. The Mikado, the theoretical head. 2nd. The Shogun the actual ruler.	The Mikado, the sole ruler.
Form and System of government.	The Shogunate, nominally under the imperial authority, with feudalism and independent local administration.	Constitutional monarchy with centralized bureaucracy and ministers responsible to the sovereign.
Social Classifications	1. Kozoku, imperial family. 2. Shogun. 3. Daimios. 4 Samurais. 5. Citizens. 6. Priests.	1. Kozoku, imperial family. 2. Kazoku, nobles. 3. Shizoku. 4. Heimin.
Governm't Officials.	Hereditary social ranks considered in appointment.	Irrespective of social classes.
The Army.	Samurais, with swords, lances, bows, and later on rifles.	Regular army by conscription and organized after French and German systems, with Murata magazine rifles, manufactured in Japan, guns, cannons, etc.
The Navy.	Sailing Junks with smooth-bore guns; no regular sailors.	Regular sailors, trained after the English system; armor clads, cruisers, torpedo boats of most improved type, etc.
Education.	Each daimio had his state college: private schools, Japanese and Chinese history, literature, composition, writing, etc.; doctrines of Confucius taught	Education is compulsory and secular; the empire is divided into educational departments; kindergartens, primary and grammar schools, boys and girls together; boys' high schools, girls' high schools, colleges, private schools and colleges. Two universities, one in Tokyo with law, literature, science, engineering, medicine, and forestry, and agricultural departments; the other in Kyoto, with science and engineering departments; college of foreign languages, commercial school, boys' normal school, girls' normal school, school of fine arts, school of music, etc., all in Tokyo.
Religion.	Shintoism, Buddhism, Prohibition of Christianity.	Freedom of belief. Shintoism. Buddhism. Christianity.
Conveyance.	Kango, carts, horses, sailing junks.	Railroads, steamships, electric cars, horse cars, carriages, jinrikisha, bicycle.
Posts and Telegraphs	No regular system in existence, only letter carriers.	Postal system by railroad, steamships, telegraph, and telephone.

samurais were taught by foreign professors. The Imperial University was founded in 1888, and there are now twenty-nine government colleges and schools (1895) with 1,495 teachers and 12,548 students (843 women). There are also nearly 26,000 other schools with 70,000 teachers and 3,632,000 pupils (one-third women).

Under the feudal system there was no standing army, each provincial lord having his own followers. In December, 1896, the regular army numbered 79,683 officers and men, all Japanese. The navy now consists of 162 vessels, with 13,920 officers and seamen.

In spite of so many changes in the material features of the nation, the national resources and customs are practically the same. The following contrasts to Western nations are of interest:

	Japan.	*Western countries.*
Language.	Ideographic.	Phonetic.
Writing and Reading.	Up and down vertically and from right to left.	Left to right and horizontally.
Salutation.	With respect, bowing at a distance.	With affection, shaking hands and kissing.
Sitting.	Kneeling on the floor.	Sitting on chairs.
Eating.	Food already prepared and taken with chop-sticks.	Knives and forks used on the table to cut food.
Dressing.	Loose and tied by sashes.	Tightly fitted and buttoned.
Marriage.*	Bride goes to bridegroom's home, where wedding ceremony takes place; no religious ceremony; swearing in the heart of each.	Bridegroom goes to bride's home, where wedding ceremony takes place, or new couple set off for honeymoon; religious ceremony; swearing before God and witnesses.
Mourning color.	White.	Black.

*Marriage is arranged by friends or relatives of the bride or bridegroom. Direct proposal and acceptance or refusal would be considered quite improper.

The religion most prevalent in Japan is Buddhism, which is divided into many different sects. The people of the low class are often very enthusiastic and even fanatic. Among the people of higher classes the doctrine of Confucius is also very much respected, and in many cases regarded with religious scrupulousness. The followers of Christianity are comparatively few—about one in a thousand. On the whole, educated Japanese are indifferent to religious belief. Their attitude in this respect is well summed up by an old verse: "If the heart be true without prayer, God will guard us."

The Doshisha.

We are glad to learn that the Japanese Christians are generally repudiating the immoral act of the trustees of the Doshisha in wiping out the "unchangeable principles" of the institution in regard to its Christian character. This act of the trustees can not be defended on

STATISTICS OF MISSIONARY WORK IN JAPAN FOR 1897.*

NAME OF MISSION.	Year of Arrival in Japan.	Missionaries: Male.	Missionaries: Unmarried Women.	Missionaries: Total, Including Wives.	Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts, 1897.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen. (1 yen=50 cts. (gold).
Pres. Church of the U. S..	1859	17	16	49	8	21	....	.....	.....	25	....	....	.....
Ref. Church in America..	1850	11	8	30	8	47	....	.....	.....	....	....	....	.....
United Presb. Ch. of Scot.	1874	2	....	4	1	..	....	.....	.....	....	....	....	.....
Ch. of Christ in Japan...	....	....	....	....	....	70	774	11,108	....	80	125		18,158.48
Reformed Church in U. S.	1879	7	3	15	2	27	....	.....	.....	21	....	....	.....
Presb. Ch. in U. S. (South)	1885	11	7	29	6	62	....	.....	.....	....	....	....	.....
Women's U. M. S , U. S. A.	1871	....	5	5	2	14	....	.....	.....	2	....	....	.....
Cumberland Presb. Ch....	1877	4	6	14	5	12	....	.....	.....	....	....	....	.....
Evan. Luth. Mission, U. S..	1892	1	....	2	1	3	1	3	46	3	....	3	80.21
Am. Prot. Epis. Church..	1859	17	11	42	8	....	....	.....	.....	16	14	49	.....
Church Missionary Soc...	1869	27	34	81	21	51	....	.....	.....	....	....	....	.....
Nippon Sei Kokuwai.....	....	....	....	....	..	....	72	(c)690	8,349	22	23	71	(c)8,604.73
Soc. for Prop. of Gospel..	1873	10	4	14	6	21	....	.....	.....	....	....	....	.....
St. Andrew's Univ. Miss..	....	7	....	7	..	....	....	.....	.....	....	....	....	.....
St. Hilda's Mission.....	....	....	7	7	..	....	....	.....	.....	....	....	....	.....
Baptist Miss. Un., U. S. A..	1860	17	17	54	8	66	25	190	1,870	11	6	40	1,791.72
Baptist South'n Convention	1889	3	....	6	3	7	1	11	61	....	1	4	(c)100.00
Disciples of Christ.....	1883	6	3	15	4	6	7	45	413	7	8	5	(c) 300.00
Christian Ch. of America..	1887	2	1	5	2	12	6	45	307	6	4	3	319.33
The Kumi-ai Churches in Coop. with A. B.'s M. (b)	1869	21	27	69	13	195	73	420	10,047	12	30	63	22,925.17
Am. Meth. Epis. Church (g)	1873	18	31	67	10	68	55	518	3,524	9	56	16	17,853.07
Meth. Church of Canada (a)	1873	8	15	30	7	54	22	116	1,807	6	21	68	4,826.24
Evan. Assoc. of No. Amer..	1876	2	....	4	1	15	14	69	840	3	17	7	1,120.15
Meth. Protestant Church(d)	1890	6	4	16	3	7	4	39	323	4	4	6	598.46
Am. Meth. Epis Ch. (So.)..	1886	15	5	34	8	4	12	76	559	6	3	68	237.69
United Brethren in Christ.	1896	....	....	....	..	....	4	38	145	....	2	10	2,475.63
The Scand. Japan Alliance.	1891	2	4	8	7	37	1	11	116	1	4	5	12.00
Gen. Ev. Prot. (Ger. Swiss).	1885	3	....	5	1	1	1	8	106	2	1	7	56.14
Society of Friends (U S A).	1885	2	3	6	1	3	....	(e) 18	126	4	....	7	81.60
The Christ. and Miss. Alli..	1895	2	1	5	3	....	....	7	.....	....	1	8	10.00
Unitarian.....	1889	1	....	1	1	....	....	.....	.....	....	....	....	.....
Universalist.....	1890	3	1	6	1	6	3	15	76	3	3	6	136.85
Salvation Army.....	1895	3	5	10	4	....	(f) 7	.....	(b)130	6	21	....	336.66
Hepzibah Faith Miss. Asso.	1894	2	....	2	1	....	....	3	21	....	....	2	31 20
Independent (Native) (c)....	....	....	....	....	....	....	6	64	604	....	3	7	1,516.39
Independent (Foreign).....	....	3	5	10	....	....	....	.....	.....	....	....	....	.....
Total Prot. Missions. 1897.	....	233	223	652	146	729	384	3,062	40,578	169	302	580	81,551 72

(a) Statistics to May 31, 1897. (b) Statistics to January 31, 1897. (c) Approximate. Reports not complete. (d) Statistics to August 31, 1897. (e) Admitted to Christian fellowship by public profession of faith in Christ. (f) Not churches but army corps. (g) Statistics to June 30, 1897.

* Condenst from a table by Rev. H. Loomis, Yokohama.

any righteous ground. The Doshisha was founded and supported almost wholly by Christians as a Christian University, and if the trustees were convinced that its "unchangeable principles" were not for its best interest, there remained only one of two things for them to do, either to *buy* the plant, or to resign. They did neither.

But it is not too late for them to redeem their reputation for honesty, and thereby restore the confidence of Christendom in the integrity of Japanese character.

Christianity in Korea.

This is the day of opportunity in Korea. Multitudes are manifestly ready to break from their old superstitions and sins and to accept Christ. Pentecostal times are being experienced in many parts of the country, and it is said that whole villages seem ready to become Christian. Dr. Underwood writes from Seoul: "A church that would hold its thousands could be filled to-day." The Chong Dong Church in Seoul has between thirty-five and forty regular weekly meetings among its members. This church pays all its own running expenses, and the native Christians have put up all their own churches and chapels without foreign help.

There is some apprehension that the Greek Church will soon become the established church in Korea, as a natural result of growing Russian influence. This will probably cause some decrease in the prestige of Christianity, but it is not feared that it will have any evil effect on the native Christians. There may be a closing of political offices to Christians, but in the present corrupt state of politics in the country, this would be a benefit rather than an injury. The upper classes may become disaffected, but the most far-reaching and lasting work is that among the lower classes.

MISSIONARY STATISTICS FOR KOREA FOR 1896. —*From "Korea and Her Neighbors."*

NAME OF MISSION.	Year of beginning work in Korea.	Number of married male missionaries.	Number of unmarried male missionaries.	Number of unmarried female missionaries.	Number of stations where missionaries reside.	Number of stations where no missionaries reside.	Number of organized churches.	Number of churches wholly self-supporting.	Number of churches partially self-supporting.	Number of communicants received during the past year.	Number of catechumens or probationers received during past year.	Number dismissed during past year.	Number of deaths during past year.	Present membership.	Number of Sabbath-schools.	Number in Sabbath-schools.	Number of day-schools.	Number of pupils in day-schools.	Number of boarding-schools for boys.	Number of pupils in boarding-school for boys.	Number of boarding-schools for girls.	Number of pupils in boarding-school for girls.	Number of Theological students.	Number of native ministers.	Number of unordained preachers and helpers.	Number of Bible women.	Number of Hospitals.	Number of in-patients treated during past year.	Number of dispensaries.	Number of patients treated during past year.	Native contributions for all purposes during past year.
American Presb. Mission (No.)	1884	11	2	5	4	25	13	8	5	210	635	3	2	510	10	788	7	199	1	50	1	50	24	8	18	16	3	339	1	20,386	$796.42
American Presb. Mission (So.)	1892	4	2	2	3																									2,000	
Australian Presbyterian Mission	1891	1	1		1																										
Y. M. C. A. Mission of Canada	1889	1			1																										
American Meth. Epis. Miss. (No.)	1885	8	1	7	4	4	7			57	588			266	7	512	4	121	1	110	1	9				5	2	116		4,778	$647.87
American Meth. Epis. Miss. (So.)	1896	1		1							3			1																	
Ella Thing Mem. Mission (Bapt.)	1895	1			1																						3	135		3,786	.60
Society for Prop. of the Gospel	1890			1	3																										
Société des Missions-Etrangères	1784		26	8	19	466	18			1,250			515	29,802		21	204		2		2		1	8	16						

blindly the lead and the coercion of their chiefs and village teachers.

Second. That they knew nothing about the Church of England, and that no doctrinal conviction enters into their desire for an English teacher.

Third. That anger is the low motive which actuates them.

Fourth. That for a people, such as they are, it is earnestly hoped that they should be brought to merge their differences, and to receive once more their former teachers. I believe that if the opposition of some influential men was put down, very many would even now gladly unite with their former teachers. I believe the American missionaries in time will succeed in restoring peace.

The following resolution, seconded by Rev. Trew, was then passed unanimously:

Resolved, that in the opinion of this present meeting, it is every way desirable that the fullest opportunity should be given to the American Baptist Mission, undisturbed by any extraneous influence, to seek to bring back to peace and union the Karen villages lately visited by Mr. Trew; that there appears hope that union may be re-established, but for this, there must not only be no extraneous influence, but no holding out of any intention of such influence being exerted in the future.

Tho the widest publicity was given to these findings of Mr. Trew and the above resolution, both Bishop Milman and the Archbishop of Canterbury being fully informed, the "extraneous influence" was begun before Rev. Trew had left the station, and continued till a considerable number were drawn from the mission to join the S. P. G.

Thus churches were rent asunder or broken up, schools destroyed, and strife establisht among the people.

Said the *Friend of India*, one of the most influential papers in Calcutta, commenting on this action of the bishop: "It was the least judicious and judicial action that the Bishop of Calcutta ever did."

The writer having had intimate connection with this mission more than thirty years, testifies, that this action has been productive of evil to the Karens of Toungoo, and has set back their progress in Christian civilization indefinitely.

The writer bears witness to the high, clear action, devotion, and godly lives of many of the S. P. G. missionaries sent to this field, with whom he has been associated. They have, however, been greatly handicapt in their work by the beginning of their mission, and have found Dr. Mason's prophecy too true, "These Baptist Karens will make sorry Churchmen."

Even now, the Church of England could undo some of the mischief, if so minded, by restoring mission property, of which, by a legal technicality, it gained possession, but to which it has never had any moral right. Such an act would be a graceful acknowledgment of "Comity in Missions," better than words.

Rev. M. L. Gordon, of Japan, calls attention to a paragraph which appeared in the MISSIONARY REVIEW for July, 1896, as a quotation from correspondence of Rev. J. L. Dearing, of Yokohama, with Rev. F. S. Dobbins, of the Baptist Board of Missions:

Not one native preacher outside the Kumi-ai churches, or in any other denomination than the Congregational, can be named as preaching a new theology. Neither the Presbyterians nor the Methodists are troubled by that heresy, and the Baptists have no trouble with it at all. All that the deputation of the American Board found so disappointing and distressing among the missions, seems to grow out of the lack of sound and evangelical teaching on the part of the missionaries. It is the Andover semi-Unitarianism that is doing the mischief. There is no occasion for surprise because of it.

The gist of this paragraph is contained in two statements: 1. Not one native preacher outside of the Kumi-ai churches is preaching a new theology. 2. All the trouble in Japan, theologically, is due to lack of sound and evangelical teaching among the missionaries of the American Board. Neither of these statements, says Dr. Gordon, is borne out by facts, and Mr. Dearing writes that he is "very certain that he never wrote the strong statements attributed" to him.

Rev. Robert Wilder sends us the following information from Dr. K. S. Macdonald, of Calcutta, in re-

gard to Swami Avedananda, who has been posing as a Hindu saint and man of learning, and has secured somewhat of a following in the United States:

The said Swami is not a real Swami. He is not a Brahman, and he knows no Sanskrit to speak of. His father and his elder brother are well known to me. His elder brother, Behari lal Chundra, our Christian convert, lives in our native manse, and is known all over India for his very able answer to Dr. Cotton's charge in his *New India* against native Christians, and for his letters to the members of the Indian National Congress.

The "Swami" Avedananda past the entrance examination of the Calcutta University, and no more. His brother tells me that on being taxt by his brother for the life he was living, he answered that it was the easiest and pleasantest way to earn a livelihood. He liked traveling about and seeing the world. By donning the yellow robe, taking the begging bowl, and changing his name and prefixing it with the word Swami, he could go all over India and live as a prince on the fat of the land—nay, more, accumulate money to pay his passage to England and America--nay, to any and all places all over the world, while he (the elder brother) had to slave from morning to evening in a government office on a pittance scarcely able to keep his large family in comfort, and he (the Swami) had no care for the morrow—no wife, no child, no father, mother, or widowed sister to provide for; he was without any attachment. He profest to pity his poor elder brother, chained to a desk in a registrar's office, while he, on the other hand, was free as the birds of the air or the wild beasts of the forests.

Such is the man over whom so many of the cultured Americans, male and female, seem to rage.

Rev. E. Griffiths, of Omaha, Neb., writes, calling attention to a new movement in behalf of the Jews, the object of which is "to lead them *nationally*, or so far as to have a prepared '*remnant*,' to acknowledge Jesus as their coming King and Savior." Mr. Griffiths says that the change in the basis of the effort, from the attempt to lead individuals to the acceptance of the Messiah, does not, to his mind, seem supported by adequate Scriptural argument.

The editor would only say that Mr. Joseph Rabinowitz is one of those who are seeking to lead out this godly remnant, and his success appears to us to be a God-given sanction. It is not necessary to abandon the individual appeal while seeking also to influence the nation in a more collective capacity.

Mr. William Tatlack writes urging that all disciples of Christ take a higher ground with reference to the Divine sovereignty in the power of the Spirit, and the incomparably superior value of the prayer of faith over the aid of mere money, in carrying on the affairs of the Kingdom of God. And he well adds that George Müller abounded in money aid precisely because he despised any special or prominent reliance on it, in comparison with faith in God. He forbore to appeal to the human possessors of money, but rather and constantly to God, who can give the supreme blessing of spiritual conversion and consecrated hearts, and can open the purses of the wealthy as no human appeals can do, however importunate.

To Mr. Tatlack we can only reply that we have never taken any other ground in this REVIEW. Indeed, we have with far more emphasis urged prayer than any other method of carrying on the work of the kingdom, as will be evident to any one who reads the leading article in the January issue of the present year.

With sorrow we announce the death of an esteemed contributor, Mr. Thomas Paul, widely known in Christian journalism as "Pearl Fisher." Born in 1845, near Glasgow. He lost both parents when still young. Becoming a decided Christian in his early years, he readily took up definite service, especially among the young. Quali-

fying for a literary career, he came to London in 1874, and, following Mr. Moody's great meetings, described them in *Word and Work*. He also conducted the Ragged School Union organ *In His Name*. In the description of religious and philanthropic effort Mr. Paul had a ready and sympathetic pen. His more general writings included "Harvest of the City," "Britain's Queen," and a series of illustrated books on natural history. About a year ago Mr. Paul had a serious illness, from which he only partially recovered. On Saturday morning, July 24th, he fell asleep, from anæmia and heart failure, having served his generation in the will of God.

The *Episcopal Recorder* says: Ritualism grows apace in the Anglican Communion, as the following authentic table shows: Unlawful ornaments of the minister: 1, the alb; 2, the biretta; 3, the chasuble; 4, the cope; 5, the dalmatic; 6, the tunic or tunicle; 7, the maniple. Unlawful ornaments of the church: 8, a baldachin; 9, lighted candles when not required for giving light; 10, a stone altar; 11, a cross on, or over, or in apparent connection with the communion table; 12, a crucifix; 13, stations of the cross. Unlawful ceremonies: 14, bowing down before or addressing worship to the consecrated elements; 15, the attendants of acolytes; 16, tolling of bell at consecration; 17, making the sign of the cross over the people; 18, hiding the manual acts; 19, elevation of the elements; 20, the use of incense; 21, the ceremonial mixing of water with the wine during divine service; 22, the use of wafers in lieu of bread "usual to be eaten." The growth of these illegal practices is indicated by the following table:

Particulars	1882	1884	1886	1888	1890	1892	1894	1897
Vestments	336	396	509	599	797	1029	1570	1639
Incense	9	20	66	89	135	177	250	307
Altar lights	581	748	964	1136	1402	2408	2707	3568
Mixed chalice	...	...	...	...	...	...	...	2111
Hiding manual acts	1662	2054	2433	2690	3133	3918	5037	5964

Medical Missions.

New York City alone has 3,000 doctors, or one to about five hundred people; the unevangelized world has about one to every three millions!

The British missionary societies, in 1893, reported 139 fully qualified physicians engaged in mission work, of whom 13 were women. The *Medical Missionary Record* of New York, after gathering with great care a list of all medical missionaries in the world, gave as the facts in 1886 and 1892 the following: In 1886 a total of 291, in 1892 a total of 365, in the entire world field. Up to 1893 there were 359 fully qualified medical missionaries, of whom 74 were women.

In April, 1897, the following summary was given: Total, 487, of whom 371 are men and 116 women, and distributed as follows:

	Men.	*Women.*	*Total.*
China	124	44	168
India	64	41	105
Africa	40	4	44
Syria and Turkey	32	2	34
Persia	11	4	15
Korea	12	3	15
Japan	8	6	14
United States	11	2	13
Siam	12	..	12
Great Britain	11	..	11
Burma	7	4	11
Mexico	4	2	6
Pacific Isles	5	..	5
Madagascar	5	..	5
Egypt	4	..	4
Ceylon	1	4	5
Canada	3	..	3
Assam	3	..	3
Brazil	3	..	3
Malaysia	3	..	3
Afghanistan	2	..	2
Arabia	2	..	2
Chili	1	..	1
Java	2	..	2
New Guinea	1	..	1
Total	371	116	487

From 1850 to 1886—thirty-six years—the increase was from 40 to 291, an average increase of seven during each of the thirty-six years. From 1886 to 1892—six years—the increase was 74, or over twelve each year. From 1892 to 1897—five years—the increase has been 122, or over twenty-four each year. This is a very remarkable array of figures and facts.

We commend to the consideration of the reader the following "Pledge of the Heroic Movement for the Support of Missionary

Work": "I hereby declare my intention to live on the same scale that I would have to live on were I a missionary (i. e., as economically as possible consistently with my health and usefulness), and to devote all my surplus income to the Lord's work as He may direct." Is not this the true way to "stay by the stuff," and thus share the reward of the missionary?

Nyassa Industrial Mission.

Lady Ashburton has recently bought an estate at Cholo, British Central Africa, which she has enabled the Nyassa Industrial Mission to acquire by deferred annual payments.

Over 100 acres of this estate is already planted with coffee-plants in bearing, and it is estimated that after discharging the annual liabilities there will be sufficient income to enable the society at the end of the year to begin the erection of the necessary mission buildings for an active missionary work among the natives of the district. These buildings could be at once commenced if the necessary funds were forthcoming by contributions, and thus time that is precious might be saved.

This Cholo station will be about 30 miles from the base station of the mission at Lukabula near Blantyre, which was the original estate with which the mission commenced operations about four years ago.

During this time much has been done with but little support—for the total subscriptions during the first 3 years amounted to little over £700, which sum was augmented with loans to the amount of £400; yet during this time missions were maintained, and a brick house and school erected, 80 acres planted with coffee, and what is of far greater importance, a native church formed with 30 members, supporting a native evangelist.

Corinna Shattuck at Urfa.

There, in her single person, she stood for all that the American government stands for—for righteousness, for justice, for law. There she had been sent by your board; there she had been establisht with the consent of the Turkish government; there she had acquired a home, and used it for the education of children and their parents, and for the relief of the suffering and distrest. When a cruel Mussulman mob sought to outrage and slay the native Christians, they found refuge with her. Her little inclosure was packt with the innocent victims of Turkish outrage and Turkish rapacity. She faced the howling mob. To every demand that she should yield and allow them to pass, she interposed the dignity and authority of her womanhood, and the sacredness of treaty rights secured for her and all our citizens by the government of her native land. If the American Board, with all its outlay of money and time and thought, with all its memorable and precious history, had accomplisht nothing but to put Corinna Shattuck at the door of her house in Urfa, standing, as she did, as a protection and shield for hundreds of innocent Christians, that result of itself would more than repay all the labor, toil, and expenditure of the past. Wherever this Gospel shall be spoken of throughout all the world, there also what this woman hath done shall be told as a memorial of her.—HON. EVERETT P. WHEELER.

If any minister of Christ wishes to help his people to a knowledge of missionary heroes, these modern apostles might be selected as examples, each having had a special mission to fulfil, and having done a unique work:

1. Raimond Lull, pioneer to the Mohammedans, 1236–1315.
2. Francis Xavier, Romish apostle to the Indies, 1506–1552.
3. Baron von Welz, pioneer to Dutch Guiana.
4. John Eliot, apostle to North American Indians, 1604–1690.
5. Ziegenbalg, pioneer to India, 1683–1719.
6. Count Von Zinzendorf, Moravian apostle, 1700–1760.
7. Hans Egede, pioneer to Greenland, 1686–1758.
8. Christian Frederick Schwartz, founder of the native church, India, 1726–1798.
9. Louis Harms, of Hermannsburgh, 1808–1858
10. William Carey, pioneer English missionary, 1761–1834
11. Robert Morrison, 1782–1834.
12. Samuel J. Mills, 1783–1818.
13. Adoniram Judson, 1788–1850.
14. Allen Gardiner, Patagonia.
15. Alexander Duff, 1806–1878.

16. David Livingstone, 1813-1873.
17. John Williams, 1796-1839.
18. John Hunt, Fiji, born 1812, 1838-1848.
19. Henry Martyn, India and Persia, 1805-1812.
20. Samuel Marsden, New Zealand, 1814-1838.
21. William A. B. Johnson, W. Africa, 1816-1823.
22. Bishop Patteson, Melanesia Islands, 1855-1871.
23. Robert Moffat, South Africa.
24. John G. Patton, New Hebrides.

The *Tithe Gleaner* of the Cross Bearers' Missionary Reading Circle.* gives the following three years' course of systematic reading and study of missions in all lands for 1898-99:

I. BIOGRAPHICAL.

1. Bishop Patteson; Jesse Page..... .75

II. HISTORICAL.

2. The Conversion of India; George Smith, C. I. E., LL.D..... 1.50

III. KOREAN.

3. Korea and Her Neighbors; Isabella Bird Bishop, F. R. G. S..... 2.00

IV. SOCIOLOGICAL.

4. Christian Missions and Social Progress—Vol. I; Rev. James S. Dennis, D. D..... 2.50

V. PERIODICAL.

5. THE MISSIONARY REVIEW OF THE WORLD; Rev. Arthur T. Pierson, D. D., Editor..... 1.90
6. Membership fee, per annum. 50

$9.15

Book Reviews.

"Tell Them" is the brief life story of Dr. George D. Dowkontt, the medical missionary, who is so well known as the medical director of the International Medical Missionary Society of New York City. It is a most interesting and instructive biography of 250 pp., the story of a life of self-denial and faith and prayer, full of divine interpositions and deliverances. It invests with a new interest the great work with which Dr. Dowkontt is indentified and the grand scheme at which he is working, of establishing a *Missionary University*, of which the present medical missionary college, 121 E. 45th Street, N. Y., shall be a branch. We commend this life-story to every friend of medical missions. Those who seek to live a life of faith and prayer and carry on their work in immediate dependence on God will find here food for thought and incentive to trust. The book is publisht at the office of the *Medical Missionary Record*, 21 E. 45th Street, N. Y.

*For this literature address Rev. Marcus L. Gray, President C. M. R. C., St. Louis, Mo.

Without the Camp, a magazine publisht in Edinburgh and Toronto, in the interests of missions to lepers in India and the East, appears in an enlarged form and new dress. The price is but a penny a year, and no better way can be found to keep in touch with this interesting and Christ-like work than by reading this helpful little magazine. It is well illustrated and printed, and the articles are excellent.

Books Received.

THE STUDENT MISSIONARY APPEAL. Addresses at the third international convention of the S. V. M. 8vo. 563 pp. $1.50.

INDIA, THE HORROR-STRICKEN EMPIRE. By George Lambert. The Mennonite Publishing Co., Elkhart, Indiana. 8vo. 300 pp. $1.75. Illustrated.

THE STORY OF CHRISTIAN MISSIONS, from the Apostles to the present. (Paper.) Robert N. Barrett, Th.D., Waxahachie, Texas. 8vo. 72 pp. 25c.

Donations Acknowledged.

No. 123. Work in the Philippines.....$15.00
" 124. Narsingpur School..... 15.00

The first contribution received by us for missionary work in the Philippines comes from a Spaniard. He deplores and disapproves of the present war between the nations, but seeks to assists in the war of the Lord. He has endeavored to preach Christ in the Philippines, and now desires to have a further share in the work. He concludes:

"The only comfort to the Christian man is the thought that if these calamities are permitted by the Judge of all the earth, the outcome, ultimately, will redound to His honor and glory."

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

EMANCIPATION FROM MORALITY.

Liberality is a good thing. We are accustomed to say, however, that there may be too much of a good thing. Our age certainly seems to be in a fair way of exemplifying this adage in the matter of morality. In the past we have been accustomed to see chastity an ideal to be striven for in life and to be assumed in literature. Even the unbridled licentiousness of the English drama under the Restoration never contradicts this ideal; it simply disregards and records it. The dramatists do not confuse virtue and vice; they simply display themselves with frank impudence as on the side of vice. Their writings must have been very corrupting, but they left the foundation of morality undisturbed. There was nothing to blunt the edge of indignant expostulation, from the pulpit and the press. Therefore, when Collier attackt the scandal of the drama, there had been no sophistications of conscience to blunt the force of his weapons.

Yet the utmost license of the elder English writers had a limit. It stopt within the natural relations of the sexes. Not until our own day, so far as I know, was anything ever put out in our language as esthetic literature turning on unnatural love. The *Spectator* scornfully said of the author that he would never dare to marry, for that a son of his would not be able to bear the taunts of his schoolfellows: "Your father is the author of 'Charmides.'" Yet he did dare to marry (though I believe he has no children) and to parade himself as a leader of literature and society, railing at all who objected to the matter of his writings as miserable Puritans, until at last, having been convicted of practising what he preacht, he fell into the hand of the law. Yet it is doubtful whether, having now served out his term, he will not go on propagating his gospel of unnatural vice.

But in the lowest deep there is a lower deep. There was a form of evil, known in antiquity as "the Lesbian vice," which, as involving the sex least inclined by nature to impurity, has naturally been regarded with double horror. A great French writer, however, just dead, has turned his powers of dissection and portrayal upon this, and has written a work upon it, which is said to have a large circulation in this country, principally among young men and boys.

This fact is very significant. It is not easy to gage the depth of pruriency to be assumed in youths who furtively pore over descriptions of a form of impurity of which they themselves are by nature incapable. No one can assume in them either esthetic or moral ends in reading this work. For them it simply ministers to the instincts of lust in their inconceivable abysses.

An American writer, some years since, speaking of George Sand, said that altho her life was one of license, and her writings far from scrupulous, yet she always held ideals in view, and would turn away with disgust from such morbid

anatomy as that of her famous countryman, descriptions of which even a work on medical jurisprudence would be shy.

China.

The Helpmeet (Woman's Work, F. C. S.) remarks: "The plum surely fell into the lap of Russia, at the close of the China-Japan war, when, to pay her indemnity, the Middle Kingdom borrowed so heavily from the great northern power. A recent issue of a Shanghai paper says: 'When Prince Cuktomsky with his suite arrived here, the independent Chinese recognized that he had come out as the agent of Chinese creditors to take a look at their security. We suppose that there is no one in China now who takes any interest in the politics of the Far East who does not realize that China is hopelessly mortgaged to Russia, and that, notwithstanding England's having the bulk of China's foreign trade, and the greater portion of the foreign wealth and property and population in China being British, the prestige of England at Peking has vanished entirely. . . . The rectified survey and tracing of the Russo-Chinese Eastern Railway has been completed, and so advanced are the preparations, that 250 versts' length of the new line will have been laid by the end of next year. Russia, in fact, is showing as much haste in the construction of her Chinese railway as of her Siberian one, and no doubt hopes to have both completed by the same time.

"'Simultaneously with the announcement of the finish of the survey, comes the significant news that a special coinage is to be struck for "paying native labor" on the Chinese railway, and that a special Russian uniform is to be devised for the officials. In a word, Manchuria is being rapidly Russianized. When the secret could no longer be hidden that a branch of the Siberian railway was to be taken down into Chinese territory, we pointed out that such a movement simply amounted to an acquisition of territory, and even went so far as to publish a map of the altered condition of Asia. Every month the truth of our surmise is becoming more and more apparent. By the time the branch and trunk lines are completed, northern Manchuria will have come entirely under Russian influence. The railway, the source of all the trade, will be Russian; a Russian army of occupation will be stationed along its whole length, and the coinage of the country will be Russian. Surely, it is time that the map of Asia was redrawn.'"

—It should seem from *The Helpmeet* that Russian missions know how to utilize the services of the laity, especially the female laity, more flexibly than the Roman Catholic, and, indeed, than many of the Protestant. It says: "That they know how to utilize various agencies appears from an account of some of their older missions, in which the Christian women meet together once a month, when there is a general conference on church needs and how they may be met. One undertakes to relate Christian stories to her heathen friends; another to visit the homes of the poor; a third to assist at funerals, or to reconcile people who have quarreled; a fourth to assist in the education of the young, or to encourage the feeble in the faith."

As in the R. C. missions there appears to be no mention of Bible women.

—The Irish and United Presbyterian missions in Manchuria have together: 1 native pastor, 17 elders, 165 deacons, 63 chapels, 41 other preaching places, 5,002 members,

6,300 seekers. Native contributions between $3,000 and $4,000.

—A flash of light in darkness; on a temple of Canton stands the inscription: "Falsehood and truth, light and darkness, right and wrong are intermingled on earth, but heaven has clear discernment." —*Der Missions Freund.*

JAPAN.

Speaking of the Doshisha, the *Chinese Recorder* says: "This institution, which was founded under the enthusiastic leadership of Mr. Neesima, has been in much trouble during the last few years. After the death of Mr. Neesima his successor in office was Rev. H. Kosaki, who had previously shown himself to be an earnest pastor and Christian worker in Tokyo. It is said, however, that he was very much under the influence of Mr. Ukita, the dean of the college department, who is very liberal in his views as to Christianity. Thus during the administration of Mr. Kosaki the Christian tone of the university has gradually deteriorated, and free thinking has run riot. Relations with the American Board have become more and more strained, and, notwithstanding the efforts to heal the break on the part of the board by sending a special deputation, the difficulties have increast, until the board was obliged to withdraw all its missionaries at the end of last year. The Japanese, having had it all to themselves, do not seem to have learned harmony, for at a meeting of the board of trustees of the university, so much opposition was developt against President Kosaki that he was obliged to resign, and his friend, Mr. Ukita, also followed him. After waiting only two weeks a new president was elected. The choice fell upon Mr. Yokoi, who at once assumed office. Mr. Yokoi's history has been interesting as a gradual trend away from evangelical Christianity"—say rather away from Christianity. "He was one of the famous 'Kumamoto Board,' from which the university sprang. While in college he was an earnest Christian, and at graduation chose for the subject of his thesis 'Secret of Paul's Life.' His father had been more or less of a radical reformer, filled with progressive ideals, and suffered the penalty of his zeal in being assassinated in the street. The son had thus inherited an ardent nature, and after graduation went to a small town, on a meager salary, and built up a large and prosperous church. He was then called to Tokyo to work among students, and, needing money, went to America to raise funds. He was helpt in this by Rev. Dr. Merriman, and succeeded in getting money for a church building. In some way his faith became shaken after his return to Japan, and he went back to Yale for further study, so as to clear up his doubts. He has now only been back in Japan for a little more than a year, but during that time he has been teaching in a Unitarian school, and been planning to turn his church into an unsectarian lectureship club. We understand that he has also contemplated giving up preaching and entering government service. His election to the presidency of what was once the leading Christian college of Japan, is far from reassuring to its friends and benefactors. He will but add to the spirit of agnosticism and liberalism. If Doshisha no longer furnishes an education under strong Christian influences, it has no reason for existence, as the Japanese government now provides plenty of schools, which can furnish as good, if not better, secular education than Doshisha. Its only justification for existence is its Christian influence on pupils,

and if that has vanisht, the trustees could do no wiser deed than turn over the whole property to the government, repay the American board for its residences and the donors for their contributions, and at once cease to live. The history of this institution is full of instructive lessons to boards of missions, to which we shall refer at a later date."

THE KINGDOM.

—Come forth out of the royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty, take up that unlimited scepter which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy bride calls Thee, and all creatures sigh to be renewed.

—The mother of Schwartz, one of the most eminent of missionaries, dying left him, an infant, to her husband with these words: "I have dedicated our youngest son to God for such service as He shall appoint. Answer me, that when he hears the Lord's call you will not discourage it."

—Under God, the missionaries are the architects of a new civilization. They are the knights of a new chivalry.—*Rev. N. D. Hillis.*

—Charles Dudley Warner, in *Harper's Magazine*, says: "Wholly apart from its religious, or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought, and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. It is not a question of religion, or of theology, or of dogma, it is a question of general intelligence."

—Bishop Ingham in a recent sermon, speaking of the fact that Bibles were once kept chained in the churches, and that now copies are numerous and cheap, said: "Those chained Bibles then have become winged Bibles now, and they fly round the whole world with the good news of God's grace."

—When somebody counseled keeping a record of answered prayers, Mrs. Amanda Smith, the colored Methodist evangelist, exclaimed: "It's all right for you learned folks to keep accounts, but, bless you, what can such ignorant souls as I do? I couldn't keep up with the Lord's goodness on a bicycle."

—Dr. Martha Sheldon, on her second daring invasion of Tibet, was confronted with the question, "What does it mean, that from every path and road strangers are invading our country?"

—There has been a greater increase in the number of converts in China during the last eight years than during the preceding eighty years.

—The danger of interference with natural habits and conditions is illustrated by some results which have followed the introduction of our civilization, our missionaries, our rum, our gin, and our clothing. The rum and gin have helpt to debauch the natives, our diseases have afflicted, and the clothing of those converted to European methods of dress is bringing many to an early grave. Clothing in a tropical climate is not only unnecessary, but dangerous, as its use rapidly increases the temperature of the body, and thus increases the liability to danger from sudden changes in the atmosphere or exposure to drafts when at rest. In fact, if the European could be convinced of the utter conventicnality of clothing and induced to gradually abandon it in the tropics, his mortality would be very greatly reduced.—*George R. Stetson.*

—The General Assembly of the Scottish Free Church recently sent a *telegraphic* message to Livingstonia, on Lake Tanganyika, and the reply leaving Kota Kota, to the south of Bandawé, at 9.45 a. m., reached the secretary in Edinburgh at 5.32 p. m. on the same day—*under eight hours.*

YOUNG PEOPLE.

—The year book of the Young Men's Christian Associations of North America gives figures with regard to 1,415 associations, with a membership of upwards of 240,000, and owning real estate worth more than $20,000,000.

—Upwards of 100 Y. M. C. A. general secretaries are employed in the army department of the work, and wonderful reports come of the spiritual results achieved among the soldiers.

—The last annual convention of the Christian Endeavor Society, tho much smaller than were several of its predecessors, was yet fully equal to the very best for enthusiasm and profound interest. The growth of the organization continues to be phenomenal. The constitution for local societies has been translated and printed in 37 different languages. The total enrolment of world-wide Christian Endeavor is 54,191 societies, with an individual membership of more than 3,250,000.

Nine thousand societies in making their annual reports mention the money they have sent directly to their own denominational missionary boards, and the amount is $198,000. The Tenth Legion, starting but three months before the last convention, has an enrolment of over 10,000. The comrades of the Quiet Hour, an enrolment of individuals started last year by President Clark, has now nearly 10,000 members. Each comrade sets apart religiously at least fifteen minutes a day for communion with God.

—How should you like to wear a dress with no seams, no buttons, no pockets, and no sleeves? That is what the girls do in India, *Our Young Folks* says, and they are very fond of pretty and bright-colored dresses, too. The dress is simply five yards of muslin. When only three or four years old a little girl begins to learn how to wind it gracefully around the body and over the shoulder. When she goes into the street she slips one end over the head as a veil. A little short-sleeved jacket is the only other garment she wears. This is a very cool and comfortable costume for the hot climate. Every family has a jewel-box full of "cubby-holes" for each ornament. This is often buried in the mud floor of the women's inner apartment. If you want to see their jewelry you must make an appointment beforehand, so that they can dig it up. Once in eight days the girls and women wash and comb and oil their hair, and have it nicely braided. They stain their nails with henna and let them grow very long.

UNITED STATES.

—According to Dr. H. K. Carroll, in an article in the *Forum*, it requires $10,365,000 annually to pay the bills of the Protestant Episcopal Church, $23,863,000 to pay those of the Methodist Episcopal Church, nearly $24,000,000 for the expenses and contributions of the Northern Presbyterian Church, $11,673,000 for those of the regular Baptists, and $10,355,000 for those of the Congregational denomination, making an aggregate of $88,000,000 every year contributed by 10,768,000 members, an average of $8.16 per member.

—The New York Board of Edu-

cation did a wise thing when it appropriated $15,000 for the opening of the public playgrounds during the summer months.. The playgrounds are to be in 20 different school yards, mostly in tenement districts, and the exercises are to consist chiefly of games conducted by the children, under the supervision of salaried and trained kindergartners.

—According to Appleton's Cyclopedia the gifts bestowed upon schools, libraries, picture galleries, hospitals, etc., during the last five years amounted to $165,800,000, of which the largest annual total, $45,000,000, belongs to last year, and the smallest, $27,000,000, to the year preceding.

—Since 1871 the Broadway Tabernacle church, New York, has contributed to mission and charitable causes $625,000. Besides this, and during the same time, it has contributed toward its own support, toward its debt and toward Bethany Mission $900,000. During the same period the women of the church have contributed to mission work, in money and boxes, $89,000.

—The medical work under the care of the American Baptist Missionary Union employs 29 physicians, with 12 hospitals known distinctively as such. In addition to these every large mission school has its separate room or building for hospital purposes, and there are found in almost every station arrangements for the special care and treatment of the sick.

—A great many Catholics are sending their sons to non-Catholic colleges and professional schools. Of such there are 300 in Harvard, 201 in the University of Pennsylvania, 120 in the University at Ann Arbor, Michigan, 118 in the University of Wisconsin, 115 in Yale, 85 in Cornell, 60 in Iowa University. There are 1,452 Catholic students in the 35 colleges from which the statistics come. There are 20,261 students, collegiate and preparatory, in Catholic institutions, but of these only 973 are collegiate students, against 1,452 Catholic collegiate students in the 6 non-Catholic colleges named.

—The American Sunday-school Union is actively engaged in the distribution of religious and other literature to the army and navy of the United States. It has sent out over 20,000 books since the war began, and is issuing them at the rate of 1,000 a day.

—The seventeenth commencement exercises of the Tuskegee Normal and Industrial Institute (Alabama) were attended by about 4,000 persons. The past year has been unusually successful. The number of graduates from the different departments was 48. The cash receipts for the year were $114,487. Of this amount $62,000 went for current expenses and $52,000 for permanent endowment. Twenty-six industrial departments have been maintained, and 1,047 students have been in attendance, who have paid in labor $52,000 toward their expenses.

—Since Samuel Newell sailed for India in 1812, the State of Maine has supplied no less than 77 missionaries to the American Board.

—Dr. Pearsons, of Chicago, has seen 5 of his colleges—Pomona, Pacific, Whitman, Beloit, and Mt. Holyoke—complete the conditions of his gifts and receive their checks from him. The entire endowment raised for these institutions by means of these conditional gifts has been $1,000,000.

—Mr. Moody has received a gift of $100,000 in stocks and bonds for his school work in Northfield. The funds are to be divided, the North-

field Seminary and Mount Hermon School each are to receive one-half. The name of the giver is not made public.

—With the exception of 50 or 60 diplomatic agents and students, the Chinese of the United States come from only one of the eighteen provinces of China, Kwangtung, and from only limited portions of that one. In round numbers there are 125,000 Cantonese in this country, of whom 75,000 are on the Pacific coast. Differences of dialect and clan divide them into four groups. The Sze Yaps come from the four counties of Sun Ning, Sun Wei, Hoy Ping, and Yan Ping, and number about six-tenths of the population; the Heung Yap men, who come from the county of Heung Shan, represent two-tenths; the Hakkas or "squatter tribe," formerly a gipsy class from the county of Ka Ying, estimated at less than five per cent. of the Chinese in America, and, lastly, the Sam Yaps, from the provincial capital and adjacent prefecture, mostly merchants, capitalists, and scholars, who represent the remaining fifteen per cent.—*Rev. F. J. Masters.*

—For the first eight months of the current missionary year the foreign missionary society of the Disciples received $57,249, a gain of $5,845. There was a gain of 313 contributing churches. The society will send out 10 new missionaries in September.

—Dr. Pentecost, chairman of the standing committee on foreign missions, gave some startling figures in his reports before the Presbyterian General Assembly. He said that if all ministers in that church had given as much money to foreign missions last year as the missionaries gave for the debt, the sum would have been $101,500, and if the whole church had given in the same proportion, the board would have received $7,250,000, instead of $801,773.

—The Presbyterian Board of Foreign Missions has commissioned this year 32 new missionaries to the foreign field, as follows: Africa, 6; South America, 2; China, 10; India, 6; Japan, 4; Korea, 1; Persia, 2; Siam, 1.

—More than 33 per cent. of the receipts of the Presbyterian Board for the past year have come through the woman's boards and the young people's societies.

EUROPE.

Great Britain.—The Church Missionary Society is most prayerfully watching the signs of the times with reference to opening a new mission in the Khartoum region as soon as the British troops shall recapture that city. This is only the revival of a plan formed years since, when General Gordon was in command in the Sudan.

—These figures, relating to the number of Bibles issued per annum, tell us something of the growth of the British and Foreign Bible Society. In 1808, 81,000; in 1826, 314,000; in 1844, 944,000; in 1862, 1,595,000; in 1880, 2,780,000; in 1898, 4,387,000.

—For years Mr. Barnardo has been sending large numbers of boys and girls redeemed from the London slums to good homes in Canada, and it is most gratifying to learn that so many of these are prospering and are grateful for kindnesses received; that in six years they have sent back to help other children no less than £8,375 (more than $40,000).

—The Presbyterian Church of Ireland reports 1,473 baptisms in China, and an increase of the native membership in the Chinese mission from 1,800 to 3,234. About

1,600 inquirers are under instruction. Since the beginning of last year 20 Jews have been baptized.

—A scheme has been prepared that marks a new departure in the policy of the Wesleyan Missionary Society, and makes it possible for the missionary committee to appoint laymen to educational, medical, or evangelistic work in the foreign field. As the law stands at present no man can be sent out by the committee for such work unless he be an ordained minister or on probation for ordination.

—The National Bible Society of Scotland circulated last year 802,155 copies, being 96,545 more than in 1896, and the largest circulation ever reported, excepting for one previous year. No less than 507 colporteurs are employed, and in Italy the work of one of them has resulted in the formation of a Christian church. In India another has been helpful in leading 86 persons to confess their faith in Christ. In Belgium a third has completed nineteen years' service, in which he sold more than 50,000 Scriptures.

—The National Bible Society in 1897, with 9 European and 170 native colporteurs in China, distributed over 10,000 Bibles and Testaments, and over 300,000 portions. On the shores of Lake Nyassa, in Africa, her agents sold New Testaments to the value of $100.

—In a remote Welsh village, situated high up among the wild rocks of Merionethshire, great interest has been shown in the C. M. S. for some years. One box is particularly worth noting, since for several years it has raised over £3 per annum. This year its contents reacht over £4 11*s*. The holders of the box are a poor Welsh spinster and her little maid, who keep a tiny shop in a small Welsh mountain village. Their missionary information is *small*, but their love large.—*Intelligencer.*

The Continent. While many Anglican clergymen are moving toward Rome, many Roman priests on the continent are moving in the opposite direction. Their movement is steadily becoming more noticeable, especially among French priests. The editor of *Le Chrétien Français* for April speaks of a large number of most brilliant abbés whom he personally knows as having "become practically the disciples of the Huguenot thinker," M. Sabatier. One of these ex-priests, M. Charbonnel, has been quite successful as an evangelist among atheists and socialist workingmen in Holland and in Belgium. The preaching of M. Charbonnel has proved so effective among the Catholic masses in Belgium that the church authorities have resorted to their ancient method of calling in the civil authorities to break up his meetings. A *maison hospitaliere* has just been opened at Sèvres, as a temporary home for priests who abandon the Church.—*The Outlook.*

—The Paris Missionary Society is financially embarrassed by the enforced enlargement of its work. Its income was but 738,570 francs last year, and of these 168,000 were expended in Madagascar, with the prospect that in the near future 350,000 will be demanded for that island. Some of the Huguenot churches are rising grandly to the occasion, a single one increasing its gift in five years from 1,948 francs to 7,400.

—Not in the least unworthy to be compared with the strategy of our army and navy is the brilliant *coup de main* of Mr. and Mrs. Gulick, soon after the opening of hostilities, in moving their girls' school from San Sebastian, Spain,

to Biarritz, France, without the loss of a pupil, and with no serious interruptions in the studies.

—The *Christian Advocate* says: "There have been several recent indications that are favorable to the permanency and further extension of our work in Rome. Dr. William Burt had a personal and private interview with King Humbert a short time ago. The interview was extremely cordial and without court ceremony, and lasted about 20 minutes. The king met Dr. Burt just inside the door of his private room. They shook hands most heartily, and talkt familiarly. The king exprest himself as delighted with the American ambassador, General Draper, and with the cordial relations existing between the two countries. He manifested a lively interest in the work of our church throughout Italy, and said he had watcht our new building in Rome go up from foundation to roof, and he congratulated Dr. Burt and the church upon the success achieved. He regarded this as a declaration to the world that in Rome there is liberty of conscience."

—To commemorate the twenty-fifth anniversary of the king's accession to the throne, there has been contributed throughout Saxony the sum of $1,200,000, as a jubilee fund, for special benevolent and charitable purposes. Among numerous items the Leipsic Deaconess Home received $25,000 toward a new hospital.

—The institution of a lottery to promote the prosperity of German colonies has been sanctioned, it is said, by Emperor William, and it is to be conducted, we believe, under the auspices of the German Colonial Society. It is expected to yield 5,000,000 marks. This seems to us an anomaly at the end of the nineteenth century; but we are guilty of some anomalies ourselves, as where we license saloons in order to promote the prosperity of municipalities. But the lottery is out of date with us; we have no place either in law or morals for it.—*Independent.*

—The receipts of the "Gustave Adolf Society" in Germany during 1897 amounted to $525,000, an increase over last year of $38,000. This society takes its name from Gustavus Adolphus, king of Sweden, who, during the thirty-years' war, intervened and saved Protestantism in Germany from annihilation; and does similar rescue work for the weak Protestant churches scattered over Roman Catholic sections of the country. During the past year 32 churches were dedicated and building operations for 40 new churches commenced. Ten parsonages were finished and 12 new school houses opened for use.

—At the late annual meeting of the Church Building Society of Berlin, it was reported that, in the last ten years, 42 new churches had been erected and that 9 were now being built. About $6,250,000 (nearly all voluntary contributions) had been already expended, and more funds were needed. The "Emperor William Memorial" church has cost $865,000 and is not yet completely finisht; about $500,000 will be needed for the interior decorations, one-half of which sum is at hand.

—The Rev. J. F. Dickie, pastor of the American Church in Berlin, is in the United States in the interest of the project for a new house of worship for his charge. For this $100,000 are needed, of which one-half has been subscribed. An excellent site has been bought for $35,000. Dr. Stuckenberg be-

gan this movement some years ago.

—After all the serious hindrances of twenty-five years, the Bohemian Mission of the American Board have 50 out-stations; 12 churches, with 854 communicants, 101 of them having been added the last year; 7 Bohemian preachers; 3 evangelists; 3,530 adherents, with average congregations of 1,991, and contributions by the people for last year of $2,300.

—The Baroness Clara de Hirsch is giving the town of Salonica a fresh proof of her benevolence. It consists of the granting of 4,000 francs for the erection of a hospital in addition to 20,000 francs she had already given for the establishment of two dispensaries in the same place with the object of providing poor families with medicines and medical consultations. The baroness exprest the idea of securing to the institution an annual income of 30,000 francs for its maintenance, provided that the community pledges itself to give an equal amount. Altho named the Jewish Hospital, it will admit patients of every denomination. The beds will number 100.—*Jewish Chronicle.*

ASIA.

—Lord Kinnaird gives this indorsement to the College Y. M. C. A. work in Calcutta: "I have spent nearly a month in Calcutta, and have had many opportunities of seeing the work of the Young Men's Christian Association, having presided at their anniversary and spoken at seven other meetings in connection with their work. On three successive Sundays I spoke to an average of 400 men at the college department. Almost all of them were non-Christian students. They listened as attentively as an audience of young men in England would do, to the plain preaching of the Gospel. The College Association is surely in one of the most important positions in the world for winning non-Christian students to Christ. There are 24 colleges and 74 high schools in Calcutta and the association is in the most central position possible. There are over 4,000 students within half a mile of the new building, and over 6,000 within a mile. From 600 to 1,000 non-Christian students attend the Gospel meetings held every week."

—The American Methodists are among the most aggressive and successful workers in India. Under the wise guidance of that prince of missionaries, Bishop Thoburn, they are going largely into the work of publishing a Christian literature both in English and the vernaculars. The other day Dr. Rudisill, their able representative in Madras, opened their large new premises there, and promises to do a splendid work in this line, which will be felt in the progress of our faith in South India. It is rather remarkable that the Methodists, of all denominations, should take the lead among Protestant missions in this department of work. Time will prove that they are wise in this if they only are supported in it from America.—*J. P. Jones.*

—The plan adopted by the Hindu Tract Society at Madras in their aggressive campaign is thus stated: "Learned pundits must go forth and put the missionaries to shame by their dialectics. Tracts against Christianity must be publisht in all the vernaculars and distributed over all the land. Committees must be formed in all the towns and villages to warn the people against listening to Christian preachers."

— Apparently the barbarous hook-swinging ceremony is not confined to the southern districts

of Madras. A correspondent, Mr. Robert Barnard, writes from Ganguria to the *Pioneer* to say that in the Manbhoom district of Bengal the ceremony, which is there called *choit*, has lately been celebrated throughout the whole district. The apparatus consists of a long pole planted in the ground, with a rope fastened to the top. At the end of the rope is attacht an iron hook which is passed through the flesh of the "victim," who is then whirled round the pole. Mr. Barnard says that over 60 persons have gone through the ordeal, being persuaded that they would get good rain for their crops if they did so. He found one man bearing marks of having been hook-swung 18 times!

—A friend writes to the *Indian Social Reformer*: "Yesterday morning (16th April), Bezwada witnest the celebration of a deplorable specimen of early marriage. This time the parties are Sudras, immigrants from the Vizagapatam district. The bridegroom is 10 years old and the bride is at the ridiculously low age of 4 *months*!"

—Our party has been 27 strong, including the seminary teachers and students and a few catechists and evangelists, and the work has covered a field of about 300 square miles. Nearly 300 villages were visited, not far from 30,000 people addrest and a large number of Bibles, Bible portions, and other religious books were sold. It is a very hot part of the year, but a time when the people have leisure to listen to our message. Our force have done splendid work, and with a will and enthusiasm that are very gratifying. It is anything but easy to get up before daybreak daily for a couple of weeks, travel afoot some fifteen miles and preach in some five or six villages, under a blazing tropical sun. We have also run two magic lanterns almost every night to large and interested audiences. Violins, a concertina, cymbals, and Sunday-school pictures were among the attractions that we used.—*J. P. Jones.*

—Rev. J. G. Gilbertson, of the Lahore College, writes of changes which are gradually occurring, in spite of all the prejudices of caste or sect, as a result of missionary education. One is that Mr. Gilbertson's Bible class in the college, which hitherto has been confined to Christian students, now embraces over 30 non-Christians. Most of them are Mohammedans and are giving good attention. At the university convocation held in Lahore for conference, an evening reunion of over 50 graduates of the college was held, embracing the classes of the last eight years. What was quite significant was that the wives of the young married graduates were present. Many of these gentlemen occupy high positions, and altho they were not Christians, they appeared to appreciate the freedom and the aggressive spirit of the occasion. Mr. Gilbertson says: "Refreshments were provided during the evening. The Hindus at one of the class-rooms sat apart by themselves. Separate entertainment had also been provided for the Mohammedans, but to our great amusement they crowded in with the Christians, and ate and drank tea with the zest of home schoolboys." — *Church at Home and Abroad.*

—The feeling even among the natives that Hinduism is doomed is thus shown: "When Bishop Hurst was in Poona some years ago, he went out to the great temple of Parbuti, and there watcht the worshipers. He askt the aged Brahman priest, who for many years had received the offerings there: 'Do as many people come here to pray as

formerly?' 'No,' was the reply, 'they are fewer every year.' 'How long will this worship last?' askt the bishop. 'God knows,' was the reply, 'perhaps ten, perhaps fifty years.' 'What will bring it to an end?' askt the bishop. 'Jesus Christ,' was the answer."

— A good deal of excitement has been caused among Buddhists by the arrival in Colombo, Ceylon, of the hermit priest, Sing Hui, who for the past seven years has been spending his time in prayers and meditations in a niche on the face of Adam's Peak. Here, he has not moved from one position all the time, despite the fact that he was fully exposed to sun and rain. He has only had one meal a day—prepared for him by his brother, Hang Hui, who accompanied him to Ceylon along with his father, mother, and sister, and who himself was a high priest in Foochow, whence Sing Hui comes. He was to leave Colombo on the 14th, and travel back to China *via* Rangoon, Penang, Singapore, Hongkong, Shanghai, and Amoy.

China.—Already China "boasts" of 300 miles of completed railway, 80 from Tientsin to Peking, and 215 from Tientsin to Chung-hon-so; with *plans* for 1,500 more, connecting Tientsin with Canton, 1,500 stretching westward from Canton, and 2,500 extending up the Yang-tse.

—When a Chinese baby takes a nap, people think its soul is having a rest, going out for a walk, perhaps. If the nap is a very long one, the mother is frightened. She is afraid that her baby's soul has wandered too far away, and can not find its way home. If it doesn't come back, of course the baby will never waken. Sometimes men are sent out on the street to call the baby's name over and over again, as though it were a real child lost. They hope to lead the soul back home. If a baby sleeps while it is being carried from one place to another, the danger of losing the soul along the way is very great. So, whoever carries the little one keeps saying its name out loud, so that the soul will not stray away. They think of the soul like a bird hopping along after them.

—Miss Kerr, writing from Yen-San, says: "The last day I was in Tientsin I had two visits paid me, which should not be forgotten. One was from a Chinese lady, who handed me 20 dollars for the medical work I hoped to do in the new station, as a thank-offering for spiritual blessing received through her friend's visit to her home. The other visitor was a weather-beaten Russian sailor, serving on board an American gunboat. This man had lived a reckless, wicked life for many years, and had no hope of ever becoming better. But after being in Tientsin for some time, he noticed that a man on his ship, who used to be as wicked as himself, had become altogether changed; and he thought this had come about through his friend spending all his spare evenings in the 'sailors' room' at the London mission. Hope suddenly sprang up in the Russian's heart, and he knelt and promist that if God would make him a good man, he would give a thank-offering to help on His work. At once he began to attend the meetings, and was not long in becoming a humble and trustful child of God. Now, having paid his many debts, he came with his gift of 20 dollars, tears of gratitude raining down his furrowed face, as he thanked his Savior, and then thanked his friend, who had had the great joy of leading this sin-laden one to the feet of Jesus."

—A missionary writes: "The city of Ta-li is the residence of the gen-

eral of the province, called T'i-t'ai. He is an old man about eighty, and is in high favor with the emperor. He is very strict, and allows no one to smoke opium or gamble in his yamen. He seeks to abolish gambling in the city, and if any one is caught at it, he is punisht. At the big market there used to be a great deal of gambling, but since the general came here it has been suppresst. At night about nine o'clock a gun is fired, suggesting that every one should leave the streets and go home to bed. After the gun is fired the old general goes out, drest as an ordinary man, with a band of soldiers a good distance behind, and if he sees any rowdyism, he orders the disturbers to be taken in charge. He is quite a reformer, and yet he knows nothing practically of Christianity. Some books were sent him when he arrived in the city, but he returned them with a polite message that he was old and could not study them."

—Dr. Hall, of the Shansi mission, reports a remarkable growth of the medical work. Beginning with the year 1894, when there was a total of 6 patients in the hospital, the number increast last year to 547. In the dispensary the number of patients in 1894 was 117; in 1895, 619; in 1896, 2,341; while last year the number was 4,536. These patients came from the provinces of Chihli, Honan, and Shantung, and from no less than 14 cities and 157 villages.

Japan.—Girls in the boarding-school at Kanazawa, instead of receiving gifts last Christmas, themselves brought gifts for the poor. It was made one of the ceremonies of a festive program, which was concluding with a treat of their favorite cake and oranges, when one of the girls suggested that if any one preferred to give away her cake, it could be put on the tray. Mrs. Naylor says: "The hearts of the teachers were toucht indeed when they learned that *every girl* had given both cake and fruit. Coal, warm dresses, rice, and money were taken to the poor and aged. Since this blessed Christmas season a markt religious awakening has been observed."

—Mrs. S. V. Fry writes as follows: "It has long been a well-known fact that the medical men of Japan have made wonderful progress and become so skilful and numerous that medical missionaries are absolutely unneeded. Also, their charges are astonishingly low. Tho I knew all this, I disliked to have a Japanese doctor, and was very sorry when one of our missionaries, who practised medicine a little among foreigners here, moved to Tokyo. While my husband was on his last preaching tour, I had to take to my bed and call a physician. I sent for one with whom I was slightly acquainted, and whom I knew to be a gentleman and a Christian. I found him to be so highly educated and skilful that I shall never again dread a Japanese physician. Tho I have been a semi-invalid for the past year, he seems to have cured me by only five visits."

—Rev. Henry Topping writes in *Gleanings:* "We have recently adopted the envelope system of weekly offerings. We were much pleased that so 'foreign' a custom should be so graciously adopted; and particularly, that the regular passing of the collection bag should be acquiesced in, for the Japanese shrink from publicity in giving money, as they also do in receiving it. They regard such publicity as vulgar, fit only for the shops. Their sense of propriety prefers rather that their salary be handed to them in a sealed envelope without remark, or, better yet,

left where they will find it. Therefore, we rejoice in such evidence of their willingness to become a separate and a peculiar people for Christ's sake."

AFRICA.

—Little did Rameses *et al* of the olden time think that such things would ever be, and how refreshing it is to read that the four presbyteries soon to be set up are likely to be called after the Delta, Middle Egypt, Asyut, and Thebes, and to be joined in the Synod of the Nile.

In the *Fortnightly Review* for May is a fair and rational article on the British occupation of Egypt. The writer does not claim for it an unqualified success, but sets forth these facts: In fifteen years the population has increast from 7,000,000 to 10,000,000, and 2,000,000 of this increase is found in Upper Egypt, the least fertile portion. The area of tilled soil is greater by 600,000 acres. The railroad traffic has grown from £1,300,000 to £2,000,000, the post-office receipts from £91,000 to £119,000, and the number of letters from 3,500,000 to 11,300,000. There is no extortion or oppression, and the people are better paid and fed.

--Rev. A. Pohlman writes from West Africa: "The climate here has been blamed for many things for which it is entirely innocent. Many a missionary has died on this coast and the climate has been charged with his death, where, if the truth were known, work, or over-work, would be found the true cause of his death. It is true, undue exposure to the sun, or rain, or night air, will carry a man to the grave in this tropical climate faster than the same exposure in a frigid or temperate zone, and it is equally true that a tropical climate is not as healthy—for a white man —as the zone in which he was born, and it is also true that the quinine bottle is always as handy of reach as the average smelling salts bottle at home, yet the fact remains that if one lives at these tropics as he ought to live, the chances are that he will live much longer than the workers who came out years before.

—Visitors of every class—spiritual and political, educational and scientific—continue to bring home testimony to the value of Lovedale Institute as the most powerful factor in the evangelization and civilization of the Kafirs and other dark races. The pressure to extend its operations on the one hand, and the tendency to reaction shown by the educational department of the Cape government on the other, led us, with the hearty cooperation of Dr. Stewart, to adopt measures for developing more local self-support and self-reliance, while increasing educational efficiency, literary and technical. Notwithstanding the ravages of the cattle plague, which grievously pauperized the people, the sum of £3,544 was paid as fees by 813 pupils and students last year, or £374 more than that paid by 889 in 1896.—*Free Church Monthly.*

—Some welcome news of progress in the Livingstonia region appears in a recent issue of the *Scotsman*, as supplied by its London correspondent. He says:—"I have intelligence from the heart of central Africa up to the middle of March. All along the eastern slope of the watershed between the sources of the Kongo River and those of the northern affluents of the Zambesi, the Scottish missionaries of the Livingstonia enterprise, now twenty-two years at work, and the Scoto-Dutch agents of the Dutch Reformed Church of South Africa, have produced remarkable results, as testified by the statistics of the year 1897. In the schools, 13,569

youths of both sexes, but chiefly boys, were in eager attendance, only a few as yet paying fees, but all purchasing their own school-books, printed on the spot, and the Nyanja New Testament, as translated by Dr. Laws. Of these, 11,423 were taught by the Scottish, and 2,146 by the Dutch missionaries allied with them, of whom A. C. Murray is the head. The former had gathered into 5 churches, at the 5 central stations to the west of Lake Nyasa, 1,114 adult members and some 3,000 adherents or candidates for membership. At Bandawe, on the Lake Shore, these lately savage people are themselves building a brick church, to seat 1,500 of their number; the iron roof is on its way out from Glasgow. This is the largest medical mission in all Africa. Last year there were 5 graduates of Edinburgh, Glasgow, and Aberdeen universities, with 2 trained nurses, who treated 9,943 medical cases, and performed 13,909 surgical operations, many of them major, the patients numbering some 10,600 men, 6,000 women, and 6,200 children. It is difficult to realize that such a work is going on day by day in a region unknown five years ago, save as the horrible hunting-ground of the Mohammedan slave-raider. The joint Scoto-Dutch Mission is industrial, as well as medical, educational, and preaching.

—Johannesburg, in 10 years, has grown to a city of about 100,000, representing nearly every nationality of the earth.

—Dr. Laws writes thus of progress at Livingstonia: "Numbers came, as before, seeking admission, but only to be sent away. Accommodation and food supplies continue straitly limited. Some young men, who were not eligible as ordinary pupils, but who were very anxious to be taught, solved the difficulty for themselves. They find their own houses, and earn enough to keep them in food and clothing by working on the station in the forenoon, while in the afternoon they attend the lower school. The number of these is steadily growing. They are mostly men whose hearts have been more or less toucht by the Gospel message. Shortly after the reopening, a band of pupils arrived from Mwenzo, completing the institution's connection with the stations of the mission. They are bright, promising fellows, who are likely to be a credit to the newest and inmost station. The Henga people around Livingstonia are showing a remarkable desire for learning. The cry in the villages is for teachers to be settled among them. They are willing to build the houses needed; but as work has been only so recently begun in this tribe, there are no lads yet really ready to be sent out to teach. One village school is about ready for opening, to be workt by teachers from other tribes; and some more are contemplated. It is plain, however, that the advancement in the villages around will for years to come be greater than the institution can fully respond to."

—The singular knowledge of the Scriptures shown by the Christians of Uganda is a surprise to all who know about them. They know not only the words of the New Testament, but also the chapter and verse. A missionary writes that he is often puzzled by having some one in his walks come suddenly upon him and ask the meaning of a particular passage, simply referring to it by chapter and verse. For instance, a man will come upon him and ask, "What is the meaning of Matthew xxi. 33?" Or, "What do you understand by John x. 10?" In the class he was

askt the question, "Can you not connect John xii. 2 with I John ii: 19?" How many Christians are there in the United States who could answer these questions without referring to their Bibles? And yet these people of Uganda have only had the New Testament in their language since 1893!—*Missionary Herald.*

—This item also comes from Uganda: "I have known the doctor get four or five in the morning of these funny letters; they are very proud of the great accomplishment of writing, and use up every scrap of paper they can find for the purpose, often resorting to scraps of newspapers and advertisement pages; so sometimes they are a little difficult to decipher. They have a graphic way of describing their diseases. One comes who says: 'I have something moving about in my chest with the rapidity of a wheel'; then another will come saying: 'It begins in my legs, rushes all over my body, and finally takes up its abode in the head.' I heard a man asking the other day if he was to swallow the paper in which the pills were done up, and another patient arguing as to whether the tabloids given him could really cure a skin trouble. 'Oh!' said he, 'if only I could have some medicine to smear on, then, yes then, I should be healed.' A little ointment to rub on their bodies sends them away truly happy."

—King Menelik, of Abyssinia, claims that the queen of Sheba, who visited Solomon, was the founder of his dynasty, and that he is the ninety-seventh in direct descent from her. He is going up to Jerusalem this summer himself, in order to see the place to which the ancient queen made her memorable visit.

Madagascar.—The government in Madagascar has prepared a new difficulty for missions in that island. It demands that in compensation for the exemption of the Malagasy teachers from work on the roads, horticultural teaching shall be organized in every school. To establish school gardens is no easy matter, and the new regulation has given fresh pretexts for the intrigues and accusations of the Jesuits. Many of our teachers have become so discouraged that they have thrown up their employment, finding the struggle too hard. In some places the Catholics have denied that our teachers had any right to have a garden. In others, it has been insisted that in order to be exempt from the *corvée*, the teacher must add to his school, not only a garden, but workshops for carpentry and lock-making. How would it be possible to combine the plantation of 800 gardens in Imerina with the organization of 800 workshops for carpentry and as many for lock-making?—*Journal des Missions Evangéliques.*

—Fiji is the most distant outpost of the Church of England, and the Rev. William Floyd, of Levuka, in writing to the Society for the Propagation of the Gospel of the thanksgivings there for Queen Victoria's long reign, pointed out that it was there the world-wide celebration of the queen's jubilee began. He said: "I may mention that Fiji is the remotest British possession where there is an organized Anglican church and clergy, and Levuka, owing to its geographical position, 178.51 E. Greenwich, enjoys the peculiar distinction of commencing the 'wave of song,' which, taking its rise with us, past on through Suva, New Zealand, Australia, India, Africa, England, and America with the sun, until it encircled the globe."



RULERS OF THE MOHAMMEDAN WORLD OF TO-DAY.

1. Victoria, Empress of India. 2. Wilhelmina, Queen of the Netherlands.
3. Musafer-e-din, Shah of Persia. 4. Abdul-Hamid II., Sultan of Turkey. 5. Tsaitien Hwangti, Emperor of China.
6. Nicholas II., Czar of all the Russias. 7. Felix Faure, President of France.

THE

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THE MOHAMMEDAN WORLD OF TO-DAY.

BY REV. SAMUEL M. ZWEMER, F. R. G. S., BAHREIN, ARABIA.
Missionary of the Reformed (Dutch) Church in America.

Islam dates from 622 A. D., but the first missionary to the Mohammedans was Raymund Lull, who was dragged outside the town of Bugia and stoned to death on June 30, 1315. He was not only the first missionary to the Mohammedans, but the first and only Christian of his day who felt the extent and urgency of the call to evangelize the Moslem world. He was a martyr like Stephen, and worthy of so great a cause.† Had the spirit of Raymund Lull filled the Church, we would not to-day speak of very nearly two hundred million unevangelized Moslems. Even as Islam itself arose a scourge of God upon an unholy and idolatrous Church, so Islam grew strong and extended to China on the east and Sierra Leone on the west, because the Church never so much as toucht the hem of the vast hosts of Islam to evangelize them. The terror of the Saracen and Turk smothered in every heart even the desire to carry them the Gospel. When the missionary revival began with Carey, the idea was to carry the Gospel to the *heathen.* Henry Martyn, first of modern missionaries, preacht to the Mohammedans; he met them in India, Arabia, and Persia; his controversial tracts date the beginning of the conflict with the learning of Islam. The tiny rill that flowed almost unnoticed has gathered volume and strength with the growth of missionary interest, until in our day it has become a stream of thought and effort going out to many lands and peoples. Never were there so many books written on the subject of Mohammedanism as in our day—never was the Eastern question more pressing, never the whole situation so full of anxiety, and yet so full of hope. Time and tide have changed marvelously since Dr. Jessup wrote his little classic in 1879.‡ A single glance

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† Peroquet, "Vie de Raymund Lull," 1667. Low, "de vita R. L." Halle, 1830. Helfferich, "Ray. Lull." Berlin, 1858. "His Life and Work." *Dublin University Magazine.* Vol. LXXVIII, 43.

‡ "The Mohammedan Missionary Problem." Rev. H. H. Jessup, D.D.

at the map there given to illustrate Islam, shows how the unity and power of Moslem empire have been broken, and what God hath wrought for the Kingdom of His Son. When that book was written there were no missionaries in all Arabia, Tunis, Morocco, Tripoli, or Algiers. Christendom was ignorant of the extent and character of Islam in Central Africa; little was known of the Mohammedans in China, and the last chapter in the history of Turkey was the treaty of Berlin. The problem has greatly changed; old factors are canceled and new factors have appeared. But we can still say with the writer: "It is our earnest hope and prayer that this revival of interest in the historical, theological, and ethical bearings of Islam may result in a new practical interest in the spiritual welfare of the Mohammedan nations. It is high time for the Christian Church to ask seriously the question whether the last command of Christ concerns the one hundred and seventy-five millions of the Mohammedan world." Let us face the problem, and the key to its solution may be found.

I. THE PRESENT EXTENT OF THE MOHAMMEDAN WORLD.

Looking at the table, which is on the opposite page, we see that it is both geographical and chronological. It tells when and where Islam came and saw and conquered. Its present extent embraces three continents; from Canton in China to Sierra Leone in West Africa. In Russia they spread their prayer-carpets southward and turn to Mecca; at Zanzibar they look northward; the whole province of Yunnan, in China, prays toward the setting sun, and in the wide Sahara they look eastward toward the Beit Allah and the Black Stone! Mohammed's word has been fulfilled: "So we have made you the center of the nations that you should bear witness to men." *

Arabic is the language of the Koran, but there are millions of Moslems who can not understand a single sentence of Mohammed's book. They speak Russian, Turkish, Persian, Pashtu, Baluchi, Urdu, Chinese, Malay, Swaheli, Hausa, and yet other languages. And not only is there this diversity of language, but an equal diversity of civilization in the Moslem world of to-day. The Turkish effendi, in Paris costume, with Constantinople etiquette; the simple Bedouin of the desert; the fierce Afghan mountaineer; the Russian trader; the almond-eyed Moslem of Yunnan, Chinese in everything but religion; the Indian mollah, just graduated from the Calcutta university; and the half-clad Kabyle, of Morocco—all of them profess *one* religion and repeat *one* prayer. There is vast difference in the stage of culture reacht by Mohammedans. This important fact has often been ignored and, sometimes, suppressed. It is one thing to affirm a fact concerning the Mohammedans of Syria or Egypt, it is quite another

* Surah II, section 2, Sale's "Koran," pp. 16.

Moslem Popul'n.	Mohammedan Countries.	Total Pop'lat'n.	Moslem Pop'l'n	Language spoken.	Govern-ment.	Amount of religious freedom granted.	Date when Islam entered, A. D.	Mission Effort among Moslems.	Date When begun	Prot. Miss. Soc. that work among Mohammedans.	Visible Results.
	Roumania, Bulgaria, and Servia.	10,811,852	1,187,452	Slavonic.	Independent Kingdoms.	Nominal toleration. Greek State Church.	1389—Converts made in Servia. 1463—Conversion of Bosnia.	Indirect.	1859	Methodist Episcopal (North) and others.	None among Moslems
EUROPE.	Greece.	2,433,806	24,165	Turkish.	Kingdom.	Complete toleration.	1675—Numbers of Greeks turn Moslem.	None.	—	——	——
5,811,617	Turkey in Europe.	5,711,000	2,000,000	Turkish.	Absolute Monarchy.	Guaranteed by treaty, but actually a nullity.	1353—Turks enter Europe.	Indirect but important.	1830	Am. Board For. Miss. Foreign Chr. Mission.	Bible transl. Colleges, schools and churches.
	Russia in Europe.	94,188,750	2,600,000	Russian.	Absolute Monarchy.	No religious freedom for dissenters.	1790—Missionaries go to European Russia.	None.	—	B. & F. Bible Society.	——
	Turkey in Asia.	17,117,690	12,000,000	Turkish. Arabic.	Absolute Monarchy.	Same as in European Turkey.	634–638—Conquest of Syria.	Indirect but important.	1818	A. B. C. F. M. Presb. Board, N. C. M. S.	Strategic points all occupied. Bible translated. Literature, colleges, schools, churches. Beirut Press.
	Arabia.	8,000,000	8,000,000	Arabic.	¼ under Turkey, ¾ indep.	Outside Turkish rule and British influence hardly any.	622—The Hegira of Mohammed.	Direct.	1885 1890	Keith Falconer Mission (Scotch). Arabian Mission Ref. Ch. Am.	Bible distrib't'n, medical work, preaching. Rescued slave school.
	Persia.	9,000,000	8,800,000	Persian.	Absolute Monarchy.	Practically none.	649—Conquest of Persia.	Indirect. Recently direct.	1811	C.M.S. Presb. Board N.	Bible transl. Schools. Converts. Martyrs.
ASIA.	Russia in Asia.	23,045,560	8,261,000	Russian.	Absolute Monarchy.	None for dissenters.	1570—Kuchum Khan introduces Islam to Siberia.	None.	—	Bible Societies.	Bible translated.
133,882,164	Afghanistan.	4,000,000	4,000,000	Pashtu.	Absolute Monarchy.	None.	724—Abu Sayda preaches in Transoxania.	None.	—	——	Bible translated in part.
	Baluchistan.	500,000	500,000	Baluchi.	British Protection.	Same as in India.	1000 (or earlier).	Begun recently.	1890	C. M. S.	Matthew's Gospel translated.
	India.	287,223,431	57,321,164	Hindustani.	British Imperial.	Entire liberty with complete neutrality.	1005—Sheikh Ismael in Lahore. 1305—Pir Khandayat in Deccan.	Direct.	1810	C.M.S. Presb. B. Free Ch. of Scotl'd, S. P. G.	Bible translated. Many stations, schools Controversy. Conv'ts.
	China.	402,680,000	20,000,000	Chinese.	Absolute Monarchy.	Nominal toleration, with strong anti-foreign feeling.	742—First mosque built in North China.	Scarcely any.	—	Only incidentally by various societies.	Bible translated.
	Java, Sumatra, Borneo, Celebes, and New Guinea.	35,575,000	15,000,000	Malay, etc.	Dutch, British, French Colonial.	Neutrality and toleration. Dutch govt. opposes mission work.	1276—Malacca. 1606—New Guinea.	Direct.	1853 1862	Various. Dutch Soc., Rhenish Miss. Soc., and Barmen Soc.	More than 13,000 converts in Java alone. All agencies at work.
	Egypt.	9,734,405	8,978,775	Arabic.	British Occupation.	Much greater than in Turkey.	640—Omar takes Alexandria.	Partly direct and important.	1854	United Presbyterians. C. M. S. and North Africa Mission.	Controversial literature. Schools. Converts. Churches. Hospitals.
	Zanzibar.	150,000	140,000	Swahili.	Brit. and German Protect.	Not yet complete.	900—Arabs from Oman reach Zanzibar.	Direct.	1875	Universities' Mission.	Three Stations. Schools. Hospital.
	Morocco.	5,000,000	4,995,000	Arabic.	Absolute Monarchy.	None.		Direct.	1884	North Africa Miss. & other smaller missi'ns	Medical missions. Preaching work for women. Touring.
AFRICA.	Tripoli.	1,350,000	1,000 000	Arabic.	Turkish Provincial.	Same as in Turkey.	647-680—Arab conquest of all North Africa by the sword.	Indirect.	1889	" " "	Thirteen stations occupied, and a number of converts.
56,798,066	Tunis.	1,700 000	1,619,350	Arabic.	French Colonial.	Nominal freedom but R. C. supremacy.		Direct.	1885	" " "	
	Algiers.	4,429,421	3,664,941	Arabic.	" "	" " "		Direct.	1884	" " "	
	Region around Lake Tchad.	9,100,000	8,000,000	Hamitic.	*Tribal*, under British French, or German Influence.	Undefined and uncertain.	1077—Founding of Timbuctoo.	None.	—	——	——
	The Sudan.	10,400,000	10 400 000	Arabic. Hausa.			1600-1700. Spread of Islam in Africa.	None.	—	——	——
	Region of Sokoto.	12,000,000	10 000 000	Hausa.			1800—Revival in Sudan under the Mahdi.	None.	—	——	——
	The Sahara.	10,000,000	8,000,000	Hamitic.				None.	—	——	——

196,491,847.—Total Moslem Population in the World.

to assert the same of Moslems in Java or China. You must change your predicate. Syeed Ameer Ali, the learned barrister of Calcutta, who poses as the defender of Mohammed, would hardly recognize Tippoo Tib as a brother, tho he met him beside the Kaaba. Moslem populations must be weighed as well as counted, otherwise we will be led far astray by mere statistics. And yet "God hath made of one blood all the nations;" civilization is only the raiment that covers a common humanity. All Mohammedans have souls and are sinners. Put it as you will, and classify as you please, we stand before nearly 200,000,000 *Mohammedans,* our brothers and sisters. This is a conservative estimate, and based on the best authorities possible.*

Now by considering the chronology of the chart, we find that these millions have been, almost without exception, for centuries shamefully neglected in the work of evangelizing the whole world. A comparison of the two columns of dates is very humiliating.

Islam was a missionary religion from the very start, and continues so to this day. We may say it has had, like Christianity with its apostolic, medieval, and modern missions, three great periods of aggressive growth. The dates given when Islam entered the different lands where it now is predominant may be groupt into three divisions of time. That immediately after Mohammed's hegira from A. D. 622–800; a later period under the Ottomans and Moguls; lastly, the modern missionary revival from 1700–1800.

During the first period, the apostolic age of Mohammedan missions, the sword carried Islam throughout all Arabia, Syria, Persia, Egypt, North Africa, and by more peaceful means into Canton and Western China. All these regions had received the Mohammedan faith, and it had become deeply rooted before the year 1000 A. D.† Christianity was put under tribute and oppression, as in Asia Minor, or entirely swept away, as in Arabia itself, by the tornado-power of the new religion.‡

Afterward came the fall of Constantinople and the rise of Turkish power. This was the second chapter of Moslem conquest. Afghanistan, Turkestan, India, Java, and the Malay archipelago became "converted." And lastly we can chronicle the modern missionary efforts of Islam by the apostles of the Koran from Cairo's university, or the Muscat apostles of the slave-trade. Their work was in Russia, the Sudan, Sokoto, and West Africa. In following these paths of conquest on the world map, it is of interest to note that Islam never

* The population of the Moslem lands given in the chart is taken in nearly every instance from "The Statesman's Yearbook for 1898." In the case of China a more moderate estimate was taken, as found in the "China Mission Handbook, for 1896." The population of the Sudan, Arabia, the Sahara, and other African regions is not yet accurately known. In India the Moslem population seems to be slowly but steadily increasing.

† C. R. Haines' "Islam as a Missionary Religion." London: S.P.C.K., 1889. A valuable list of authorities is given, and the book itself is a marvel of accuracy and condensation.

‡ Thomas Wright, 'Early Christianity in Arabia." London, 1855.

crost the great oceans, but for the most part traveled by land; Japan, Australia, South Africa, and America were not reacht. Nor has Islam ever made progress in any land where Protestantism was dominant.

The Mohammedan *methods* of mission work, that can be seen in all this wonderful conquest, are three: the sending of embassies, the power of the sword, and colonization by intermarriage. The last method was always coupled with the slave-trade, partly as cause and partly as effect, and won for Islam nearly all of North Africa south of the Barbary States. China is a striking example of other methods. When Mohammed's maternal uncle, Wahab al Kabsha, went as an envoy to China, as early as 628 A. D., the camel's nose entered the tent. Another embassy was sent in 708. In 755 four thousand Arab soldiers were sent by Calif Abu Jafir to succor the Chinese emperor against the Turkish rebels, and, as a result, these soldiers were establisht in the principal cities of the empire, and given a multitude of Chinese wives. Lastly we have the wild savages of the province of Yunnan all "converted" to Islam when the Mongol emperor appointed Omar from Bokhara their governor. To-day more than twenty million Moslems in China testify to the efficiency of these methods.*

Another fact evident from the chart is that Islam had rooted itself for centuries in every land before modern missions came to grapple with the problem. The Church was ages behind time, and lost splendid opportunities. Christian missions came to Persia one thousand years after Islam entered. In Arabia and North Africa twelve centuries intervened. In China Mohammedanism had eleven hundred years the start, and only this year has a beginning been made to evangelize that part of China.† In Java only *four hundred years elapst* before work began for these half-pagan Moslems, and it is not strange that here we find many converts. About one-third of the Hausa-speaking people of North Africa are Mohammedans. Prior to the Fulah conquest, about the beginning of the present century, they were all pagans; Islam is even now making conquests west of the Niger. And practically the whole of this field—long since white for

* P. D'Abey de Thiersant, "La Mahometisme en Chine." 2 vols. Paris, 1878. *Chinese Recorder*, Vol. XX, pp. 10-68. T. W. Arnold, "The Preaching of Islam" London, 1896. See especially the valuable chronological chart at the end of the latter book.

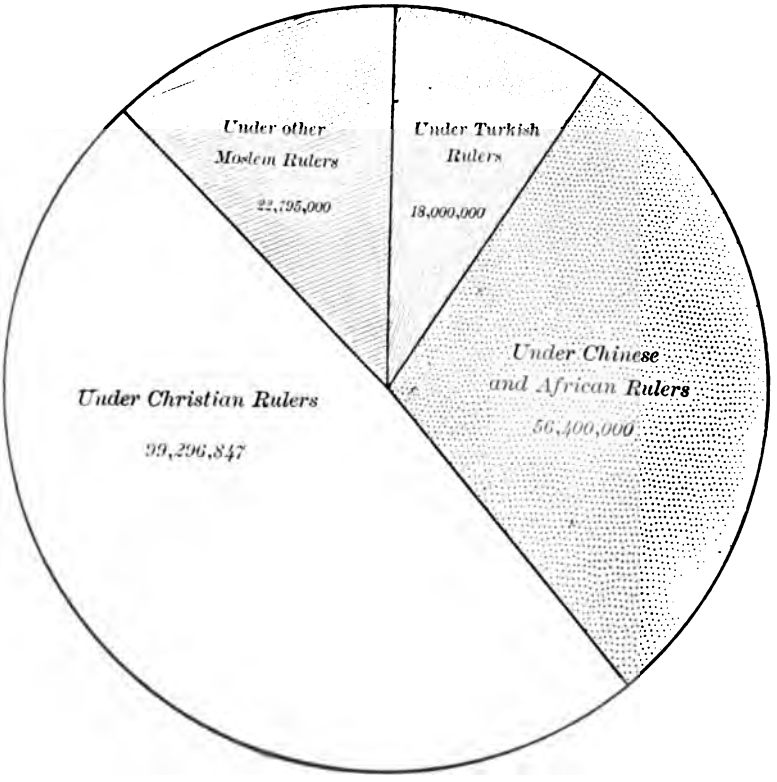
† The *India Witness* states: "A number of British and German friends are subscribing to support a new mission to China. This new enterprise, to which we wish complete success, will have its headquarters in Kashgar and Yarkand, two cities of Chinese Turkestan, and the work is to be carried on not among the Chinese, but among the Mohammedans, who are in a large majority in that district. The new mission is interesting in that it is an attack upon China from the West. Two German missionaries, accompanied by a doctor and a native Christian, will arrive in Kashgar next spring, and begin work. It may be added that the British and Foreign Bible Society is at present printing the four Gospels in the dialect of Chinese Turkestan, and that in all probability they will be ready before the new mission gets settled at Kashgar."

the harvest — has been untoucht by missionary effort. Yet Charles Henry Robinson writes in his book, "Hausa-land:"

Although Mohammedanism is making very slow, if any, progress in the Hausa States, it has recently made rapid progress among the Yorubas, who inhabit a country to the west of Hausa-land, which has for its capital Lagos. Its introducers are for the most part Fulahs—that is, the same tribe to whom the Hausas were indebted for their conversion to Mohammedanism at the beginning of this century.

The fatalism attributed to Mohammedans is not one-half so fatalistic in its spirit and operation as that which for centuries has been practically held by the Christian Church as to the hope or necessity of bringing the hosts of Islam into the following of Jesus Christ. There may have been reasons in time past for this unreadiness or unwillingness, such as political barriers and fear of death from Moslem fanaticism. To-day we can not plead such excuse. *There has been no foreign missionary among Moslems who died for proclaiming the truth, in all this century of missions.* Nearly all the political barriers against missionary occupation have fallen. Read it on the chart, and proclaim it upon the house-tops, that three-fourths of the Mohammedan world are accessible to the Christian missionary—accessible in the same way as are all non-Christian lands, opening to the golden keys of love and tact and faith. Of two hundred million Mohammedans, only eighteen million are directly under Turkish rule. Under Russian rule there are 10,861,000; under Dutch, French, and German rule, 24,580,000; while British rule or protection extends over nearly sixty-six million Mohammedans—a population as large as that of the United States. And yet men speak of Mohammedanism as if it were synonymous with Turkey, and of this missionary problem as if it could be solved by bombarding Constantinople.

Looking at the table from another standpoint, there are to-day only 41,560,600 Moslems under Mohammedan rulers, *i. e*, in Turkey, Persia, parts of Arabia, Afghanistan, and Morocco; while there are 99,552,477 under nominally *Christian* rulers, and three-fourths of this vast number are subject to the Protestant queens Victoria and Wilhelmina. Well may Abd-ul-Hamid II. tremble on his tottering throne for his califate, when two "infidel women" hold the balance of political power in the Mohammedan world. This is the finger of God. And it does not require the gift of prophecy to see yet greater political changes in the near future pregnant with blessing for the kingdom of God. The deadlock of inactivity in the Levant can not last. The reaction will surely lead to action when the temporary revival of the proud, menacing spirit of the old sword-fanaticism has done its work. But the failure to act for Armenia when the hour was ripe, may cost the powers of Europe a still larger Eastern question. The editor of the official organ of the Barmen



POLITICAL POWERS OF THE MOHAMMEDAN WORLD.

Under Turkish rule:	Europe	2,000,000	
	Asia	12,000,000	
	Arabia	3,000,000	
	Tripoli	1,000,000	
			18,000,000
Under other Moslem rulers:	Arabia	5,000,000	
	Persia	8,800,000	
	Afghanistan	4,000,000	
	Morocco	4,995,000	
			22,795,000
Under the Chinese Emperor			20,000,000
Under African chiefs, etc.			36,400,000
Under Christian rulers:	Roumania, etc	1,187,452	
	Greece	24,165	
	Russia	10,861,000	
	Baluchistan and India	57,821,164	
	Malaysia	15,000,000	
	Egypt and Zanzibar	9,118,775	
	Tunis and Algiers	5,284,291	
			99,296,847
			196,491,847

Mission, which has had so much success among the Mohammedans in Sumatra, writes:

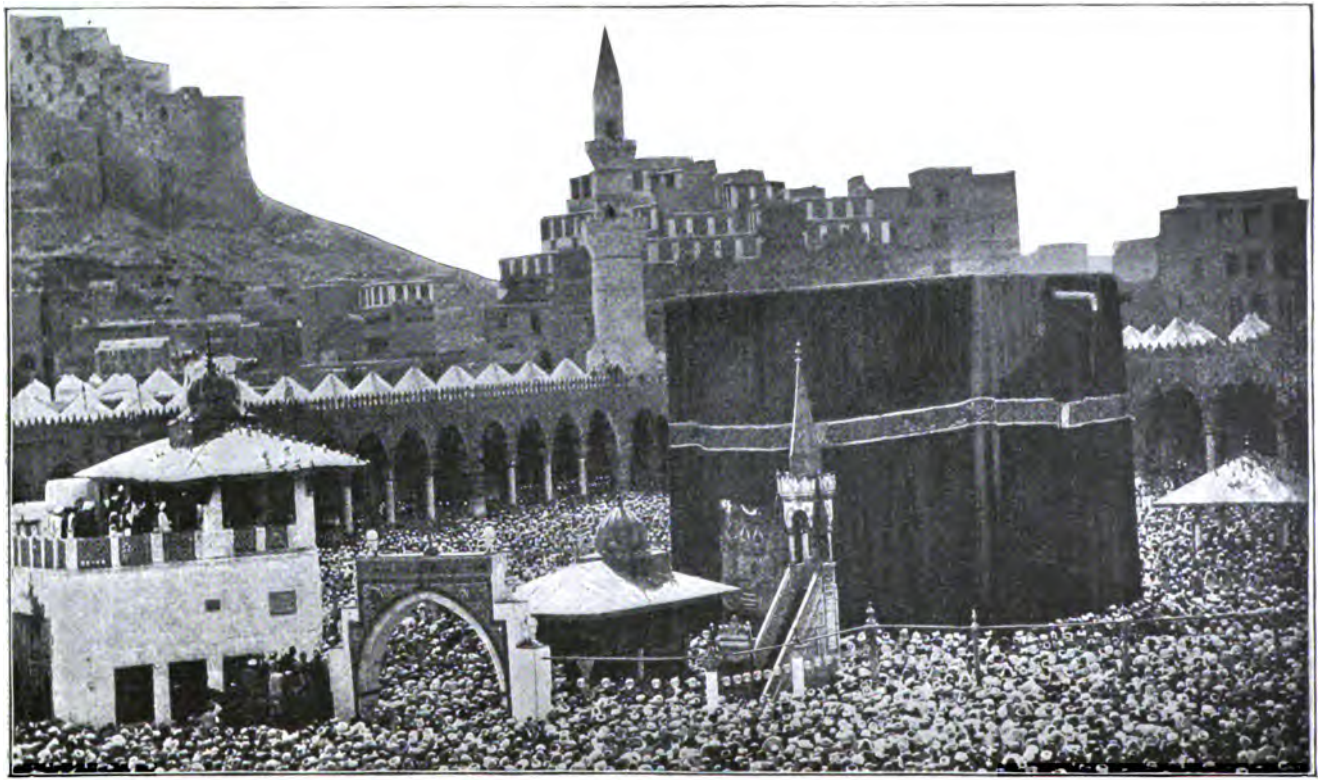
We have often been forced to observe that the whole Mohammedan world is connected by secret threads, and that a defeat which Islam suffers in any part of the world, or a triumph which she can claim either really or fictitiously, has its reflex action even on the work of our missionaries in the Mohammedan part of Sumatra. Thus the recent massacres in Armenia have filled the Mohammedans in this part of Sumatra with pride. They say to the Christians, "You see now that the raja of Stamboul (that is, the sultan of Constantinople) is the one whom none can withstand; and he will soon come and set Sumatra free, and then we shall do with the Christians as the Turks did with the Armenians." And it is a fact that a considerable number of Mohammedans who were receiving instruction as candidates for baptism have gone back since the receipt of this news.

And this leads us to consider, next:

II. THE PRESENT CONDITION OF THE MOHAMMEDAN WORLD.

Libraries have been written on the origin, character, and history of Islam, the Koran, and Mohammed. Views differ widely, extremes often meet, and authorities conflict when we examine the question, *e. g.* of Mohammed's preaching, or the influence of the Koran on the lives of its readers. The apologies for all that is evil or incongruous in the system have been many and yet wholly insufficient to prove its integrity or truth. The result of a century of critical study by European and American scholars of every school of thought seems to be that Islam is a composite religion. It has *heathen* elements; witness the Kaaba, the Black Stone, and endless superstitions and practises that find their origin in pagan Arabia. It has *Christian* elements, such as its recognition of Christ and of the New Testament, *without the cardinal doctrines of the atonement and the incarnation.* It has *Jewish* elements. These are so numerous and have had such influence as to form the warp and woof of Moslem tradition and often the very texture of the Koran itself.* The Old Testament as interpreted by the Talmud, is the key to many otherwise obscure words, ideas, and stories found in the Koran. And the entire Moslem ritual is an Arabic translation of Judaism as it existed in Arabia. Like Judaism, Islam glories in its grand doctrine of the unity of God. But altogether too much has been made of this part of the Moslem creed. There is abundant proof to show that monotheism was well known in Arabia before Mohammed's day. The name of *Allah*, for the one supreme deity, occurs even in the pagan poets. Moreover, there is no salvation in mere monotheism. "Thou believest that God is one, thou doest well, the devils also believe and tremble." The

* "Literary Remains of Emanuel Deutsch," London, 1874, and the unequaled essay of Abraham Geiger's, "Was hat Mohammed aus dem Judenthum übergenommen?" Preisschrift for University of Bonn, 1833.



Courtesy of Fleming H. Revell Co.

From "Foreign Missions and Social Progress."

MOSLEM PILGRIMS WORSHIPPING AROUND THE KAABA AT MECCA.

Mohammedan world holds this supreme truth in unrighteousness. It has not made them free. Fatalism binds back everything that seeks progression; formalism has petrified the conscience; social life is corrupt and morals are rotten.* The Rev. J. Vaughan, of India, says: "However the phenomenon may be accounted for, we, after nineteen years of mixing with Hindus and Mussulmen, have no hesitation in saying that the latter are as a whole some degrees lower in the social and moral scale than the former." A veteran missionary in Syria says of the Moslem population that "truth-telling is one of the lost arts, perjury is too common to be noticed, and the sin of sodomy so common among them in many places, as to make them a dread to their neighbors." "By their fruits ye shall know them."

The *five pillars* of the Mohammedan faith are all broken reeds by the solemn test of age-long experience; because their *creed* is only a half-truth, and its "pure monotheism" does not satisfy the soul's need of a mediator and an atonement for sin. Their *prayers* are formal and vain repetitions, without demanding or producing holiness in the one that uses them.† Their *fasting* is productive of two distinct evils wherever observed; it manufactures an unlimited number of hypocrites who profess to keep the fast and do not do so, and in the second place the reaction which occurs at sunset of every night of Ramadhan tends to produce revelling and dissipation of the lowest and most degrading type. Their *almsgiving* stimulates indolence, and has produced that acme of social parasites—the dervish or fakir. Finally their *pilgrimages* to Mecca and Medina and Kerbela are a public scandal even to Moslem morality, so that the "holy cities" are hotbeds of vice and plague-spots in the body politic.

It has often been asserted that Islam is the proper religion for Arabia. The Bedouin now say: "Mohammed's religion can never have been intended for us; it demands ablution, but *we* have no water; fasting, but *we* always fast; almsgiving, but *we* have no money; pilgrimage, but Allah is everywhere." Islam has had fair trial in other than desert lands. For five hundred years it has been supreme in Turkey, the fairest and richest portion of the old world. And what is the result? The Mohammedan population has decreast; the treasury is bankrupt; progress is blocked; "instead of wealth, universal poverty; instead of comeliness, rags; instead of commerce, beggary—a failure greater and more absolute than history can elsewhere present." ‡ In regard to what Islam has done and can do in Africa, the recent testimony of Mr. Robinson is conclusive. Writing of Mohammedanism in the central Sudan he says:

Moreover, if it be true, as it probably is to some extent, that

* Hauri, "Der Islam in seinem Einfluss auf das Leben seiner Bekenner." Leiden, 1881.

† See article on "The Koran Doctrine of Sin," *Christian Intelligencer* (New York), Sept. 2, 1896.

‡ Cyrus Hamlin's "Five Hundred Years of Islam in Turkey." 1888.

Mohammedanism has helpt forward the Hausas in the path of civilization, the assistance rendered here, as in every other country subject to Mohammedan rule, is by no means an unmixt good. Mohammedan progress is progress up an *impasse;* it enables converts to advance a certain distance, only to check their further progress by an impassable wall of blind prejudice and ignorance. We can not have a better proof of this statement than the progress, or, rather, want of progress, in Arabia, the home of Mohammedanism, during the last thousand years. Palgrave, who spent the greater part of his life among Mohammedans, and who was so far in sympathy with them that on more than one occasion he conducted service for them in their mosques, speaking of Arabia, says: "When the Koran and Mecca shall have disappeared from Arabia, then, and then only, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have, more than any other cause, long held him back."

But it is not only indisputable that Mohammedanism is a hopeless system as regards civilization; it is hopeless for the soul. Whatever may be the opinion of those whose theology includes a larger hope and a second probation, to the evangelical friends of missions and "the children of the Kingdom" Islam falls, with heathenism, under Paul's category—"*without Christ, without hope.*" The awful sin and guilt of the Mohammedan world is that they give Christ's glory to another. Islam, in its final result, as well as in its essence, is anti-Christian.* Christ's name and place and offices and glory have been usurped by another. Mohammed holds the keys of heaven and hell. Whatever *we* may think of the caricature of Christ in the pages of the Koran, it so influences the Moslem world that the bulk of Mohammedans know extremely little, and think still less, of the Son of Mary—that Son of whom it is written, "Neither is there salvation in any other."

III. THE OUTLOOK FOR THE MOHAMMEDAN WORLD.

Nevertheless, there are certain hopeful signs to the eye of faith in this very hopeless system that ends in such social stagnation and spiritual death.

First of all, the great Mohammedan world is no longer a unit, either politically or religiously. As regards temporal power, we have already seen how that is and has been steadily disappearing. The illustrious califate is hopelessly a thing of the past. Islam has no acknowledged pope. Since the Wahabee reformation at the beginning of this century, the increasing hatred for Ottoman rule in Hejaz and Yemen during the last decade, and English supremacy in Oman and the Persian gulf, all of Arabia looks to Mecca for a *new calif,* and not to Constantinople for the old one.

Spiritually, the Moslem world seems to stand on the tiptoe of expectation. The mahdi in the Sudan; the religious orders of the

* See the masterly exposition of this idea in Koelle's "Mohammed and Mohammedanism." London, 1889.

Sanusiyah in Morocco and Tunis;* the revolt against traditional Mohammedanism in India, and the rise of the Babi movement in Persia, all these indicate a stirring among the dead bones. Babism † alone is such a wonderful phenomenon that we are not surprised to learn that it already has 800,000 adherents, and spreads wider and wider. There is much that is sad in the new teaching, but it has opened the door to the Gospel as nothing else has done. Some one writes concerning its influence:

> It is computed that in many towns and villages half the population are Babis. This is a clear indication that the people of Persia are already, in large measure, wearied with Islam, and anxious for a higher, holier, and more spiritual faith. Almost all through the country the Babis are quite friendly to Christians. The rise of this faith is in a large measure due to the spread of the Gospel, the best of their doctrines are borrowed from it, while they openly reverence our Scriptures, and profess to be ready to reject any opinion they may hold when once proved to be contrary to the Bible.

Fifty years ago it might have been said with much truth of the Mohammedan world, spiritually, that it was "without form and void, and darkness upon the face of the deep." To-day we can add "*The Spirit of God moves upon the waters.*" What else is it when there comes news of an ever-increasing demand for the printed Word from every mission-station in Moslem lands? What else is it when two learned Indian Mohammedans devote their time to writing a commentary on the Bible from a Moslem standpoint? What else is it when first-fruits are being gathered in even the most unpromising fields of labor among Moslems?

Not only is the soil being prepared for the sowing of the Word, but that Word — the good seed of God — has been translated and printed in nearly every Mohammedan tongue. The Arabic Bible will prove stronger in this holy war than any blade of Damascus ever was in the hand of the early Saracens. For Persian, Afghan, Chinese, Malay, Hausa, and Russian Mohammedans that Word of God is also ready in their own tongue. The *Arabic* Koran is a sealed book to them — since it may not be translated — but the Bible speaks the language of the cradle and the market-place. In this we can see a wonderful providence of God, giving the Church such vantage ground in the coming conflict that even her enemies acknowledge victory certain.

As regards the present status of missionary effort in Moslem lands, the bare statement of the chart must suffice. There is no room here for adequate treatment of the subject. The reports of the various societies that work chiefly or largely among Moslems tell the story of

* See *Indian Witness* for March 11, 1898. Article by Rev. E Sell.

† "The Bab and the Babis." E. Sell. Madras, 1895. "The Episode of the Bab." E. G. Browne, of Cambridge.

trial and triumph. Especially worthy of study is the story of the North African Mission, of the Church Missionary Society in the Punjab, and of the Dutch in Java. In India many hundreds of the followers of Islam have publicly abjured their faith and been received into the Church. Half of the native clergy in the Punjab are from among the Moslems. In the Malay Archipelago there are thousands of converts. And yet even in these most promising fields the laborers are sadly few.

Rev. E. A. Bell of the M. E. Church writing from India says:

Here is a great door—sixty millions of Indian Moslems, for whom all too little has hitherto been done. In the Madras Presidency are two million Mohammedans, and there are only two missionaries at work for them, both in the city of Madras. In Mysore are 200,000 Mohammedans, and in Ceylon 200,000 for whom no ordained missionary is at work. Missionaries to Hindus are numbered even by the hundred in these territories, but scarcely one of them knows even the language of the Mohammedans, Hindustani.

At the Lambeth Conference held in London 1897, the special committee on foreign mission work called attention to "the inadequacy of our efforts in behalf of Islam." "Until the present century very little systematic effort appears to have been made. *As regards the work of the present century there have been the efforts of magnificent pioneers, but we need something more; we need continuous and systematic work, such as has been begun in the diocese of Lahore and some other parts of India.*"

"*Inadequacy*" is too weak a word to express the shameful neglect of duty in carrying the Gospel to the Mohammedan world.

There was a thousandfold more enthusiasm in the dark ages to wrest an empty sepulcher from the Saracens than there is in our day to bring them the knowledge of a living Savior. There is no Peter the Hermit, and no one girds for a new crusade. We are playing at missions as far as Mohammedanism is concerned. For there are more mosques in Jerusalem than there are missionaries in all Arabia; and more millions of Moslems in China than the number of missionary societies that work for Moslems in the whole world! Where Christ was born Mohammed's name is called from minarets five times daily, but where Mohammed was born no Christian dares to enter.

America entertains perverts to Islam at a parliament of religions, while throughout vast regions of the Mohammedan world millions of Moslems have never so much as heard of the incarnation and the atonement of the Son of God, the Savior of the world. The Holy Land is still in unholy hands, and all Christendom stood gazing while the sword of the Crescent was uplifted in Armenia and Crete, until the uttermost confines of the Moslem world rejoiced at her apathy and impotence.

Is this to be the measure of our consecration? Is this the extent

of our loyal devotion to the cause of our King? His place occupied by a usurper and His glory given to another, while the Church slumbered and slept; shall we not arise and win back the lost kingdom? *Missions to Moslems are the only Christian solution of the Eastern question.* "Father, the hour has come, glorify Thy Son." God wills it. Let our rallying cry be, Every stronghold of Islam for Christ! Not a war of gunboats or of diplomacy, but a Holy War with the Sword of the Spirit, which is the Word of God. Let God arise and let His enemies be scattered. "Father, the hour has come, glorify Thy Son."

HOW ABD-UL-HAMID II. BECAME THE GREAT ASSASSIN.

Few monarchs have been so variously understood as Hamid II. At the beginning of his reign, in 1876, he was regarded as weak and visionary; a wilful despot, without any principle of administration to guide him, and in deplorable ignorance of the real condition of his empire. Those who had access to him uniformly reported him a man of fascinating personality.

After 18 years of despotic rule, in which the poverty and misery of the empire slowly increast, he burst upon the world as the "Great assassin of the Bosphorus!" To those who have followed his course, the explanation of this malign transformation is not so difficult. He does not regard himself either as an assassin or a persecutor.

The guiding principle of his administration of power is that of *Pan-Islamism.* He probably borrowed it from Russia, whose Panslavism is known to the world. As the czar of Russia was reducing all his subjects to his Slavic church, so would he, Abd-ul-Hamid II., reduce all his subjects to Islam. It was absurd; but not to his view. He evidently resolved to do it by making it for the interest of every raya in the empire to become a Moslem. In the days of the great sultans, thousands every year entered into the "true faith," and became most loyal and faithful subjects, both in peace and in war.

The first fact that seems to have excited his attention and indignation was the great number of rayas, chiefly Armenians, in government employ. They filled the under offices of the customs, of the public works, of the arsenal of construction, of the powder works. They were consuls in European ports; they were employed largely in all the departments of the interior.

Abd-ul-Hamid would change all this. These Armenians should all leave their places, unless they would become Moslems. If they would enter Islam, they should retain their places, with promise of promotion. He did not doubt that there would be a large number who would choose the "true faith" and an honorable living. He was disappointed and indignant. Almost to a man, they received their dis-

missal, often involving want and distress; but they would not abandon their faith.

The higher officers complained that the Moslems substituted were ignorant, careless, and incompetent. He would change this also. Since then, it has been his constant care to build up Turkish schools everywhere, and to destroy raya schools.

But he saw that more effective measures must be taken. The mode of assessing and gathering the taxes, in Turkey, is such that the sultan can tax any one to death if he chooses. This oppression was brought upon the Armenians, in the most cruel manner. Many thousands were unable to pay the amounts demanded, and were thrown into the vilest prisons, where human life is generally short. Petitions for relief were humbly sent. This has always been the privilege of every Turkish subject. But now, the petitioner was seized and punisht, and the ear of the monarch was closed against his suffering subjects. But it was always said to them, "Become Moslems and you will be free, and your taxes will be adjusted." A few poor villages yielded, to escape starvation. But the conversions were too few to satisfy the sultan. He looked for thousands, and found only scores.

But he could easily strike a heavy blow and escape responsibility, using the Kurds as his instruments. They have always been robbers. It has been the policy and the interest of the Turkish government to repress them if they descended into Mesopotamia. Hamid II. withdrew all repression in such manner as to give them *carte-blanche*. They were not slow to use it, and still they remembered that a village wholly annihilated can not be there to rob next year. And yet, all along up to 1893, villages were robbed and burned, and those who escaped were left in utmost poverty. During all this period of increasing persecution, the Armenians were continually exhorted to escape it all, and secure peace and salvation by accepting the "true faith." As before, a few villages yielded through fear of starvation, and were left in safety and quiet, with an imam to teach them how to pray in Arabic.

Doubtless these conversions were multiplied when reaching the sultan's ears; but he was far from satisfied. He would use severer measures, and offer them Islam or death.

The Koran here stood right across his path, for it forbids the forcible conversion of rayas. While they pay their taxes they are to be exempt from persecution.

Russia craftily helpt him over this obstacle. She sent in the "Hunchagists," or "revolutionists," Armenians with Russian passports, and therefore safe from arrest, to stir up the Turks to the barbarities they have committed. Altho the Armenians, as a people, would have nothing to do with them, Hamid used them to accuse the whole Armenian nation of being rebels, and, therefore, justly doomed

to destruction. He prepared and armed the Kurds to cooperate in this pious work. Every one who would confess "the faith" should be spared, the rest should be destroyed.

The bloody work began at Sassoon, in September, 1894. The world knows the awful history. The Armenians, filled with consternation, stood by their faith, and suffered tortures and death by thousands and tens of thousands. Christian Europe lookt upon the awful scene of an ancient, innocent, and loyal people under torture and death in all revolting forms; upon women outraged and murdered, and little children put to extremest torture in presence of their mothers, and not an authoritative word was spoken in their behalf! With infinite patience and firmness they submitted to die rather than betray Christ!

Not less than 100,000 thus suffered. More than 600,000 were driven from their homes to live like beasts of the field. Doubtless another hundred thousand and more died from cold, nakedness, starvation, and typhoid fever during the years 1894–1897. Not only Russia, but Germany, to her everlasting disgrace, forbade any interference, and Abd-ul-Hamid was thus protected while he converted or destroyed the Protestant and Gregorian Armenians.

The insurrection in Crete, and the consequent movement of the Greeks, drew the attention of the sultan to that laudable work. From some mysterious source he had money enough for the war and accomplisht officers from the German empire—and poor Greece is under his heel! What he will next do depends upon his great neighbors.

We can now ask what he has accomplisht by this persecution and attempted conversion of the Armenians.

1. He has failed of securing any great number of conversions. A few villages have apostatized, waiting for better times.

2. He has inflicted a deadly blow upon the peace and prosperity of his empire. He has driven many thousands of his most useful subjects from his dominions. Altho the Armenians have a strong attachment to their native land, they abjure a government that denies them every right of humanity.

3. He has destroyed many millions of property, in the form of buildings, churches, schools, workshops, tools, and all the animals used in agriculture and transportation, as oxen, horses, donkeys, mules carried away. The German traveler, Lepsius, after long researches in the regions of massacre, reports 2,493 villages plundered and destroyed, also 568 churches and 77 monasteries.

4. He has ruthlessly destroyed the property of missionaries, and that account he has still to settle with our government.

5. To sum up the whole, he has driven two and a half millions of his faithful subjects into flight or despair, killed one hundred thousand with unspeakable torture, another hundred thousand by cruel exposure; has broken up all their industries, has taken from them all possibility of paying taxes, and has written his name in history as the "Great assassin of the Bosphorus!"

THE GOSPEL IN PERSIA.*

BY REV. W. ST. CLAIR TISDALL, M.A., JULFA, ISFAHAN, PERSIA.
Missionary of the Church Missionary Society.

Persia is noteworthy as one of the few countries in which the attempt to stamp out Christianity was at last, after many centuries of intermittent but at times most ruthless persecution, crowned with fatal success. The heathen emperors of Rome knew by bitter experience the difficulty of such a task. But alas! where the Roman emperors failed, the shahs succeeded. The once numerous and flourishing church of Persia was finally entirely destroyed, after an existence of many centuries. Not the slightest trace of it now remains save in the pages of Roman, Greek, Syrian, and Armenian historians. They have preserved to us many names from the Persian army of martyrs, whose courage and faithfulness even unto death are recorded for the comfort and encouragement of their spiritual posterity only now to be born. We may well believe that even in Persia the blood of the martyrs will yet spring up from the ground and bear an abundant harvest of souls won for Christ.

THE BEGINNINGS OF PROTESTANT MISSIONS.

If we pass over the futile efforts of the Roman Catholics in the 13th and 17th centuries, when they founded missions at Tiflis, Tabriz, Erevan, Samokhi, Gori, New Julfa, and other places, we find that the first attempt in recent times to spread the knowledge of Christ in Persia was that made by Henry Martyn in 1811. The version of the New Testament, to the preparation of which he dedicated the last year of his busy and devoted life, is still circulated in the country, and has borne much fruit, tho it is now being gradually superseded by the far superior version made by Dr. Bruce.

To the Presbyterian Church of America is due the honor and privilege of having made the first really prolonged and in any measure successful attempt to win Persia for Christ. American missionaries occupied Urmi (Oroomiah) in 1834, and from that center they have extended their work to Tabriz, Salmas, Mosul, and many other places, some of which lie beyond the boundaries of the Persian Empire. These stations (alas that circumstances should have recently compelled some of them to be abandoned!) are comprised under the appellation of the "Western Persia Mission." Their "Eastern Persia Mission" was founded in 1835. The work in Teheran, the present capital, was begun in 1872. Since then steady progress has been made year by year. Hamadan and Resht have been occupied, and the Apostolic method of itinerating and preaching the Word everywhere

* The spelling of proper names is not entirely that of the author, but generally follows the REVIEW system.

throughout the whole country, as far south as the 34th parallel of latitude where the district assigned to the Church Missionary Society begins, has been faithfully and diligently carried into operation.

The work of the Church Missionary Society in Persia began in 1869 with a visit from the Rev. (now Dr.) Robert Bruce, who, on his way to resume the work he had long carried on in the Punjab, tarried for a time at New Julfa, near Isfahan, and found so much encouragement from the spirit of religious inquiry manifested by Persians anxious to find a faith higher, purer, and more soul-satisfying than



LOOKING OVER THE ROOFS OF ISFAHAN.

Islam, that he remained there, busily engaged in the work of revising Henry Martyn's Persian translation of the New Testament. Not long after his arrival nine Moslem converts privately received baptism at his hands. Many Armenians also, leaving the corrupt Gregorian Church, joined the Protestant Church of England. This, however, Dr. Bruce did not permit, until every effort to work in harmony with the Gregorians and to bring their church back to the simplicity of the Gospel had failed. The great famine in 1871, through the aid which the liberality of European Christians enabled Dr. Bruce to afford to the sufferers, served in some slight degree to open the door for the entrance of the Gospel. But assistance was given, as far as funds allowed, to all in need without distinction of race or creed. In

1875 the Parent Committee of the Church Missionary Society formally adopted the Persian mission which Dr. Bruce had begun, and in the same year the British and Foreign Bible Society commenced work from the same central station. Bagdad, tho in the Turkish Empire, was occupied as a station of the Church Missionary Society Persia Mission in 1882. In the present year, after much itinerant preaching of the Gospel throughout the country, work has been definitely taken up at Kirman and Yezd, while preparations are being made to occupy other important cities also throughout the whole of the country south of the 34th parallel.

The Roman Catholic mission to the Armenians at New Julfa, tho recommenced some sixty years ago, is now once more in a moribund condition. They have also newly establisht missions at Teheran, Tabriz, Salmas, and Oroomiah, but the only other societies of any importance that share with the American Presbyterian and the Church Missionary Society missions the work in the Persian Empire, are the American and the British and Foreign Bible Societies, the London Jews' Society, and the Archbishop of Canterbury's Assyrian Mission in Azarbaijan. The last named association, tho connected with the Church of England, unfortunately can not be in any true sense called a Protestant mission. Its members carefully refrain from making any effort whatever to reach Mohammedans, and in fact state publicly that they have no intention of evangelizing them. The mission has been started "for the purpose of protecting the old Nestorian Church from the Roman Catholics on the one side and the American Presbyterians on the other." It is needless to point out that this sad breach of the comity of missions serves very materially to add to the obstacles, already sufficiently numerous, with which our American brethren have to contend in preaching the pure and simple Gospel of Christ to the people of that part of the country. The Roman Catholics in like manner confine their efforts to the task of proselytizing the members of other churches, while the Jews' Society is fully engaged in work among the Jews. But as the total number of professing Christians in the Persian Empire probably does not exceed 75,000, and as the Jews hardly amount to more than about 20,000, while Mr. Curzon estimates the whole population of Persia at nearly 9,000,000, it is evident that any agency that confines its attention to the non-Mohammedan population can hardly hope, at least for many years to come, to do very much in the way of winning Persia for Christ.

The great mass of the population are Shiah Mohammedans, tho the numerous and increasing Babi-Bahai sects already number many hundreds of thousands of adherents, and in fact are by many competent judges estimated to comprise almost 1,000,000 of the people. It remains then to inquire what is already being done and what should

be done in order to bring all these millions out of darkness to the light of the glorious Gospel of Christ.

Not a few people in Europe and America even now venture to assert that the attempt to convert the Islamic world to Christianity is an entirely hopeless one. Islam has in our age of sciolism found many warm champions, more especially—not to say exclusively—among those who have never devoted any really earnest study to the subject. Doubtless in many such cases "the wish is father to the thought." Any one who has taken the trouble to investigate the subject with any care, must be aware that from the time of Henry Martyn to our own day, a very large number of individual cases of conversion from Islam to Christianity have taken place. The paper on "Christian Efforts among Indian Mohammedans," which the Rev. Dr. 'Imâdu'ddîn of the Punjab (himself an eminent Moslem convert) drew up for the "World's Parliament of Religions," held at Chicago some years ago, contains a long list of distinguisht converts from Islam in India, and this is of itself sufficient to refute the above assertion of the enemies of Christian missionary effort, if it really needs any serious refutation.

CONVERTS FROM ISLAM.

With reference to the effect of Christian missions upon Islam, we may say what Galileo did to those who in his day as ignorantly denied the earth's motion, "I *feel* it move." The present writer has been privileged to labor for Christ among Hindus as well as among both Sunni and Shiah Moslems, and is therefore enabled by his own personal experience to assert that Islam, far from occupying the impregnable position claimed for it by its ill-informed admirers of the *dilettante* type, is in reality, alike on its intellectual, its moral, and its spiritual sides, perhaps the most vulnerable of the great religions of the world. In India the attempt to defend Islam by argument has, even in the opinion of its own champions, so hopelessly broken down, that Indian Moslems, finding their position untenable, now endeavor not to prove that their own faith is true, but that Christianity is false.

The only effective protection of Islam in Persia in our own time, if we leave out of consideration the ignorance of the people which it has produced and the bigotry which it has fostered, is the sword. In accordance with the religious law of the land (that contained in and based upon the Koran), which no secular ruler has the right to alter in the very slightest degree, any Moslem who may become a Christian is *ipso facto* doomed to death, and his Christian instructor renders himself liable to the same penalty. In ancient times, as we have already seen, the Church in this, as well as in other lands, was from time to time exposed to fearful outbursts of persecution. But after some years of suffering, it was always permitted to enjoy a quiet breath-

ing-time, wherein to nerve itself and brace its energies to continue the struggle. But this is not the case under Mohammedan rule. From Mohammed's time to our own the death penalty has ever hung *in terrorem* over the head of every one, man, woman, or child, who under any Mohammedan government dares to embrace the Gospel of Christ. This was very plainly stated by the grand vizir of Turkey in 1843 in an official letter to Lord Ashley.

"The laws of the Koran," he said, "compel no man to become a Mussulman, but they are inexorable both as respects a Mussulman who embraces another religion, and as respects a person who, having of his own accord publicly embraced Islam, is convicted of having renounced that faith. No consideration can produce a commutation of the capital punishment to which the law condemns him without mercy."

Altho Lord Aberdeen's decisive action in the matter, caused by the martyrdom of two persons who, having been forced to accept Islam, had recanted and returned to Christianity, compelled the Sublime Porte to issue a document promising to prevent for the future "the execution and putting to death of the Christian who is an apostate," yet the law of Islam regards such a decree as null and void, being contrary to the express command of the most merciful God contained in the Koran.* It is hardly necessary to point out that the same religious law obtains in Persia also. Hence the proclamation of religious liberty, made by the late shah some six years ago, had to be explained away, and thus virtually withdrawn very soon afterward. Accordingly when, after the imprisonment and murder of Mirza Ibrahim at Tabriz, in 1893, Sir Frank Lascelles had an interview on the subject with the Sadr-i-A'zam or Persian premier, "the latter quoted to the British minister the old Persian or Mohammedan law, which made Mirza Ibrahim, merely by renouncing Mohammedanism and professing the Christian faith, liable to the death penalty. The Sadr-i-A'zam exprest his surprise that he had been placed in prison instead of being promptly executed."

Such facts as these serve to account for the comparatively small number of Moslems in Persia, who have as yet had courage to confess Christian baptism. Yet there have been such converts in perhaps every single station of the American and of the Christian Mission Societies mission in this country. A few examples of these will serve to show the courage and zeal which such newly-won disciples of the Master sometimes display, tho for obvious reasons we withhold their names.

In the neighborhood of New Julfa a few years ago a young Persian woman named S——, after receiving baptism and enduring with exemplary patience much brutal ill-usage for her faith, was obliged to

* "Whosoever of you shall apostatize from his religion, then he shall die, and he is an infidel." Surah ii. v. 214.

flee with her infant to the mission-house for protection from a mob intent upon murdering her. Even there she was not safe, for the whole of Isfahan and its environs was stirred up against her. The chief mujtahid of the city encouraged a huge mob to proceed to Julfa and take her by force, in order to put her to death. Alarmed by the popular excitement, the prince-governor sent repeated orders for her surrender, and at last compelled the acting British consul, an Armenian, to insist on her being handed over to her enemies, tho that official in the writer's hearing said that she would undoubtedly be murdered in the street at the very door of the mission-house, as soon as she was given up. Only when he saw that the missionaries were quite resolute in their refusal to surrender her and her child on such conditions, and that they were determined rather to die with her in the threatened attack on the house, than to hand her over to the tender mercies of her enemies, did he at last consent to take her under his own protection. He at once handed her over to the chief eunuch of the prince's *andarun* or harem, obtaining the prince's written promise to protect her. Even then she was by no means out of danger, for the mujtahid three times sent to the prince to demand that he should surrender her for execution in accordance with the law of the Koran; but the prince on one excuse or another managed to avoid compliance. He himself, afterward informed the acting consul that, hoping to get the girl to deny her faith in order to save her life, he informed her of the mujtahid's demand for her blood, and said, "But you are not a Christian, are you? you have not been baptized?" To use the prince's own words, when relating the incident he said, "I think she must be mad; for, when I said that, instead of denying her faith, she lifted up her eyes to heaven and then boldly replied, 'Yes, I am a Christian, and I have been baptized.'" It is a cause of thankfulness that her life was spared, and that she now enjoys greater liberty. Nor is she by any means the only Persian female convert who has suffered brutal scourging and incurred the most imminent danger because of her open confession of faith in the Crucified One.

Under similar circumstances an aged mollah, who had been baptised, was most cruelly bastinadoed and for some time imprisoned before being expelled from his home. "But," he told us afterward, "I hardly felt the blows, because my heart was full of joy at being called upon to suffer for my Savior. I knew that these tortures were but a proof of that Christ had accepted me as His own." A Kurdish convert of the American mission, now engaged in assisting the writer in translating the Gospels into the Kirmanshahi dialect, was assaulted by his own father with a knife and by his mother threatened with poisoning for becoming a Christian.

These are but a few of many instances to show how converts bravely risk a cruel death for their faith. Such first-fruits of Persia

to Christ give us hope of an abundant harvest in the future, when the Church of Christ awakens to the duty of striving in real earnest for the conversion of the Mohammedan world.

THE PRESENT PROTESTANT MISSIONS.

The work of the American Mission among Nestorians, Armenians, and Jews has been largely owned of God. They have now no fewer than twenty-nine fully organized churches (four of them entirely self-supporting), 188 native workers, 142 schools, 3,285 pupils, and over 2,400 communicants. At the four hospitals of the Eastern Persia mission more than 16,000 patients were treated during 1897, and over 14,000 others at the five hospitals and dispensaries of the Western Persia mission during the same time. They have five central stations and eighty-seven out-stations (in spite of recent reductions), and a staff of sixty American missionaries, while no less than 287,640 pages of religious literature in the Syriac, Armenian, and other languages proceeded from their press during the year.

The Christian Mission Society mission is of much later date and much less fully manned. Hitherto we have had only one station in the Persian Empire, that at New Julfa, tho we now hope to extend the work to other places, and have even begun to do so. Our fourteen male and female missionaries (including wives), aided by thirty-eight Armenian assistants, are at work. We find the Henry Martyn Memorial Press very useful in the preparation of Persian tracts and other non-controversial works. In our two schools we had 419 pupils in 1897. At the Julfa hospital and its two dispensaries last year 342 in-patients were treated, and no fewer than 21,526 visits from outdoor patients were received.

The British and Foreign Bible Society circulated 4,810 Bibles and portions in Persia during 1897, in spite of the prohibition of the colporteurs' work during some months. Itinerating tours have been undertaken as far as Kirman in one direction and Bagdad in another, none being more zealous in this work than Bishop Stuart.

The American Bible Society's agents have carried the Scriptures throughout the whole of their district, from Mosul as far as Herat.

Women's work for women has been carried on incessantly, with a zeal and devotion beyond all praise, by the ladies of each of the different missions. Such steady work in many different forms is gradually leavening the country with the Gospel, and we already hear that the mollahs say that their faith is in danger of overthrow.

In spite of all this, and much more that might be written on the subject, the question arises, "Are we Protestant missionaries in a position to state that, if the work continues to be carried on under present conditions, Persia will, humanly speaking, be won for Christ within a reasonable time? Are the attempts now being made to reach the large Mohammedan population of the country at all adequate to the requirements of the case?" It is sad to be compelled to return a decided negative to such questions, yet no other can be given. No adequate effort to evangelize Persia at large has yet been made, and what has been accomplisht is little indeed in comparison with the stupendous task still before us. Much seed has been sown in many

places, but all that has as yet been done is hardly more than a preparation for the accomplishment of the duty which God has entrusted to us to do. We have gathered in the first-fruits, but the time of harvest is not yet.

Many, and great difficulties, remain to be overcome before we can say with the beloved disciple, "The darkness is passing away and the True Light already shineth" in Persia. The view which American missionaries of experience take of the situation may be seen from the following passage,* which embodies much which they have written on the subject in recent years.

A direct and exclusive Moslem progaganda [or rather a free and full proclamation of the Gospel to the Mohammedans throughout Persia] is at present an impossibility. It would result in the expulsion of the missionaries from the country. On such grounds the government acted in its demands for the withdrawal of the German missionaries from Oroomiah a few years ago. . . A bold and exclusive assault upon Islam in Persia would result in many martyrdoms. . . . Yet there can and must be a resolute attempt to evangelize the 4,000,000 or 5,000,000 Mohammedans falling within our Persian field. . . . But the fact remains that nothing is being done for the evangelization of the Moslems commensurate with our present opportunities. At present we have freedom enough to do vastly more for them than we are doing.

The Church Missionary Society mission, tho incidentally seeking to influence both Armenians and Jews, yet recognizes that the one great object of its existence is the evangelization of Moslems. Unfortunately the representatives of the British Foreign Office in this country, tho willing to do their utmost to protect the missionaries in the enjoyment of their rights in other respects, show no inclination to encourage them in this matter. No less than three times during 1894 was the present writer, when secretary of the C. M. S. mission in Persia, informed by the British minister that "the condition on which missionaries are allowed to reside in Persia is that they do not proselytize among Mussulmans." Needless to say, in each instance the condition thus stated was in writing firmly rejected in the Master's name. The American missionaries in former years experienced much the same treatment, tho it is a matter for regret that a less resolute answer was at first returned. Taking all these facts into consideration it is not to be wondered at that as yet no very large number of Moslems in Persia have openly confest Christ in baptism.

Yet even in this, the most important part of the work, results have not been wanting, as we have already seen. An American missionary of long experience writes to me from Teheran:

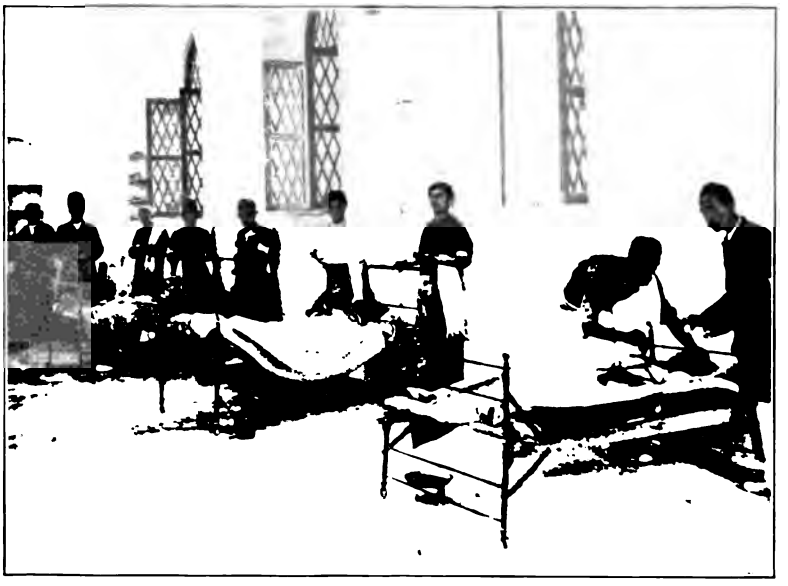
Multitudes, in the course of the 26 years since this station was opened, have acknowledged in personal conversation with us the force of Chris-

* Vide Mr. Speer's Report presented in 1897 to the Presbyterian Board of Foreign Missions (pp. 20-22).

tian truth as prest upon their attention. I believe I can point to a score or more who have privately confest to me their faith in Jesus Christ as their personal Savior, but who are yet, like Joseph of Arimathea, disciples in secret for fear of their enemies.

Every C. M. S. missionary also, who has been for any length of time in the country, can confirm this statement from his own personal experience of a similar kind.

The Babi or Bahai movement, which is so widespread throughout the land, tho in large measure founded upon Pantheistic ideas derived through the early Gnostics from Indian teaching of the kind embodied in the Bhagavadgita, yet owes what it contains of the good and true to the circulation of Persian Christian literature, more especially the Bible. These people themselves are in most instances bitterly hostile to Islam, and most cordial in their reception of Christian missionaries and colporteurs, who visit them on itinerating tours. Even the mollahs in not a few towns and villages are friendly, and in some cases even recommend their people to purchase and read the Bible. Wherever a missionary goes, he finds large numbers of Persians ready to visit him for religious discussions, and in this way many Moslems every year hear at least some part of the Gospel message. Almost every missionary, as soon as he learns in any degree to speak Persian, is kept busy seeing inquirers who come for definite Christian teaching, often with a view to receiving baptism. The great mass of the most hopeful and most earnest inquirers are from the Babi or Bahai community, tho not a few are Moslems. At



IN THE AMERICAN MISSION HOSPITAL AT TEHERAN.

an ordinary Sunday service in Persian in a mission church or chapel it is not at all an uncommon thing to find at least 40 or 50 Persians present who have come to hear the Gospel preacht, and whose close and earnest attention to the Word as read and spoken leaves little to be desired.

Medical missions have proved to be a most important means not only of establishing friendly relations with the people, but also of bringing them under definite Christian teaching. Whatever other department of mission work as at present conducted may have to be given up, the experience of perhaps all laborers in this field shows that the medical mission department should not only be retained, but largely extended, for as an evangelistic agency it would be hard to exaggerate its value and importance. The preparation and circulation of a Persian Christian literature is being undertaken by the C. M. S. especially, and this agency will doubtless have far-reaching results in the near future. The simplicity, copiousness, and elegance of the Persian language render it a most useful instrumentality for the diffusion of a knowledge of the truth.

NATIVE AGENTS IN PERSIA.

But the history of Christian missions in all lands and in every age shows clearly that no country has ever yet been won for Christ solely through the efforts of foreign missionaries. It was not until the Saxons of England and the Celts of Ireland themselves sent forth teachers to men of their respective races, that Christianity finally prevailed in Great Britain and in the sister island. What, therefore, is the great desideratum at the present time in Persia is the raising up of an indigenous Persian church, which will give the Gospel to the country at large. The only question is how this result is to be obtained. I am convinced that the work will not be done, humanly speaking, by the present Oriental churches. These are in such a low state spiritually, so corrupted with superstition, ignorance, and idolatry, so addicted to the manufacture and sale of intoxicating liquors to the Mohammedans, and to the abuse of them among themselves, and so convinced of the hopelessness of endeavoring to convert their Moslem oppressors, that, in their present state at least, they must be regarded as hindrances rather than helps to the evangelization of the country. Every attempt to revive and reform these decayed churches has hitherto failed, tho congregations of Protestant converts have been in many places gathered out from among them. But even these converts, as a rule—tho there are some noble exceptions—have little zeal for the work. And even when they have the requisite zeal, their manner of life, and their difference of language, dress, etc., render them, in the opinion of Persians, as much foreigners as are Europeans and Americans. The only difference is that the former are despised foreigners,

while the latter are respected. On the other hand the prospect of forming large and permanent Persian churches in the cities and villages, which are under the direct control of the mollahs and majtahids, seems at present a remote one. What then is to be done?

That noble and devoted missionary, the late Mackay, of Uganda, has well said that a special effort should be made to gain over to the Gospel the *strong* races of the Asiatic and African continents, in order through them to win their fellow-countrymen for Christ. The result of this policy is visible in the case of the Waganda, who are undoubtedly one of the strongest races in Africa. They bid fair to become the evangelists of a large part of that dark land. In Persia there seem to be only two strong races, the Kurds in the American part of the field and the Bakhtiyaris in that of the C. M. S. Fierce, cruel, and bloodthirsty tho they be, they are nevertheless *men* in a sense in which the average Persian can scarcely be said to be worthy of that appellation. They are far less bigoted Moslems, too, than are the inhabitants of the rest of the country, and in many cases they know little of the faith which they profess. Over them neither the mollahs nor the government have much influence. If they could be won for Christ—as by God's grace they could, if the proper men were sent to them—these warlike tribes, Persians, and yet not degraded Persians, might be the means of making the Christian faith honored throughout the land. Among them, too, by the Holy Spirit's agency, might be raised up devoted and courageous workers, who would go forth and preach the Gospel far and wide. But as yet little, if anything, has been done to reach these fierce but brave and trusty races. Would it not be well for Christian missionaries, while continuing their efforts for the evangelization of the other part of the country, and presenting the truth as it is in Jesus to Moslems, Jews, and nominal Christians alike, to make a special effort to bring into the fold these fine and warlike tribes? Should Persia ever be divided up between those two European nations which are rivals for the empire of Western Asia, the Kurds and the Bakhtiyaris will undoubtedly flock to their respective standards, and form the most valuable and trustworthy material for the formation of their native regiments. Why should we not strive in like manner even now to make them soldiers of Christ, and thus win Persia for the Redeemer?

PRAYER IN THE TIGER JUNGLE.

BY THE EDITOR-IN-CHIEF.

"O Thou that hearest prayer, unto Thee shall all flesh come."—Psalm lxv: 2.

In that charming book, "In The Tiger Jungle,"* by that master of missionary narratives, Rev. Dr. Jacob Chamberlain, of Madanapalle, India, there is a most beautiful and impressive instance of answered prayer, which suggests again the thought so often emphasized in these pages, that an encyclopedia of prayer might be gathered, if the scattered instances of God's remarkable dealings could be brought into one volume. Of course, it is not meant to suggest that the whole body of Christian history is not a volume of testimony on this subject. But in many cases the answers to prayer can be traced only by a *believer*, for they are realized *in the plane of faith* and not of sight, and can be seen and known only to those who live on that heavenly level, as when Augustine's mother, Monica, besought God that her wayward and skeptical son might not go to Rome, where his temptations would be so much the more seductive; nevertheless it was the going to Rome, which led to his being sent as teacher of rhetoric to Milan, where he heard Ambrose, the bishop, by whose preaching and personal influence he was converted. God denied the spoken prayer of Monica that He might grant her heart's desire. So there are many prayers which in form are not granted that in fact they may be, by the fulfilment of that deeper yearning, of which the request is the mistaken expression. And so, we repeat, many an answer is found in an apparent silence or refusal. Disappointment becomes "His appointment"—and the trusting soul living in the high plane of faith finds an answer in that high altitude, tho on a lower level none is to be seen.

Dr. Chamberlain himself frankly says of one of his remarkable experiences: "I do not give this as a sample of what usually occurs on our preaching tours. God does not often lift the veil; He bids us walk by faith not by sight. We often meet with opposition, or worse still, with indifference. We often wail with Isaiah, 'Lord, who hath believed our report, and to whom is the arm of the Lord revealed?' But now and then God sees fit to raise one corner of the veil and let us *see* what may occur in scores of scattered villages, of which we shall for the first time learn when we meet those redeemed ones in the land where all is known."†

But, to return from this digression, the instance here given of prayer, answered in a very obvious and recognizable manner, encourages faith to trust where no such obvious and visible answer is

* Fleming H. Revell Co. † P. 54.

given; for the answer is as sure in every case. It would not be well for the discipline of faith to have the interposition of God always so manifest, we should walk too much by sight, if we had the seen to depend on; and it is the hiding of God's power behind apparent disappointment and failure that trains faith to uniform and undoubting trust.

Dr. Chamberlain graphically tells how in September, 1863, nearly thirty-four years ago, he was going on a long pioneer journey into Central India, where no missionary had ever before gone. It required a tour of twelve hundred miles on horseback, and four or five months time, and was fraught with great peril, from jungle fever, and still worse jungle tigers. But this heroic missionary fortified himself by the command, "Go ye unto all the world and preach the Gospel to every creature;" and by the accompanying assurance, "Lo, I am with you alway, even unto the end of the age." Duty called and the promise was the shield of defense. The crisis of the journey is the point with which we are now mainly concerned. The travelers had reacht the farthest northern point, up among the mountain gonds (or khonds), who for centuries offered human sacrifices, and they had turned to go back by another route. They expected to find a government steamer, when they struck the Pranheta River, an affluent of the great Godavery. But the heavy torrents of the monsoon had made the Godavery a stream of tumultuous waters, three miles wide. The steamer, in attempting to stem that fierce current, had broken its machinery and could not come to their aid. There was now no way out of their trouble but to march through the seventy-five miles of that deadly jungle, dare its fever and the tigers, and at the foot of the second cataract, reach the next steamer.

We pass by all the adventures of Dr. Chamberlain and his party, deserted by the whole party of coolies, armed guard and all, in the midst of an uninhabited district. We shall not stop to describe his desperate but successful efforts to get across the wild flood of the Godavery, and his new start with another force of coolies, as the new caravan struck once more into the jungle, amid perils and exposure so great that only by intimidation could even those hardy men be compelled to go forward. At last a new and seemingly insurmountable obstacle lay in their way. Two huntsmen crost their track, from whom they learned that the backwater of the Godavery flood, thirty feet higher than usual, had made unfordable the affluents beyond which lay their only safe resting-place for the night. And to their inquiries the answer was returned, that there was neither boat nor raft nor any floating material to make a raft, whereby to cross to the knoll, where they had purposed to encamp. The party were even then standing in the wet and mud, as they surveyed their hopeless plight. The royal guides and native preachers, who were in the

party, were disheartened and at their wit's end; and the fierce hungry roar of the tigers could be heard about them as the night began to fall.

At this point, Dr. Chamberlain rode apart to commit the whole case to Him who hath said:

> Call upon me in the day of trouble!
> I will deliver thee
> And thou shalt deliver Me.

This was the substance of that prayer on the greatest strait of his life:

"Master, was it not for Thy sake that we came here? Did we not covenant with Thee for the journey through? Have we not faithfully preacht Thy name the whole long way? Have we shirkt any danger, have we quailed before any foe? Didst Thou not promise, 'I will be with thee?' Now we need Thee. We are in blackest danger for this night. Only Thou canst save us from this jungle, these tigers, this flood. O, Master, Master, show me what to do!"

An answer came, says Dr. Chamberlain, not audible but distinct, as though spoken in my ear by human voice: "*Turn to the left, to the Godavery, and you will find rescue.*"

It was a mile to the river. Its banks were all overflowed, and there was no village within many miles, nor any mound or rising ground on which to camp. So said the guides. Again, the leader of this caravan rode apart, and lifted to God another prayer; and again came that inner voice, unmistakable in its impression on the spiritual senses, then supernaturally on the alert, "Turn to the left, to the Godavery, and you will find rescue." Again he consulted his guides, but only to meet new opposition. It would take half an hour to make the experiment of reaching the river bank, and they would only lose just so much precious time, and have to come back to the jungle after all, leaving themselves so much less time to press forward to a bluff six hours further on, and it would be dark-man-hour, and then—the tigers!

With the deeper darkness of despair falling on the whole company, again Dr. Chamberlain rode apart for prayer. Once more that inexplicable inner response, heard only by that praying soul, came with thrilling distinctness. "*It is God's answer to my prayer,*" said Dr. Chamberlain. "I can not doubt. I must act, and that instantly."

And so he called a halt, and, against all remonstrance, commanded the column to wheel about sharp to the left, and take the shortest way to the river. Only the sight of that fourteen-inch revolver in the leader's hand sufficed to turn that column toward the Godavery's flood. To the native preachers who lookt up into his face as tho to ask a solution of these strange movements, Dr. Chamberlain could only respond, "There is rescue at the river." The word went round among the coolies: "The dhora has heard of some help at the river."

He had, indeed, heard of help, but it was all as much a mystery to him as to them what that help was to be. And yet the peace of God possest him. Anxiety was somehow gone, and in its place a strange, intense expectancy.

Just before reaching the river, Dr. Chamberlain cantered ahead, all his senses keenly observant. And as he emerged from the dense undergrowth of bushes, there, right *at his feet, lay a large flat-boat, tied to a tree at the shore*—a large flat-boat, with strong railings along both sides, with square ends to run upon the shore. It had been built by the British military authorities in troublous times, to ferry over artillery and elephants, but it belonged at a station high up on the north bank of the Godavery.

Two men were trying to keep the boat afloat in the tossing current.

"How came this boat here?" said the doctor.

They, taking him to be a government official who was calling them to account, begged him not to be angry with them, and protested that they had done their best to keep the boat where it belonged, but declared that it seemed to them possest. A huge rolling wave swept down the river, snapt the cables, and drove the boat before it. Despite their best endeavors, it was carried further and further from its moorings into the current and down stream; they said they had fought all day to get it back to the other shore, but it seemed as tho some supernatural power were shoving the boat over, and an hour before they had given up, let it float to its present position, and then tied it to a tree. Again they begged that they might not be punisht for what they could not help.

Dr. Chamberlain, who was clothed with full authority to use any government property required on the journey, took possession, of course, and astonisht the whole party who now came in sight, with a means both of safety and transportation, which no human foresight could have improved. "Who"—says the grateful missionary pioneer—"who had ordered that tidal wave in the morning of that day, that had torn that boat from its moorings, and driven it so many miles down the river (and across from the north to the south bank), and that had thwarted every endeavor of the frightened boatmen to force it back to the north shore, and had brought it to the little cove-like recess, just at that point where we would strike the river? Who, but He on whose orders we had come; He who had said, 'I will be with you;' He who knew beforehand the dire straits in which we would be in that very place, on that very day, that very hour; He who had thrice told me distinctly, 'Turn to the left, to the Godavery, and you will find rescue?' I bowed my head and in amazed reverence, thankt my God for this signal answer to my pleading prayer."

This answer needed no watcher high upon the mountain top to see

her territory by moving up a step from Batoum and Kars, at the eastern end of the Black Sea, or by stepping over the Slav principalities at the west England has been Russia's most determined foe to such aggressions, but there are signs that England's front is changing. English ship captains passing through the Red Sea are often heard to remark that some time England will attach Arabia. If she does, we shall have an interesting answer to the question whether she can conquer it, for while Asia Minor has been often swept by conquering hordes, a foreign army has never yet penetrated far within the deserts of Arabia. Since 1860, when the massacre of six thousand Christians in the Lebanon led France to show her power in Syria, French influence has been in the ascendant in that province. But now Russian emissaries are laboring to connect the existing Oriental churches in Syria with the Russian Orthodox Church, which indicates that Russia does not intend to spare Syria to France, should a division take place. German capital has constructed a railroad 300 miles long up the backbone of Asia Minor, from Constantinople to Angora, with a branch thrown off to Conia, the Iconium of Paul. It was reported in Berlin recently that another concession had just been granted, by which German capital would construct a railway from Alexandretta, at the southeast corner of Asia Minor, up into the interior, to effect a junction with the existing line, which would be extended from Angora to meet it, and would ultimately be pusht on to Bagdad, where water communication is establisht with the Persian Gulf. If these railways are thus built, it will be understood that Germany is strengthening the hands of Turkey to keep the Russians out.

The Turks conquered the Armenians by the sword, and have held them till now only by virtue of their superior fighting qualities—for there is no discount on Turkish soldiers; they are splendid fighters. Several causes, however, have operated within the last decade to make the Armenians very restive under the Turkish sway. One was, the independence of Greece and of the Balkan principalities earlier in the century; another, the sixty-first article in the Berlin treaty of 1878, pledging European assistance in securing reforms in their government; further, there has been considerable general dissemination of the ideas of liberty and progress. Some influence must be attributed to the perverted results of missions. Education is dangerous to tyranny. The Bible inculcates justice and equality before the law. The missionaries themselves take great pains, and often personal risks, in uniformly urging Armenians to remain loyal and quiet under the existing government, to "fear God, and honor the king." The English also come in for a share of the responsibility, for expressions of sympathy with the Armenians by such men as Mr. James Bryce, M. P., and the late Wm. E. Gladstone, were understood by them to mean that England would surely aid them, if they took the first desperate

chance in a struggle with the Turks. Finally, Russian Nihilists, working in secret, fomented disturbance.

The Armenian hotbloods formed themselves into a secret revolutionary society, the "Hunchagists." They were favored more or less by a considerable party among the Armenians, who devoutly hoped that the hour of their deliverance was near. Thus the Hunchagists were enabled to work in secret from the officials, and they carried as high a hand as they dared, with the object of proving to the European powers that Turks could no longer govern Armenians. The story of their doings has never been fully written; perhaps the time may come when it will be given to the world.

THE TURKISH MASSACRES.

The Turks were exasperated ultimately beyond the bounds of their patience. They are by religion fatalists, and, therefore, have no real sense of moral accountability. They turned upon the Armenians indiscriminately, and cut them down in the series of massacres, two to three years ago, in which, on a conservative estimate, 70,000 persons lost their lives in the manner narrated in the press, and several times that number were left penniless, on the verge of starvation. The perpetrators of these deeds will be held responsible at the bar of public opinion, of history, and of a just God.

The misery of the surviving Armenians beggared description or exaggeration, and the response made by Western Christians in their behalf is one of the finest testimonials to practical Christian brotherhood. The American missionaries were in danger at the time of the massacres (a bombshell exploded in the house of one), but none of them fell, and no one left his post. They were made the chief almoners of the one million dollars for relief that past through the central mission treasury at Constantinople, as, indeed, their reports of the destitution were partly instrumental in securing the gifts. They gave directly to the needy, or more commonly gave, without sectarian preference, through the committees of the Protestant congregations. It is a pleasure to testify that, while part of the money passing through Oriental hands so often clings, to the fingers, while sharing in relief work with several Protestant committees, I never knew of a dollar misappropriated. I may also add that while 5,000 persons in the Marsovan field were aided, we did not know of any death that the use of a little money might have averted.

ARMENIAN RELIEF.

Soon industrial enterprises partly took the place of giving outright. Rug weaving, gingham manufacture, and various forms of needlework were started in several cities to tide over leading industries of those regions temporarily prostrate, and to furnish work. In some cases funds have been turned over five to fifteen times, recovered from



A TYPICAL ARMENIAN VILLAGE FAMILY.

the sale of the product in the common market, and then devoted to the support of orphans. Meantime these relief industries have indirectly somewhat aided in the reorganization of social business enterprises, and in most places they have now come to an end, because the necessity for witness no longer necessary.

In some of the worst devastated regions the people were helped to rebuild their homes; one ox apiece was given to farmers who had no team; seed-wheat was furnished those who had not the silk worm treated; fruit implements were given to artisans, and yarn was distributed to weavers, the object being in each case to enable a man to earn his bread instead of receiving it as a dole. This, and much more, was done by agents of the Red Cross Society who visited the country, and by Germans who came there to settle.

A later phase of relief was the gathering of 4,000 massacre orphans into a series of orphanages, food being largely provided from Europe, and several persons from Germany or Switzerland now share with missionaries in superintending of the orphan homes. While some of the American missionaries doubted to have wards of the nation come under missionary influences, lest it be made a Protestant propaganda, the people, as a whole, are full of gratitude for the care taken of their little ones. I have grateful memories of Christian training with almost many an orphan of Armenia. Many fellow children saw their parents killed, without a sense of horror from which it would seem that human spirits never could recover, and shared in privations sufficient permanently to wreck their physique. But a great change has been wrought by the good hand of God upon these little ones, the plain but abundant food, warm clothing, and happy lives that they now enjoy. Each orphanage usually has a house-father and mother, teachers, nurses, and other service as is required. These persons are all Armenians, and have thrown themselves into this labor of love with full fellowship and zeal as for having glad service to some of Christ's little ones. And the children respond to their influence in remarkably grateful, well-behaved lives. They make rapid progress in study and in character. They often say in effect: "In my village I knew a little of the Bible or of Jesus save His name, and no one told me it was by right the Christian language, but when I came here I learned about Jesus and His love to me, and how to call Him 'Father.'" Many give the best evidence of childish conversion. As they grow older they are learning trades—shoemaking, garment and wool weaving, etc.—besides the art of neat housekeeping. In the hope that each one in time will return to his relatives with a good common school education, a trade by which he can live, and thoroughly grounded in Christian character. Some diamonds may be looked for among them, who will shine for Christ in that dark land.

Turkey politically is quiet enough, that it is impossible to tell when

one storm may be followed by another. The Armenians, humiliated and decimated, have spewed out the revolutionist, and the apathetic Turks have settled down into very much the same relation with the Armenians as before.

But it should be remarkt that the Armenians have shown wonderful recuperative power since the massacres. They are not destroyed as a nation; they have not disintegrated. The writer recalls a town where sixty-four men were killed, one for every third Armenian house in the place, and not a woman or a child among them. The agony of fear for months was so great that many could not endure it, and went to other towns. Yet by degrees they crept back, reentered their looted houses, and reopened their empty shops. Only two families can be said to have disintegrated, and this is but a representative case. The blow, awful as it was, was no more staggering than other nations have sometimes suffered in time of war, and have recovered. The Armenians were long ground between the upper and the nether millstone of contending Roman and Parthian; later they were ground in the same way between Byzantine and Persian; they were trodden down by Tamerlane; for centuries now they have lived on the verge of destruction. But God has kept them, it must be for some good purpose, not yet fully revealed. The faults commonly charged to them are such as are fostered in a subject race. They belong, like ourselves, to the Indo-European family of men, speak a language distantly akin to our own; have no Savior but Christ, no sacred book but the Bible. They stretch out appealing hands to us for sympathy and help.



ARMENIAN WOMAN SPINNING.

PROTESTANT MISSIONS.

In the land whose current history we have been sketching, missionaries have lived and labored for many years. The first representative of the American Board entered the Levant in 1819, being especially commissioned to Jerusalem. For a dozen years the first pioneers were occupied in tours of investigation, learning the native languages, and other preliminary work. By 1831 acquaintance had been made with the Armenians, who proudly claim to have been the first *nation* to accept Christianity. But the Armenian, like the other early Oriental

churches, soon settled down to a ritualism that illustrates the form of godliness without the power. When the first station designed especially to work for them was opened at Constantinople, in 1831, efforts were made for fifteen years for the Armenian National, or Gregorian Church, "if possible by reviving the knowledge and spirit of the Gospel to reform it." But the wine-skins of old form could not contain the new wine of fresh evangelical doctrine. The Armenian hierarchy cast out of their flock those who exhibited evangelical tendencies, and drove them to the organization of the Protestant Church. Thus in 1846 the first four Protestant churches in the Ottoman Empire were organized under the imperial sanction, with a membership of about one hundred, representing a Protestant constituency of about 1,000. By the middle of this century the evangelical work among the Armenians was fairly inaugurated.

Three out of twenty missions of the American Board cover as thoroughly as possible all Asia Minor and the adjacent territory on the East. Such has been the success of these missions, and such the need of the great world, that this region has been left in comity to the agents of the one society, except that there are a few representatives of the Disciples at work. Scotch Presbyterians also maintain missions to the Jews in a few of the great cities, and the Bible societies will be mentioned in a moment. There are forty American gentlemen, most of them ordained, and half of them chiefly engaged in education in order to evangelization. There are half a dozen physicians and three or four occupied with publication. Besides the wives and mothers, often the most useful missionaries, there are some sixty lady teachers.

These Americans are groupt in 14 stations as their residences, frequently visiting, besides other places, 265 outstations, places where native agents regularly labor. There are 50 schools of high grade with 1,300 students, 300 of common grade with over 17,000 in attendance, 20 orphanages with 4,000 children, a total of over 22,000 "of the princes of



TOURING IN TURKEY.
Near a guard house on a mountain pass.

the provinces" under instruction. The Sabbath congregations number over 30,000, the Sabbath-schools over 25,000, the church members over 11,000, the avowed Protestants over 48,000. These results are made possible only by the faithful labors of 800 native preachers and teachers, men and women with whom it is a pleasure to work.

EDUCATIONAL WORK.

As the years advance greater stress is laid on the Christian value of higher education. Robert College, at Constantinople, independent of but originally growing out of missionary effort, Anatolia College at Marsovan, Aintab College, in the city of the same name, and Euphrates College, at Harpoot, are clearly in the lead in the educational field where they are, and they have the influence that comes with such leadership. The faculties are chiefly composed of competent native gentlemen, many of them having pursued studies in Europe or America, and as influential over their fellow-countrymen outside the schools, as over the students within. These colleges maintain a curriculum fairly corresponding to that of American institutions, English being the college language. Mathematics, the natural sciences, history, political economy, mental and moral philosophy, are among the branches taught. Bible instruction is made prominent. The majority of the students pay their college bills, as they do in this country. A few receive aid, either direct or in compensation for service in the industrial departments. The students are receptive, responsive to Christian influence. Many of the graduates, in at least one case more than half of them, are preaching or teaching in Turkey.

Missionaries to the end are foreigners. They can rarely touch the heart in preaching as they could at home. But the relation of teacher and pupil is very close. As was recently remarkt in the *Review of Reviews:* "The wealth of every nation in the last resort is to be measured in the character and quality of its young men and women." French Catholics with their free schools have great numbers of children under their tuition, but God has given the distinct lead in college education in Asia Minor to Protestant American schools, and it is one of the most hopeful omens for the future. Gregorian Armenians and Orthodox Greeks recognize the quality of these schools, and gladly entrust their sons to them for the sake of the moral and religious training given, no less than for instruction in books. These schools have never been so crowded, nor has the collection of tuition ever been so easy, as since the massacre shockt people into a better sense of the investments that pay in this world.

Turkey is not up to coeducation yet, but colleges for girls at Scutari, a suburb of Constantinople, Marash and Harpoot, with such high-grade boarding-schools as are found in many places (as well as high schools for boys), provide an education for young women corresponding to that for young men, and provide competent teachers for the girls of Turkey.

Another branch of education is the theological, instruction designed to prepare men to preach being given at four places. As the students usually all learn English, the treasures of English books are unlockt to them to aid them in bearing fruit among the churches. While the

number of students is not so large as one could wish, better educated and more consecrated young men are coming forward for the ministry than at other times.

The publishing department at Constantinople issues books designed to help the people to read and understand the Bible, including such educational works as are not otherwise provided, commentaries, Sunday-school lessons, stories, and other useful books. They also publish papers in Armeno-Turkish, Greco-Turkish, and Armenian, which, besides nourishing Protestant Christians, find their way into many homes all over the empire, where the Gospel is never preacht by any other agency. Akin to this is the grand work of the American and the British and Foreign Bible societies. The Levant agency of the American Bible Society distributes annually nearly 80,000 Bibles or parts in more than 20 different languages. The entrance of God's Word giveth light.

MEDICAL MISSIONS.

Livingstone used to say, "God had only one Son, and He gave Him to be a medical missionary." Five or six stations have medical missionaries, with dispensaries and more or less in the way of hospital facilities. Medical missions often remove prejudice, for when a man is sick, he will usually seek the physician from whom he has most hope of help. Every hospital is an evangelizing agency, because of the character of the doctors and nurses in charge.

No mention has been made of Protestant work among the Greeks, as separate from that among Armenians, but it is sometimes said that Christian work is not national, but international. The north and west coasts of Asia Minor have been from time immemorial almost as Greek as Greece itself, and in recent years some of the new and bright evangelical work has been among members of this live young race. The Greek Evangelical Alliance, with headquarters at Smyrna, is an earnest, active home missionary society for the Greeks of Turkey.

But all Christian work ultimately finds its goal as its source in the Christian Church. When a country contains an evangelical church, under the divine guidance governing, supporting, and propagating itself, then missionary work will be done, and not till then. Perhaps one can not now be sure what the future course of the Gregorian Church will be. Its creed is quite satisfactory. If extraneous matters, like picture worship, could be chopt off, if the clergy could be men fitted to be spiritual leaders, if Christian character could be elevated above Christian ceremonial, the millennium would be at hand for Armenians. There have been many gracious signs of the Spirit's use of this church, especially since its people were chastized with the besom of massacre and plunder. None would rejoice more heartily than the American missionaries, if this ancient Church were to become new in the Spirit of Christ again. Meantime the existing Protestant churches are also disciplined, purified, and growing daily in strength.

Evangelical work in Asia Minor is as bright as are the promises of God. In proportion as existing agencies and methods represent the Gospel, they are assured of ultimate success. Difficulties exist, to be solved in Christian wisdom and fraternity; discouragements, for those who care to dwell upon them. But in the language of the motto of Anatolia College—Anatolia meaning Asia Minor—"THE MORNING COMETH."

II.—MISSIONARY DIGEST DEPARTMENT.

BABISM—THE LATEST REVOLT FROM ISLAM.*

The founder of this cult was born in Shiráz, Persia, in 1819. His name was Mirza Ali Mohammed, but he called himself at first "Bab el Din," the Gate of the Faith, afterward "Natek," the Point. He claimed to be a personal manifestation of the deity, and is described as a man of benignant countenance, dignified bearing, charming personality, and markt eloquence. His ethics were pure, and no charges of insincerity have been brought against him. He met his persecutions and sufferings with courage, patience, and unselfishness. Hence the influence that he has exerted in a land where such virtues are rarely met.

In 1843, after a pilgrimage to Mecca and a prolonged meditation in the Mosque of Kufa, the reformer returned to Shiraz with a journal of his pilgrimage and a new commentary on the Koran. For severely criticising the mollahs he was forbidden to preach and was confined to his house. Here he systematized his doctrines, and instructed a very rapidly increasing circle of disciples.

Missionaries were sent into various countries and the followers of Bab became so numerous and so confident of success, that in 1848 they took up arms and declared their leader to be universal sovereign. Successful at first, they were soon crusht; the Bab was imprisoned for eighteen months, and in 1850 was put to death after the failure of many persistent efforts to induce him to retract. His death, however, seemed to inspire his followers with new zeal, and again rallying, they recognized Mirza Yahya, who was but sixteen years old, as the Bab. He assumed the modest name, "Eternal Highness." In 1852 three of his followers attempted to assassinate the shah. This led to a fierce persecution in which many of the Babists were put to death with horrible tortures. Since then the Babists have been a secret sect principally in Persia, but extending into India and Turkey, and even into England and the United States. While various claims are made as to their strength, no definite numbers can be given.

Even this recent and comparatively small sect is not united. The schism arose over the successor to Mirza Ali Mohammed. The Bab assumed the position of a John the Baptist in the new dispensation. After him was to come one who would make known a fuller revelation. He chose eighteen disciples, called the "Letters of the Living," who with himself as the Point constituted the sacred hierarchy of nineteen. Within this circle were two brothers, or half brothers, Mirza Yahya (Sub-i-Ezel) and Mirza Hussein Ali of Nur, who is known as Beha, both of whom claimed to be the successors of the Bab. The former rankt as fourth among the prophets, rose to be chief after the death of the Point, and for about fourteen years was nominal head of the Babists, altho his rival took the most prominent part in the affairs of the order.

In 1867 the latter suddenly claimed to be "He whom God shall Manifest," and summoned all the Babists to acknowlege him as their supreme and sole chief spiritual adviser. The majority did so, and thus Beha, who has been called the Christ of the Babists, took the place of the Bab, and is regarded by his adherents as being superior to the latter. Mirza

* From a paper read before the American Society of Comparative Religion, by the Rev. A. H. McKinney, Ph.D., and publisht in *The Pulse*.

Yahya resisted Beha's pretensions, and, altho exiled to Cyprus, retained a small following. A hymn in praise of Beha nine times contains this refrain:

> The temple of God's glory is none other than Beha:
> If thou seekest God, seek Him from Beha.

Investigators declare that the Bab was sincere in his denunciation of the evils of his times, and that, as Mohammedanism was a revolt against the religious degradation of its early days, so Babism is a recoil from the iniquities of a debased Mohammedanism, as well as an attempt to elevate the state.* It is not altogether a new cult, but a selection from what is good in Mohammedanism, Christianity, Judaism, and Parseeism. It is eclectic enough to embrace within its succession of apostles such names as Moses, Zoroaster, Mohammed, and Jesus. It is the natural fruitage of the speculations of those who recoil from the conception of a personal supreme being, and take refuge in Pantheism.

How was it possible for the Bab to gain a following so quickly, and for his doctrines to retain such a hold on a considerable number of people? The answer to these questions will be understood when two facts are clearly in mind. First, the Persians have long had a belief that the new imam would arise with a pure doctrine and peace for men. The Bab declared that he was the expected one. Giving due credit to the teachings of those who had gone before, as his claims were accepted he became more pretentious, assumed the title Natek, *i. e.*, Point, and taught that he was the focus in which all preceding dispensations would converge. Secondly, like John the Baptist, he declared that he was to be succeeded by one greater than himself. This left open the way for the assumptions of Beha, who was the Christ of the Babists. And as there is always the expectation of a coming one, when the leader dies, there is continually a hope that his successor will be the long-expected one, and enthusiasm is constantly kept alive, while the iniquities of the religious systems by which they are surrounded give inspiration to those who are longing for a pure culture.

THE BOOKS OF BABISM.

The sacred writings must be studied before we can even begin to have an inkling of the doctrines and practises of the Babis.† These writings may be roughly divided into four classes:

I. The writings of the teachers of the Bab, Sheykh Ahmad Ashai, and Haji Seyyid Kazim, from whom the prophet derived the germ of his doctrine.

II. The writings of the Bab himself, which are: 1. A journal of his pilgrimage to Mecca. 2. A commentary on the Sura Joseph, which is a mystical and often unintelligible rhapsody, containing as many chapters as the original Sura in the Koran does verses. 3. The Beyan (meaning utterance or explanation) is the Bible or Koran of the Babists, and con-

* In 1895 H. Cottrell wrote in *The Academy*, vol. 47, p. 220: "I have personal and intimate knowledge of the present leaders of the Babist movement in Persia, the four sons of the late Mirza Hussein, who are political prisoners in Akka, tho the shah within the last twelve months has repealed the penal laws against the sect, and is now very friendly. These princes have a large library of books, written by their father, on the peculiar doctrines of the sect, which aim at nothing less than the reconciliation of Buddhism, Christianity, and Mohammedanism. The father, in his will, directed his sons to transmit to all the sovereigns of Europe copies of certain of his works, accompanied by an autograph letter."

† For the collection, collation, and translation of these works we are under great indebtedness to Professor Browne, of Cambridge.

tains all the later utterances of their founder. These include prayers, commentaries, scientific treatises, etc., altho originally the word was confined to verses. There are three Beyans ascribed to the Bab—two written in Arabic, and one in Persian. The chapters are arranged in groups of nine'een, which number plays an important part in this system.

III. The writings of Mizra Yahya, which are of especial interest, include: 1. Kitabu 'n-Nur, the Book of Light. 2. Ruh, or spirit, in twenty-six chapters, each having a special title. 3. A volume of letters.

IV. The writings of Beha: 1. Ikan (assurance) assigned to the Bab, and said to have been enlarged in 1862 by Beha. It is in Persian, and the only book of the Babists that is printed. It is not for sale, but is given by Babists to those whom they think they can trust. 2. Lawh-i-Akdas (Most Holy Tablet) is the longest and most complete of the treatises of Beha, after he had put forth his claim as "He whom God shall Manifest." It purports to have been revealed "because Beha had at different times received letters from believers asking for instructions as to conduct, etc., which were now epitomized so as to be accessible to all." It records the rules of the system, but gives no new doctrines. It deals with fasts, festivals, prayers, places of worship, pilgrimages, burial of the dead, rules for inheritance, and the advancement of civilization. 3. Lawh-i-Nasir is a defense of Beha's claim to be the one foretold by the Bab. 4. Alwah-i-Salatin (Letters of the Kings) are thirty epistles to the King of Persia, the Pope of Rome, the King of Paris (Napoleon III.), the Emperor of Russia, and Queen Victoria, *et al.*, in which strong pleas are made for tolerant treatment of the Babists, and explanations of their doctrines are given with exhortations to accept the truth.

DOCTRINES OF BABISM.

I. *God* is one unmanifested, undifferentiated, unknowable essence. Nineteen mystically expresses the name of the Deity, and represents the manifestations of this essence. Nineteen times nineteen or three hundred and sixty-one gives the total of the manifested universe. All beings are emanations from the Deity. While Babism has borrowed from Christianity, Zoroastrianism, and Buddhism, it is Pantheistic in its doctrine of God.

II. *Transmigration* seems to be taught in the Beyan, but the Babists deny that they hold it, and the explanations offered are so philosophical, that space can not be given to them here.

III. *Absorption.* All beings will finally be absorbed into Deity.

IV. *The Coming One.* The Deity consists of nineteen prophets who incarnate the divine nature. First in order of importance comes the Bab, then next in order his forerunners, Mohammed, Jesus, and Moses. The Bab was to be succeeded by one who would complete the partial revelation made by him. Beha assumed the office of this coming one, known as "He whom God shall Manifest," and, having added to the revelation already given, died May 16th, 1892, to the great sorrow of his disciples, and was succeeded by one of his sons. As the coming one might be lookt for at any time, or might delay his coming for 1511 or 2001 years, he is always expected by the faithful, who, in their gatherings, leave a vacant chair for him, and all rise from their seats when his name is mentioned.

V. A *Millennium* is lookt for by the Babists.

VI. *A Universal Religion*, which is Babism, is to ultimately prevail.

Efforts are to be made to convert others to this faith, but no violence is to be used, and under no circumstances are any to be put to death. What an advance is this teaching over the Mohammedan belief and practice in the same connection!

VII. *Soteriology.* Babists insist on the dogma: "We know nothing whatever of our state after death, God alone knows it." Nevertheless, when Beha died in 1892, his son wrote: "The Sun of Truth hath bidden farewell to this earthly sphere, and now shines with a brightness which waneth not in the regions of Might and Glory." They believe in a judgment and in a future life, as the inner or essential body survives the death of the elementary body. There is no hell after death, but belief is heaven, and unbelief is hell.

PRACTISES OF BABIS.

I. *Prayers* are prescribed for three times a day for individuals. Congregational prayers, except those used in the burial of the dead, are abolisht. So far as missionaries can learn there seems to be but little praying except on set occasions.

II. *Fasts.* For the nineteen days of the last month of the year a daily fast, from sunrise to sunset, is enjoined for all, except the young, the sick, the infirm, the aged, and travelers.

III. *Festivals.* There are two great festivals. 1. The anniversary of the manifestation of the Bab. 2. The anniversary of the manifestation of Beha, which is the principal festival of the Babists.

IV. *Prohibitions.* These are numerous and excellent. They include prohibitions against murder, polygamy, concubinage, adultery, slandering, backbiting, mendacity, the use of wine and opium, theft, traffic in slaves, praying in the street, ill-treatment and overlading of beasts, and the use of images or pictures in places of worship. According to Rees the doctrine of legal impurity, which has done so much to keep Asiatics apart, is not admitted.

V. *Injunctions.* The following virtues are enjoined upon all: Hospitality, kindness, courtesy, charity (including brotherly love and courtesy to inferiors), forgiveness of enemies, education, cleanliness, marriage of all, tithes.

VI. *Recommendations.* The following are commended: Pilgrimages, the use of pleasant perfumes, the adoption of one language and one character by all mankind, and the abolishing of the veil.

VII. *Regulations.* The laws of inheritance, the laws of divorce, and the ceremonies connected with the burial of the dead are regulated. Asceticism is discountenanced, and generous living encouraged.

The following is a summary of the reforms proposed by Beha:

1. Abolition of religious warfare.
2. Friendly intercourse among all sects.
3. Recommendation of one general language, but permission to study others.
4. Support of any king who protects the faith of the Babists.
5. Cheerful conformity to the customs and laws of the land in which Babists dwell.
6. Promise of the "Most great Peace."
7. No restrictions as to dress.
8. Recognition of the good works and devotions of Christian priests.
9. Confession of sins to to be made to God only.
10. The Bab's command to destroy certain books is abrogated.
11. Study of helpful sciences and arts commended.
12. All must learn and practise some craft or profession.
13. The "House of Justice" to supervise the affairs of the commonwealth.
14. Pilgrimages no longer obligatory.
15. A republic is desirable, but kings need not cease to exist.

SOMETHING ABOUT PORTO RICO.*

COLONEL W. WINTHROP, U. S. A.

The island of Porto Rico, or Puerto Rico (Rich Port), is the fourth in size of the Greater Antilles, being exceeded by Cuba, San Domingo, and Jamaica. It is situated nearly in the center of the Archipelago of the West Indies, between the seventeenth and nineteenth parallels of north latitude, and the sixty-sixth and sixty-seventh meridians of longitude. The island, in shape, is an irregular parallelogram, being a little under 100 miles long by about one-third of that distance broad. It is some 270 miles in circumference, and contains about 3,600 square miles. (Somewhat less than the area of Connecticut.)

Unlike its neighbors, this fortunate island has scarcely been disturbed by internal disorders. The movement in favor of a republic, which began in 1820, was checkt, without bloodshed, through the vigorous and



From *The Literary Digest.*

NATIVE HOUSES IN PORTO RICO.

judicious action of the able Governor de la Torre. When, more recently, in 1867, an insurrection, in sympathy with that of Cuba, was initiated against the Spanish Government, its projectors were so terrified by an earthquake that they were induced to postpone their adventure, and a fresh rising in the following year was easily suppresst.

The surface of the island is broken and hilly. A low mountain ridge traverses it from east to west, ranging nearer the southern than the northern coast, with spurs extending northward. Of this ridge the highest elevation is El Yunque (The Anvil), a mountain rising from the table-land of Luquillo to a height of 3,700 feet above the sea, and visible to vessels some sixty miles off the coast. The country has two markt features—the many wooded ravines descending from the mountains, through which course streams of bright water falling to the sea; and intersperst with these ravines, extensive stretches of natural meadow-land, which serve as pasture to herds of wild cattle.

The climate is healthful for the tropics. The constant running streams, with the absence of stagnant water, doubtless contribute to purify the atmosphere. The island, well aerated throughout, is appre-

* Condenst from *The Outlook.*

ciably cooler and more salubrious than are the larger Antilles, or than the majority of the lesser Windward Islands, which have been termed the graves of foreigners. The mountain valleys, especially from November to April, enjoy a delightful climate which has been likened to a perpetual spring.

In the rainy season at the north of the island a sea breeze blows from 8 A. M. to 4 P. M., in the absence of which life would hardly be tolerable near the coast. The rains, which are frequent and plentiful in May and June, come down in August and September "with the fury of a deluge." On the southern coast there is much less rain; sometimes none at all even for ten or twelve months.

It is in August and September that the climate at the north is least healthful, especially for foreigners. Fever, dysentery, and scorbutic diarrhea are then to be guarded against, and a change to the mountains is desirable. These are also the months of the hurricanes which have in some years proved so destructive and ruinous in their effects. "This dreadful scourge," writes Colonel Flinter,* "which often visits the West Indies, may be considered as a great drawback to the planter, and is a great deduction from the value of West Indian property."

Porto Rico is eminently an agricultural island. It is favored with a soil of unusual fertility, made up chiefly of a clay mixed with peroxide of iron or marl. The abundant supply of water keeps the soil productive; even in the southern districts, where the rain is less and the ground seems parcht, water may be found by digging a foot and a half or two feet beneath the surface. The hills and valleys are luxuriant with verdure; the mountains are green to their tops and cultivatable at any height. Good timber, suitable for houses or ships, is abundant—a result owing in a measure to a wise prevision of the government early in the century, when it was formally ordered that "three trees should be planted for every one cut down." Among the native trees the royal palm has been perhaps the most useful, not only on account of its wood and its fruit, but also for its leaves, which furnish thatching for the cabins of the poorer classes. The mahogany-tree has yielded valuable timber for export. The plantain and the banana-trees have furnisht food for thousands. Among the shrubs, the coffee-plant, grateful to sight and smell, with its glossy leaves and jasmine-scented white blossoms, grows almost spontaneously. The tobacco-plant yields a product not much inferior to that of Cuba. Sugar-cane is cultivated with profit, and best in the hot, arid regions of the south, where other crops requiring more moisture would not flourish. A considerable capital, English and Spanish, is invested in sugar plantations, Ponce being the centre of this commerce. A cotton remarkable for its length of fibre, tenacity, and whiteness is produced, and its culture might with advantage be largely extended.

The exports from Porto Rico have consisted mostly of sugar, coffee, tobacco, molasses, rum, honey, indigo, cotton, mahogany, cattle, mules, and hides. According to the most recent authority,† "latest returns" exhibit the three principal exports as follows: Sugar, 54,861 tons; coffee, 16,884 tons; tobacco, 1,807 tons. The sugar export has declined, having once nearly doubled the above quantity.

* An English officer in the military service of the Spanish Government, who in 1834 published "An Account of the Present State of the Island of Puerto Rico," is still the best authority on its topography and its development.

† "The West Indies," C. W. Eves, London, 1897.

The island also produces, in lesser quantities, flax, ginger, cassia, rice, and maize, with citrons, lemons, and oranges, and other fruits, which might well be made articles of commerce. Several banks of fine salt are workt by the government.

A late authority * mentions that gold has been found both in lumps and dust in the beds of streams; adding that iron, copper, lead, and coal, have also been detected. The coal, however, used on the island, comes almost exclusively from Great Britain. Other main items of the British trade are cottons, woolens, jute for coffee-bags, metals, and rice; and codfish are supplied from the British colonies to the estimated value of £95,000. From the United States have heretofore been imported flour, grain, butter, lard, furniture, lumber, and staves for sugar hogsheads and rum puncheons.

THE PEOPLE AND THE GOVERNMENT.

The population of this densely-peopled island is about 800,000 (three-eighths of them negroes). Eves states it, under date of 1897, at 813,937. A series of fortunate circumstances, in combination with a sagacious government, has contributed to impart to the people a quality superior to any other of the West India Islands. In the first place, they have always been a purely agricultural people. Then, at an early period, the crown lands of the island were divided among the natives, who thus became a community of small proprietors, to which was given a new consistency and stability on their being formed into a body of disciplined militia. Further, the island has not suffered to the same extent as its neighbors from the curse of slavery. The slaves were permitted to purchase their freedom on easy terms, and they have borne but a small proportion to the mass of the inhabitants. Thus, in 1873, when slavery was finally abolisht, there were but few unemancipated persons left in the province. Valuable settlers have also come from San Domingo, Venezuela, and elsewhere. As a result, Porto Rico is one of the few countries of tropical America where the whites outnumber the blacks; and, it may be added, where the males outnumber the females.

There has thus also been insured for Porto Rico a peasantry of free laborers—an industrious and self-sustaining population. Even the poor white Xivaro of the mountains or the interior is no burden upon the government, but, with his cow and horse, his acre of corn or sweet potatoes, his few coffee plants and plantain-trees, he lives, with his family, an independent and happy existence. All the rural laboring classes, with entire simplicity of manners, unite in a frank cordiality and genuine hospitality to travelers and strangers.

The most popular vice appears to be gambling, especially in the form of cock-fighting.† There are no beasts of prey, no noxious birds or insects, no venomous snakes or reptiles to disturb the life of the inhabitants. There are, indeed, no indigenous reptiles, no monkeys, and few birds. Rats are numerous and destructive, especially on the sugar plantations.

Porto Rico has been governed on the same plan as the other Spanish

* Reclus, "Universal Geography," Vol. XVII., London, abt. 1891.

† The Roman Catholic religion prevails in Porto Rico as in other Spanish colonies. It is characterized, as usual, by intolerance, ignorance, and superstition. The Methodists (North and South), the Baptist Southern Convention, and the American Bible Society are planning to begin work there.

islands. A captain-general, with the rank of lieutenant-general, was the civil governor, and the head of the army as well as of the highest tribunal—The Court of Royal Audience. The island outside of San Juan, is divided into seven military departments, under the authority of separate commandants, with headquarters at Bayamon, Arecibo, Aguadilla, Mayaguez, Ponce, Humacao, and Guayama, respectively. Alcaldes, appointed from San Juan, administer the civil affairs of the towns. The highest ecclesiastical dignitary is a bishop, resident at the capital.

The resources of the government were derived principally from the customs; a lesser revenue accrued from licenses for lotteries, public gambling-houses and cock-pits, a charge on the lands granted by the government, and taxes on certain sales and on stampt paper, and some minor items.

THE TOWNS AND HARBORS.

Besides the capital, there are some sixty or seventy towns and considerable villages in the island. Of these the most important are Ponce and Arecibo, each with a larger population than San Juan (that of Ponce being about 35,000 to 40,000, while that of San Juan is estimated at 25,000), Mayaguez (also larger than the capital) and Aquadilla, on the west coast; Fajardo and Humacao, on the east coast; Guanica and Aroyo on the south; and Pepino and Cayey in the interior. Aquadilla is especially important as a rendezvous for communication and trade with Havana. Its extensive and safe harbor has a depth of 11–15 fathoms. The best harbor, however, which is, moreover, readily defensible, is that of Guanica. Jobos, also on the south coast, has a good harbor, available as an outlet to the rich agricultural sugar district of Guayama. Other ports furnishing a shelter during a large part of the year are those of Mayaguez, Salinas de Coamo, Anasco, Cabo Rojo, and Bahia Honda.

Among the more attractive villages or smaller towns may be specified Yubacao at the east, Toabago, in an "extensive and beautiful valley on the north coast, fronting the capital on the opposite side of the harbor," and Aybonito, on a table-land of the southern mountains, "enjoying a cool and delightful climate." In the country near Ponce are thermal baths serviceable for invalids.

San Juan, the capital of Porto Rico, stands on a tongue of land reaching northwestward from the main land. This tongue is, in fact, an island, being a coraline reef and separated from the main by lagoons crossed by bridges and causeways. The harbor is entered by a narrow channel, where a pilot is required. At the point of the tongue is the Morro Castle, or citadel, behind which rises the city, which has been described as a "minature Cadiz."

The city is scarcely more than half a mile long by one-quarter broad.* It is very compact, with six principal streets and five cross streets. These streets are narrow and steep, but the town contains good public buildings, the most interesting of which is the carefully preserved Casa Blanca, built in 1525 as a residence for Ponce de Leon, the first governor.

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* The population of San Juan is estimated at 20,000 and most of the people live on the ground floor. The negroes and poorer classes are crowded together in the most appalling manner. In one small room whole families reside. The ground floor of the whole town reeks with filth. There is no running water in the town and the entire population depends on rain water. There is no drainage system. Epidemics are frequent and the whole town is alive with vermin, fleas, roaches, mosquitoes, and dogs.

This, the oldest house in San Juan, is now occupied by the engineer corps. The other houses of the city are of all colors except white, and have flat roofs where rain-water is caught in cisterns, and the residents sit to enjoy the cool evenings. These houses have iron balconies, shutters, and jalousies, but no glazed windows and no chimneys. The site is a fairly healthy one, but subject to the visitation of the yellow fever, by which, however, foreigners are more liable to attack than natives.*

RELIGION IN RUSSIA.†

BY FÉDOR ZAKARINE.

The Russian associates religion with all his acts, both public and private, and the feeling he has in doing so, seems to have preserved its primitive simplicity. Stop before a shop in the evening, at the time of closing. Observe the clerks, silent, in a row, like onions, while the master, for the last time, noisily adjusts the massive padlocks of the front door. That done, every one takes off his hat, makes the sign of the cross several times, and prays the God of the czar to shield them from misfortunes, especially from burglary and fire.

At the corners of the streets, in the crossways, the passages, and the bazaars, including even the Jewish quarter, you see chapels with gilt domes, or simple images, before which are burning the sacred fires. The vestal of the place, an old sexton, with a rough beard, watches with scrupulous care the comings and goings of the passers-by. Every *moujik* uncovers respectfully before the holy images, and makes the sign of the cross three times, from right to left, according to the Greek rite.

There are, in the whole empire, more than sixty thousand churches or chapels of importance. Constantly, on the vast Russian plains, you see against the sky the profile of a temple on the horizon. The number of the clergy of these temples is considerable; the more, because missionaries selected from them overrun the distant parts of Russia, in order to convert to the Orthodox religion the peoples still lingering in idolatry.

Still more courageous apostles carry afar, even to Abyssinia, the Orthodox faith. Russia supports an Orthodox bishop, even in the United States. Despite the activity of this prelate, however, it does not appear that Orthodoxy gains much ground over the various forms of worship among which the Yankee population is divided. The Russian mission especially deplores the lack of native priests, acquainted with the country and understanding the needs of a population so different from that of Russia. To accomplish this object, Bishop Nicolas has undertaken to found seminaries; after a course of studies extending over several years, the best pupils will finish their instructions in Russia. That is the way in which he hopes to recruit a native clergy.

According to the terms of an imperial ukase, every religious festival implies the closing of all shops and places of trade until midday. There

* There are 470 miles of telegraph and 137 miles of railway in the island, besides 170 miles under construction. There are also 150 miles of good roads.

† Translated and Condenst for *The Literary Digest* from *Le Correspondant, Paris.*

has even been discussion of the question whether it would not be proper to prevent the iron-factories' fires from being heated on Sunday. It will be readily understood what a disturbance such a prohibition would cause in metallurgy. Every one knows that the great furnaces must burn without interruption.

The Orthodox Church celebrates, with great solemnity, the anniversaries of the imperial family. Te Deums are sung to celebrate the providential escape of the sovereigns from the catastrophe of Borki, and the anniversary of the emancipation of the peasants. In return the emperor manifests the greatest solicitude for the clergy. In the month of March, 1893, his majesty issued orders for the amelioration of the situation of the unfortunate *popes* of the interior of the Empire: "I shall be quite happy," he said on this occasion, "when I shall reach the point of giving an assured support to all the country clergy." In consequence of this declaration, the Holy Synod invited the head of each diocese to celebrate a Te Deum of thanks, with prayer, on his knees, asking for long life for the emperor and all the imperial family.

Pigeons multiply about the churches; they choose a domicile above the entablature, and nestle among the acanthus-leaves of the capitals of the columns, soiling, at liberty, the gold of the image-stands, the sconces, and the porches, just as the pigeons of Venice soil the flag-stones of St. Mark. In Russia the pigeon is sacred. The people regard it as the symbol of the Holy Ghost, and will never consent to use it for food. One is hardly authorized to admit that, in the shadow of the night, opportunity may tempt some famished *dvornik* without prejudice. Doubtless the case is not the same with the Jews, who, with interested solicitude, provide shelter for the pigeons above their sordid stalls. We may suppose that the smell of roast pigeon perfumes the rear of more than one shop on the Sabbath Day. Moreover, if the pigeons treat the churches like conquered edifices, they have no more respect for the visage of the great Catherine, the horse of Peter the Great, the helmet of Nicolas, or the shoulders of Souvaroff.

One of the most curious spectacles to be seen in Russia, is the arrival of the pilgrims at the Laura of Kieff. This town, the "Russian Jerusalem," one of the oldest in the empire, had four hundred churches not long after the epoch when Saint Vladimir introduced Christianity into the country. These were nearly all burned in an immense conflagration at the beginning of the eleventh century. Did the Laura, one of the four quarters of the Kievo-Petcherskaya monastery—the chief establishment of its kind in Russia—survive this disaster? Was it erected more recently? I do not know; but at any rate, it is the rendezvous of a great number of Russians (350,000 every year) who flock thither at certain times of the year. They arrive in long files, leaning on sticks with their wallets on their shoulders, from all parts of the vast empire. Some of them come five hundred leagues and more, from Archangel and Orenburg, begging from door to door the black bread which they dip in the fetid water of the marshes. These unfortunate creatures live in deplorable hygienic conditions; every year death mows down their crowded ranks. Happy are those who die on their arrival at the holy place. Happy are those who return to their country; for pilgrimage to the Laura, or the Russian Mecca, gives them, in the eyes of their brethren of the Orthodox Church, the same respect as the *Hadjis* have among the Mussulmans.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Christ's Methods of Missionary Work.

REV. WILLIAM N. BREWSTER
HING-HUA, CHINA.

Never before in this "century of missions," has the subject of missionary methods occupied such a conspicuous place as now.

The books upon the subject of mission methods are multiplying, and some of them are of great value. But there is no book that approaches the New Testament for value in this respect. There we have the methods and principles that have the sanction of divine authority. The problem is for us to interpret these principles and adapt them to present conditions. The object of this article is to do this in regard to one important passage in Matthew's Gospel, Chapter xxv. verses 31 to 46 inclusive. In this familiar passage Christ pictures the solemn assize, when all men shall receive their just recompense of reward.

The whole race is then to be divided into two great classes, the one to stand on the right hand, the other on the left; to the one the invitation "Come," to the other the fatal word "Depart." The basis upon which this division is to be made is of supreme importance to every soul. In this vivid description Christ gives us a brief account of a conversation between the Judge and persons of these classes, that is pregnant with meaning. It is a matter of astonishment that these words seem to have had so little weight or influence in directing the policy of the great army of Christian workers, who all profess to believe that they are steadily marching toward that judgment seat.

It has often been noted that Christ here speaks only of the sins of *omission*, and some have erroneously inferred that the sins of commission will not be prominently considered at the Judgment. But that is a very unreasonable, and not at all necessary inference from this passage. Christ was speaking to His disciples, not to the multitude. He would naturally describe to them as representatives of the Church, what kind of judgment would be past upon His professed followers. The outbreaking blasphemer, and worldling, will not be surprised at his sentence, as these people are represented to be. Those who hear the fatal "Depart from Me," and wonder why, had been accustomed to count themselves as among His followers, who would hear the glad invitation, "Come, ye blessed of My Father."

It is fair then to assume that an analysis of these sins of omission, and of the works which will be rewarded, will give us some practical suggestions as to what lines of Christian work will be favored with God's special blessing, both here and hereafter. Nor is it illogical to assume that these principles will apply as well to Christian work in heathen lands, as to that in America or Europe. And perhaps this analysis will shed some light upon the question, why progress has been so slow and unsatisfactory in not a few foreign fields; slow especially when compared with the extent of the task undertaken, to "disciple the nations." It is a significant fact that Christ does not rebuke these people for not having preacht and taught in His name. This does not necessarily imply that this line of Christian work is of no importance; but rather that these profest disciples had not omitted this duty. This line of

work is being carried on with great diligence and skill, in nearly all Protestant mission fields. There is practically no difference of opinion as to its importance, as holding the chief place in the work of evangelizing the nations. But our contention is, that in the light of this and many other passages of Scripture, it is a fundamental and fatal error to give it almost exclusive possession of all the work and occupy the time and strength of nearly all the workers, as it has done in most mission fields for many years.

The reward to the "blessed of the Father," is to be given to those who have ministered "to the least of these Christ's brethren," in one or more of five different ways.

1. Food. "I was a hungered and ye gave Me meat; I was thirsty and ye gave Me drink."

2. Shelter. "I was a stranger and ye took Me in."

3. Clothing. "I was naked and ye clothed Me."

4. Medical aid. "I was sick and ye visited Me."

5. Help to the vicious and criminal classes. "I was in prison and ye came unto Me."

It is flying into the face of all accepted laws of exegesis to spiritualize these words away, into meaning simply going about among poor, sin-cursed, poverty-stricken humanity, speaking words, and distributing tracts of comfort and exhortation. Such methods of Scriptural interpretation, if carried to their logical conclusion, and applied to the whole Bible, would make it all an allegorical myth.

If the leaders of the mission movement will calmly, and with unprejudiced mind, face the teaching of this, and scores of other passages of Scripture, and modify and add to their methods and plans of work so as to follow the inevitable conclusions that must be drawn from them, the twentieth century would see such triumphs of the Cross in heathen lands, as have not been dreamed of by the most ardent and hopeful among them.

But how can these five lines of Christian philanthropy be carried on upon anything like a large scale in heathen lands?

1. Food. "I was a hungered and ye gave Me meat." The half famisht condition of millions of people in India and China is becoming better understood of late by the Christian nations. The great Indian famine has done much to call attention to it. The illustrated papers have made the harrowing spectacle real. The general Christian public has responded nobly to appeals for aid; and missionaries on the field have rendered invaluable service, in honestly and equitably distributing the relief sent. It is the testimony of missionaries, that this practical aid in time of acute distress, has been of great value, in opening the hearts of the people to receive the Gospel. But the fact is, that in these densely-peopled heathen lands, the chronic state is one of semi-famine for at least one-fourth of the population, and hundreds of thousands die of want every year.

Has the Christian public, that has been so moved by the brief famine of India, nothing to do with this perpetual famine that has entailed many times more misery during this generation, than that terrible scourge from which India is just recovering?

If I have succeeded in securing the attention of any of the members or secretaries of mission boards at this point, I think I hear a chorus of critics object. "If we begin to give out rice to the hungry people of India and China, we would soon exhaust our resources, and have a great crowd of 'rice-Christians,' who would leave us as soon as our 'daily ministrations

ceast. Surely our last state would be worse than our first." And many of the missionaries on the field object even more emphatically to any mission work that ministers to the temporal wants of the people, fearing that they will then follow Christ for "the loaves and fishes." Very well, what if they do? They did in Christ's time, yet that did not deter Him from multiplying the loaves and fishes once again, when He saw the multitudes ready to faint with hunger. Jesus helpt the people over the existing emergency. He did not do it to show His miraculous power, and thus prove His divinity. He distinctly states the reason: "I have compassion upon the multitudes."

Oh, for more of this divine compassion among the ambassadors of Christ! the spirit of the Master, who could not look upon suffering with indifference. If we have that pitying love, we will find ways of relieving want, that to these benighted heathen will seem no less divine than the display of His miraculous power. The next day when many of them came to be fed again, when they were where they could buy if they wisht to, He did not repeat the miracle, but took the opportunity to preach one of His most spiritual sermons, exhorting them "to labor not for the meat that perisheth," and that "the flesh profiteth nothing." Let us learn of Him, follow His methods, and trust Him with the results.

The objection above stated is well taken, if that were the only way to feed these hungry multitudes. But it is not.

Free distribution of food is allowable only in acute emergencies, and should seldom, if ever, be long continued and habitual. But if we children of the light will only be as wise in our generation as the children of the world, and put into our work the same amount and quality of brains that successful businessmen use, we will find many ways of helping the underfed millions in heathen lands to a sufficiency, without taxing the treasuries of the missionary societies, but rather lightening their burdens; the people will be reacht in far larger numbers than ever before; the native Christians will be more spiritual, self-support more rapid, and above all the divine instructions for carrying on this work will be followed.

To illustrate: the insufficient supply of food in this densely-peopled part of the Fuhkien Province in southern China, is due in great part to insufficient and uncertain or irregular water supply for irrigation. Where the scarcity is greatest is in regions dependent upon wells. The Chinese know nothing of the use of suction pumps. Water is laboriously drawn from wells for irrigation by long sweeps. They can not be used in wells over twenty feet deep. In many places it is thirty or forty feet to the water. They have no way of lifting the water so far, and such fields are not worth more than *one-tenth* the value of the land that is low enough to be irrigated.

I have priced two pieces of land, both under cultivation, and as far as soil is concerned not essentially different, and not more than 200 yards apart; the dry land was held at $20.00 an acre, and the wet land at $200.00. Yet the only real difference was perhaps fifteen feet in elevation, which the people with their crude appliances were unable to overcome. It is easy enough to see that the introduction of appliances for irrigation, so common in the western States of America, would be a great blessing to the people, and in the long run a source of actual profit to the one who succeeds in doing it. But to accom-

plish this is not the simple matter it would seem at first sight to be.

These machines are complicated and liable to get out of order, and certainly will need repairing. It is necessary to have a skilled machinist who will patiently and laboriously teach a few Chinese young men how to use western tools, how to set up a windmill, and how to run it, and repair it. In short, if we would add to our school for boys, a department of Industrial Mechanics, in charge of a skilled and consecrated Christian machinist, within two or three years it would be more than self-supporting, and multitudes of formerly half-famisht Chinese would rise up and call us blessed. This is not an isolated instance. The same principle will apply in nearly all localities in the heathen world. In one place it is poor cultivation, shallow plowing that keeps down production; in another fertilization is not understood; another, wasteful appliances for gathering or preparing for market. All these keep down production to the point that causes the half-starved condition of a large per cent. of the population in all heathen lands.

It is within the power of the Christians of America and Europe to do much to relieve this condition. Hundreds of consecrated intelligent laymen would gladly come to the foreign mission field to do this work, if the way were opened for them by a broader policy being adopted by the missionary societies.

2. Shelter. "I was a stranger and ye took Me in." A stranger, whom no one welcomes, and none cares for: the helpless ones, the blind, the maimed, the deformed, the lepers, the superfluous girl-babies, the orphans. Oh the cruelty, the heartlessness, the selfishness of heathenism! None who have not witnest it, can realize it.

While something has been done in these lines, yet it has received but scant favor from mission boards except in rare cases; and it has been left too generally to the uncertain and irregular efforts of individual benevolence. It is probable, that if the missionary societies would take up this line of work upon a large scale, commensurate with the needs, and carry it upon practical industrial lines, employing skilled and consecrated lay workers of both sexes to conduct it, that the sympathies of great numbers of people who are now giving little or nothing to missions, would be so stirred, that the necessary means would be forthcoming. The moral force of such institutions in all parts of the heathen world would be incalculably great. They would stand as perpetual and unanswerable witnesses to the mission and spirit of Christ.

In our haste to build up self-supporting churches in heathen lands, have we not too generally neglected these helpless classes, and thus failed in a measure to represent our compassionate Savior to the Christless nations? Let us read again, and ponder well His words. "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed: for they can not recompense thee; for thou shalt be recompenst at the resurrection of the just."

3. Clothing. "I was naked and ye clothed Me." The savage races know nothing of the use of clothing from a sense of modesty. But the moment these savages accept Jesus Christ as their Savior, the sense of shame is developt, and as the demoniac was soon *clothed* and in his right mind, sitting at the feet of the Master, so the savages of the South Seas, and of Africa have been clothed and transformed by the power of Christ. What is

true of the naked savage tribes, is partially true of all heathen races. Even the Japanese, who boast of their attainments in civilization, are notoriously and shockingly immodest in dress.

Then, great masses of the poor in heathen lands are scantily clothed, because of their extreme poverty, as well as indifference to the claims of modesty. The missionary to the naked savage finds himself driven to consider this problem at once, and imports cloth for his people, until the natural channels of trade supply it. But in the semi-civilized, great heathen countries, especially in China, the enormous amount of labor necessary to making the clothes of the common people, has much to do with the insufficient supply. The common clothing of the Chinese is mostly cotton. The women make the cloth, spinning it, one thread at a time, with a small hand-spindle, and then weaving it in a clumsy wooden loom. A woman can not earn more than *one cent a day* spinning this cotton yarn. The introduction of modern appliances to spin and weave this cloth opens an unlimited field for mission industrial enterprise, which would make mission work self-supporting and be an incalculable benefit to the people. This is not an untried experiment. The Basel mission in India, has had spinning and weaving factories for years, and conducted them with practical German thoroughness, having skilled laymen in charge. They have won a high reputation all over India. These industrial factories are not only self-supporting but support the entire educational work of the mission. And it is the testimony of Mrs. Osborne, of the Missionary Training School of Brooklyn, from whose account the above facts are taken, that "It was here I saw the most comfortable native Christian homes."

If the mission boards of America would carefully study and learn the lesson of these practical but far-seeing and devoted German missionaries, there would not soon be another chorus of wailing from the missionary offices, "Relieve us of this burden of debt;" and a host of consecrated, skilled laymen would soon be in all these great mission fields, laboring to receive the blessing reserved for those to whom it shall be said, "I was naked and ye clothed Me."

4. Medical aid. "I was sick and ye visited Me." The missionary societies have done more work along this line than any of the others indicated in this passage. The Church at home and in foreign lands has been having a great awakening of recent years to the fact that "saving souls" does not mean saving disembodied spirits. Our Lord's example, in ministering to the sick bodies of men, is more fully realized and followed now, than in any age since the days of the Apostles.

China and Africa furnish now the great field for medical mission work. China is an especially inviting field. The Chinese are slaves to medicine. Yet their native *materia medica* is perhaps the most vicious on the face of the earth. There has been for the past twenty years or more, a rapid breaking down of the intense prejudice against all things foreign. And now that the interior is sure to open within the next few years, this change will be far more rapid than ever before.

If the mission boards would take advantage of this change, and start medical work in many centers, by wise and careful management they would become largely self-supporting in a short time. There can be no reasonable doubt of this. Let the hospitals be commodious, but less expensively built than many

that have been put up in the past; let the rich be required to pay well for the services rendered them; let the medicines be sold, instead of given away; let medicines be sold in small packages, with printed instructions as to their use, to be taken to distant villages, and used as needed in the family; and the mission to the sick could be expanded indefinitely. Many people in America will give to this class of Christian work, who do not take much interest in the ordinary evangelistic lines. If special appeals were made by the societies for this important branch of work, it would doubtless meet with very hearty response. But instead of this, we recently saw an appeal from a secretary of one of the leading societies, for young men to go to China, which ended with this chilling sentence: "Teachers and doctors need not apply!" This is not the time to retreat from advanced ground already taken, but to push forward toward the fullest possible attainment of the blessing contained in the words of the Judge and Rewarder of all good: "I was sick, and ye visited Me."

5. Help to the vicious and criminal classes. "I was in prison and ye came unto Me." The idea naturally prevails in mission circles that the heathen are so bad anyway, that the best we can expect, is to reach and save only those who are already feeling after the light. Yet this was not Christ's method. He went not only to those who needed Him, but to those who needed him *most*. The prisons in heathen lands, except when under the government of a Christian nation, are places of indescribable filth and misery. In China they add to the agony of the surroundings, periodical torture by the attendants, to extract money from the poor prisoner. The cruel barbarity of the treatment of prisoners in China, is simply indescribable. As far as I have been able to learn, no attempt has ever been made by Christian missionaries, to have these barbarous customs changed. It might be of little immediate use, as far as actual achievement is concerned, but the mere attempt would result in a great spiritual blessing upon all who had a share in it. And the agitation would in time bear fruit. In the meantime, some mission work in the prisons would be permitted, and it would be appreciated by the poor unfortunates. Experience in visiting and praying with a few Christian men, imprisoned under false charges, has shown that the blessing of Christ is indeed upon this kind of work.

But in this class also would be included the vicious and criminal classes who are out of jail, as well as those in it. The thieves, the pirates, the harlots, the opium-smokers, and drunkards, have the same claim upon us, as they had upon our Master, when He preacht and ministered unto them in Galilee. He was so much among them that His enemies tauntingly pointed at Him the finger of scorn, and said, "Behold the friend of publicans and sinners!" Alas, that in our day, our critics have so little occasion to repeat the reproach, which should be our highest glory!

In China every station should have its Opium Refuge, where with prayer, and faith, and love, and skill, scores could be saved every year from the chains of this fearful habit. Every missionary who travels about much, in this part of China at least, finds himself constantly solicited by these poor wretches, with the piteous question, "Can you help me break off this opium habit?" It is idle to tell him, "Go and believe in Jesus," without helping him to

break it off, by a short time of isolation from the poison, and from his old companions, while under wise, skilful, and loving care. Not a little has been done in this line by the medical missionaries, but it is indeed little when compared with the stupendous needs, and too little in proportion to other lines of work carried on.

But it is objected, "The treasuries are exhausted, and the present force of missionaries can not take up these new lines of work without neglecting the work already started."

To this we would reply, "Christ requires of His people no impossible tasks, and if He has laid this upon us as a part of our duty to our fellow-men, it is not for us to stand looking at the Red Sea before us, and Pharaoh's host behind us, and impotently cry, "We can not," but in reverent faith accept God's high commission to "*Go forward;*" the waters will part before us. The Church has the money; there are hundreds of well equipt holy men and women, who are ready to go carrying blessing, and life, and light to the heathen world.

Men of faith wonder why the conquest of the world is so slow; men of the world tauntingly remind us, that after this century of missions, there are more heathen in the world to-day than there were one hundred years ago. Some say, "God so intended it. The world will go on getting worse and worse, until the Second Coming of our Lord." Others piously say, "We must not trouble about results; but leave them with God."

Would it not manifest more faith in God, if we honestly faced the fact that our achievements do not fill out His promises, and fearlessly examine into the cause of our partial failure?

We have let prejudice and precedent direct our plans, instead of the example and instructions of our Great Teacher. Shall it be forever so? The Church at home is waking to the great truth that, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many;" and that, "The disciple is not above his Master, nor the servant above his lord;" and that this "ministering" is not unto disembodied spirits, but to the *bodies*, as well as to the minds and souls of men.

This truth is as real and vital to the evangelization of the heathen, as to that of the more favored unbelievers in Christian lands.

A Missionary Sanitarium in India.

BY JACOB CHAMBERLAIN, M.D., D.D.

Kodaikanal is, perhaps, of all the sanitaria of India, the one most advantageous for, and the one most patronized by missionaries. It is about 7,200 feet above the sea, on the summit of the Palani, or Pulney Mountains, which separate the fertile Madura district of the Madras presidency from the native kingdom of Travancore. "The Pulneys," as they are called, are some 40 miles long by 20 broad, and are a part of the mountain range, reaching from near Cape Comorin up to the north of Bombay, parallel with the sea of Arabia, and from 20 to 60 miles from its shore, and known in geographies as "The Western Ghats." The Nilgiris and Mahableshwar are the more northern high elevations of the same mountain range.

Half a century ago two of the missionaries of the Madura mission of the A. B. C. F. M., whose stations were near the base of these almost precipitous mountains, determined to accomplish their difficult ascent, to visit and preach to the few mountaineers, and see what

the climate might be, and whether it were not possible to have a sanitarium thus near them, in which to take refuge sometimes in the burning heat, or when ill, and thus avoid perhaps, an absolute breakdown and an expensive journey to the homeland for restoration.

Finding some of the hill people who had brought their wares to the periodical market at the mission station at the foot of the mountain, they induced them to pilot them, and carry for them a small amount of necessities up the difficult foot-path utilized by the mountaineers. On reaching the summit they found a natural basin, whose bottom was about 6,900 feet above sea-level, with numerous springs of excellent water bursting out of the sides of the hills that surrounded the basin, whose round and grassy summits were 7,300 to 7,700 feet above sea-level, and on whose sides were groves of forest trees.

Choosing a site in a grove 100 feet above the little brook, fed by all these pellucid springs, they erected a simple hut, with thatcht roof and "wattle and daub" sides, and spent some days in it, testing the climate, exploring the hills, and preaching to the people they found in the few mountain hamlets. It were interesting to trace the experiences they had and their efforts to find a feasible coolie-path or bridle-road, up which coolies with loads, and ponies with riders, and donkeys with packs could come; suffice it to say that ere many years had elapst, by the aid of the district government officials, a passable coolie, ghat, and bridle-path zigzaging up 12 miles from the foot had been constructed, and a dam built, at small cost, across a narrow spot, turning the little brook into a beautiful lake, three miles around at the water's edge, into which fish were speedily introduced, and a few inexpensive houses had been erected by the Madura missionaries and the government officials of the district, who appreciated for themselves, and especially for their wives and children, the boon of having within a night's journey a change of temperature from 100° in the shade on the plain, to 60° or 66° by the little lake on the mountain.

This was the origin of the now well-known sanitarium of Kodaikanal. For many years its inaccessibility to all but those in the adjacent districts militated against its growth, for a journey of 350 miles by bullock bandy from Madras across the scorching plains to the foot of the mountains would prove too much for many an invalid, who might otherwise be saved and restored by its invigorating climate; and other sanitaria more readily accessible were patronized far more. Now, however, there is a railway from Madras to Tuticorin, near Cape Comorin, passing within 32 miles of the foot of the mountain, from which bandies (covered carts) drawn by relays of trotting bullocks bring one by night in from 6 to 8 hours to a little traveler's bungalow at the beginning of the ascent, whence starting before daylight one can come up in a chair or dooly borne by 8 coolies, or can ride up on a scrubby country pony, making the 12 miles' climb, including the 100 zigzags, in 5 or 6 hours.

Houses, built of stone found in abundance on the spot in broken masses as tho already quarried, with red clay as mortar, have been erected among the trees on all the hillsides around the lake, and have been steadily creeping up from near the lake level until now the tops of the hills, 7,300 and 7,500 feet high, are utilized as building sites. The government astronomer kindly informs me by a note to-day that the government reckoning of the

height of Kodaikanal is 7,209 feet above sea level, which I take to be the mean height of the residential portion of this mountain resort. The great government observatory for India now erecting is on a hill 7,700 feet high, overlooking the lake from the west.

It is singular that nearly all the great sanitaria of India, north and south, are at practically the same elevation above the sea: Simla being 7,116, Darjeeling 7,168, Ootacamund 7,271, Kodaikanal 7,209; while Mussorie, Nynee Tal, Mahableshwar, Coonoor, and The Shevaroys are a few hundred feet lower.

Kodaikanal has less non-missionary visitors than other great sanitaria. Simla is the summer capital of the viceroy, Darjeeling of Bengal, Nynee Tal of the northwest provinces, Mahableshwar of Bombay, and Ootacamund of Madras, and hosts of government officials with their families accompany the governors there, and other Europeans swarm those places. In them all, and in others also, large and increasing numbers of missionaries too are found each season, obtaining a new lease of life for more vigorous work on the plains.

Kodaikanal, however, is a smaller and more quiet place. There is less of fashion; it is less expensive; it is more restful. Its climate is less damp than many of the hill stations. Being nearer the equator, in latitude 10° 15′ north, its climate varies but little in different seasons of the year. The thermometer 100 feet above the lake never goes below 40° in the cold months; it never rises above 76° in the hot months. In January and February frost is seen on the shores of the lake, but never 100 feet above. In April and May, the hottest months here, I have not seen the mercury above 75° nor below 60°, varying thus less than fifteen degrees night and day, week in and week out. Essentially the same as the temperature during the hot months of the year, might be said of nearly all the great sanitaria of India. There is not the real tonic effect of frost upon the system. It does not build one up who is much run down as a winter in the temperate zone does; but an occasional change to one of these sanitaria is exceedingly helpful in preventing the utter break-down that has wreckt many a promising missionary career too near its beginning.

Missionary societies have come to appreciate the economy, both in health to the missionary and in money to their supporters, in having a sanitarium where their missionaries, jaded by months of incessant work in touring, preaching, school work, looking after the sick, working up more and more in the languages of the people, and, what so burdened the Apostle Paul, "the care of all the churches," could come for six or eight weeks of respite both from heat and from wearing work, and recuperate the worn physical and mental powers. It prolongs the years of service, it saves the lives of experienced missionaries, and prevents the necessity of so rapidly replacing them by novices. It forestalls the cost of many a long sea journey to the native land to save a life that would otherwise be sacrificed.

The "American Board," the leader in this wise movement, has been so convinced of this, that for more than thirty years it has provided a sufficient number of houses, inexpensive but comfortable, so that every member of their large Madura mission can find room here through April and May, the two most trying of the eight hot months of the year. These houses are then rented, as far as possible, during the remaining hot months,

to others, usually the families of government and railway officials and European business men, and thus the expense of keeping up the houses is mostly met, and there is no drain on the contributions of the home churches for missionary purposes. Other missionary boards and societies are fast falling into line in affording these facilities, considering it in the interest of the truest economy to do so.

A missionary census of Kodaikanal completed to-day shows that there have come up so far, and are now in Kodaikanal, 170 missionaries, with 62 children, or 232 in all, of missionary families, representing fourteen different missionary societies, American, British, and German; in numbers the English being first and the Americans a close second; the Germans, Swedes, Australians, and Canadians being fewer.

It is not for a simple "play spell" that all these missionaries come up; some indeed come so run down and ill that they must have absolute rest. Others come for change and recuperation with work, which they are able to bring up with them. The going over and valuing of hundreds of examination papers of the missionary colleges and schools whose spring term closes as their principals and teachers come up for the vacation, or the yearly examination papers of our national assistants who, each in his own village, carry on Biblical and theological studies through the year; the bringing up of arrears of correspondence and accounts; the preparation or revision of vernacular tracts and books; with young missionaries, the more vigorous study of the language; important committee work, that can be done better here than in the whirl of work below; these and other matters demand a good portion of the time of all who are able to work.

There is another most important advantage here to the isolated missionaries coming from scattered stations, who have little means of spiritual uplift through the year, except in private study and in the closet.

Every year there is held here, in May, a four days' convention for the deepening of spiritual life, to which we look forward with joy as one of the chief blessings of our sojourn. This year it was held May 7th to 10th inclusive, and was under the stimulating leadership of Dr. W. W. White, of Mr. Moody's Biblical Institute, Chicago, who has been giving two years of exceptional service to the young men of India. At each of our two daily sessions it was grand to see the earnest, joyous countenances of the missionaries that filled the American mission church, while we together considered the themes Christ, the Bible, the Holy Spirit, prayer, and seemed to participate in the promised "fulness."

This week the annual Kodaikanal missionary conference meets for three days, for discussing important missionary problems, preparation for which has been made throughout the year. The sessions close with a united missionary breakfast in a grove, at which above 150 missionaries will be present and partake together of food physical, and intellectual as well, in the after-breakfast speeches, and draw closer the bonds of missionary comity and loving friendship ere, next week, most of us go back to our more or less solitary stations, with new vows of consecration to Him who has given us so much of joy and uplift on these, His delectable mountains, for His glorious service.

IV.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Turkey,* Persia,† Arabia,‡ Russia and Siberia,§ Greece,‖ Mohammedanism,¶ The Greek Church.**

Russian Progress and Missions.††

Russia is a mighty power, and is leaping more and more to the front. Her recent advance in China has been rapid and marvelous. Whatever may be the impelling motives in her Eastern policy, she has certainly come into an enlarged area of control, and must be reckoned among the dominant factors in the determination of the future of the oldest empire of the world. As she goes forward on her aggressive career, it becomes an important question, what effect will her dominance in the East have upon the mission work of Protestant nations, and especially in Manchuria, which has recently come under her egis.

Great Britain has devoted both men and money, to a large degree, for the conversion of that vast province. The Presbyterians of Ireland and Scotland are much interested in their various missions there. They feel that they have much at stake in view of the certain advance of Russian domination over, and in, that region, and are much exercised over the probable outcome. From Russia's past policy little can be expected in the way of evangelical liberty. The Greek Church is as intolerant as the Roman Catholic. Russia permits no change of creed, unless for its own benefit, within its domain. It is true that the growing power of the Stundists is forcing the czar to a larger toleration than heretofore, but the Greek hierarchy is opposed to even this qualified toleration, and curbs and represses as far as circumstances will permit. It may be that the widening empire, with its varied religious faith, may develop a more liberal governmental policy, but it is hard for the "leopard to change his spots." Accordingly our brethren of Great Britain are looking upon the situation with sadness and dismay, and see scarcely a ray of hope gilding the horizon. [Russian policy in her colonies has, however, been more lenient than that pursued at home, and it is not expected that foreign peoples under Russia's sway will be forced into the Greek Church.]

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* See also pp. 60 (Jan.); 125 (Feb.); 734, 752 (present issue).

NEW BOOKS: "Impressions of Turkey," Wm. Ramsay, LL.D.; "Every-Day Life in Turkey," Mrs. Ramsay; "The Conversion of Armenia," W. St. Clair Tisdall.

RECENT ARTICLES: "The American College for Girls at Constantinople," *New England Magazine* (Mar.).

† See also pp 11, 55 (Jan.); 737, 761 (present issue).

NEW BOOKS: "Persia—Western Mission," S. G. Wilson; "Persian Women," Isaac Malek Yonan; *Secretarial Report*, R. E. Speer.

‡ See also p. 721 (present issue).

§ See also pp. 919 (Dec., '97); 536 (July); 769 (present issue).

NEW BOOKS: "In the Land of Tolstoi" (Famine and Misrule), J. Standling and W. Reason: "In Joyful Russia;" "Sidelights on Siberia," J. Y. Simpson.

RECENT ARTICLES: "Russian Humanity," *Cosmopolitan* (Dec., '97); "Catholic Exiles in Siberia," *Appleton's* (Jan.); "Coming of the Slav," *Contemporary* (Jan.); "Exiled Christ in Christian Russia," *Arena* (Mar.); "Awakened Russia," *Harper's* (May); "The Czar's Empire," *Harper's* (June); "The Holy Season in Russia," *Chautauquan* (April); "Baptist Exiles at Gerusi," *Baptist Missionary Mag.* (Aug.); "The Stundists," *The Missionary* (Aug.); "The Convict System in Siberia," *Harper's* (Aug.).

‖ NEW BOOKS: "The Isles and Shrines of Greece," S. J. Barrows.

RECENT ARTICLES: "The Regeneration of Greece," *Cosmopolis* (Aug.).

¶ See also p. 721 (present issue).

NEW BOOKS: "The Bible and Islam," H. P. Smith; "Mohammedan Controversy," Sir Wm. Muir; "The Preaching of Islam," T. W. Arnold; "Mohammedanism: Has it a Future?" C. H. Robinson.

RECENT ARTICLES: "Babism and the Babs," *New World* (Dec., '97); "Islamism," *Progress* (Mar. 6, '98); "Teachings of the Koran as to Bible," *C. M. Intelligencer.*

** See also pp. 769 (present issue).

†† *The Presbyterian*, Philadelphia.

The Evangelical Greek Church.*

The Greek Evangelical Church has not been unfavorably affected by the general excitement (of the Greco-Turkish war), except that the financial embarrassment has rendered it more difficult to sustain and extend our work.

The services at Athens have been largely attended, and the attitude toward the evangelical movement has been improved, since it became apparent, during the national struggle, that those connected with it are not wanting in patriotism, as their enemies had formerly represented them, charging them with being false to their country in changing their religion.

At Yanina the pastor was imprisoned on the baseless charge of being connected with the organization hostile to the government. Through the good offices of the British ambassador at Constantinople, he was releast after a month. This imprisonment, of course, interrupted his regular work; but the time was not lost, as he had new opportunities to bear testimony to the truth; and gained friends, not only among the prisoners, but also among the Turkish guards and officers, so that Bible readings begun at that time have been continued since, the good effect upon the conduct of the prisoners being recognized by the officials in charge.

From Volo, Serais, Salonica, and Patras we have encouraging reports. There has never been any regular preaching in the last, but through the efforts of successive Bible colporteurs, an interest has been awakened, and a few have declared themselves evangelical. In addition to the grants to the army, the number of Scriptures sold throughout the country last year was greater than for many previous years, showing a consciousness of some spiritual need which can be met only by God's Word.

* These notes from Dr. Kalopothakes, recently appeared in the *Quarterly Register*, monthly organ of the Presbyterian Alliance.

Persian Notes.

The outbreak at Hamadan against the Sheykhee sectarians is but another illustration of the growing intolerance of the Mohammedan leaders. Hitherto the Sheykhees, tho regarded as straining the ordinary interpretations of the Islamic creed to support some peculiar mystic views of their own, have been allowed to worship in the same mosques along with the so-called orthodox believers. But the present spirit of Islam is more and more insisting on absolute uniformity of belief. Hence the increasing persecution, as reported of the Babees, who are an outgrowth of the Sheykhee creed, tho now far removed from its mild form of heresy.

At a dinner given the last Fourth of July in Tehcran, Persia, at the United States' Legation, by Mr. and Mrs. Hardy, British Minister Sir Mortimer Durand and Mrs. Durand were the only guests beside the American missionaries. Mr. Hardy proposed a toast to President McKinley, of whom he spoke briefly but fittingly, and then added a beautiful tribute to Queen Victoria, whose name was coupled with the president's in the toast. Sir Mortimer responded very feelingly and eloquently, thanking Mr. Hardy for having done Lady Durand and himself the compliment of permitting them to be one with the Americans on that occasion, and referring tenderly and forcibly to the growing feeling of amity and good-will between the two nations, a feeling which he truthfully asserted he had for many years striven to promote. His eyes filled with tears and his lip trembled as he spoke. All present knew that every word came from his large and true Christian heart. Lady Durand is a worthy coadjutor of this really noble representative of Great Britain and faithful servant in the Church of Christ.

V.—EDITORIAL DEPARTMENT.

Two most interesting events now are attracting much interest of Christian people, and of not a few unbelievers on this side the sea. First, the second Zionist Congress at Basel, which opened on Sunday, August 28, and second, the amazing proposal of the Russian czar for a general disarmament, which was issued on the 24th of the same month.

At the *Zionist Congress* about 500 delegates were assembled from all parts of the world, even as remote as India and America. The parent and leader of the present movement is Dr. Th. Herzl, editor of the *Neue Freie Presse*, Vienna, whose work on "The Jewish State" graphically treats of the political martyrdom of the modern Jew, and advocates the purchase of Palestine and the organization of a neutral state, under protection of the leading powers. This book led to the Zionist Conference of last year at Basel, where from 200 to 300 took part, and largely the commanding minds among the Jews. That congress went so far as to indorse the effort to secure legally a home in Palestine for Jews who can not or will not assimilate with existing environments.*

Dr. Herzl maintains that the only way out of their misery lies through Zionism; he upholds the legitimate right of the Jews to Palestine, and says that Turks are convinced of the loyalty of the Jews. Dr. Nordau, of Paris, vice-chairman, in speaking of the general position of the Jews, says that in Russia it is awful, and in Galicia dangerous. England's glorious asylum for dismist people is now closed for poor Jews, and in America, anti-Semitism is growing.

As to the *czar's proposal*, it is simply amazing, and seems incredible. A document having such possible relation to the religious history of the race, as well as the progress of missions, ought to have a permanent place in this Review. The following is the communication which Count Muravieff, on the 24th of August, handed to all accredited foreign representatives at the Court of St. Petersburg:

The maintenance of general peace, and a possible reduction of the excessive armaments which weigh upon all nations, present themselves in the existing condition of the whole world, as the ideal towards which the endeavors of all governments should be directed. The humanitarian and magnanimous ideas of his majesty, the emperor, my august master, have been won over to this view. In the conviction that this lofty aim is in conformity with the most essential interests and the legitimate views of all powers, the imperial government thinks that the present moment would be very favorable to seeking by means of international discussion the most effectual means of insuring to all peoples the benefits of a real and durable peace, and, above all, of putting an end to the progressive development of the present armaments.

In the course of the last twenty years the longings for a general appeasement have grown especially pronounced in the consciences of civilized nations. The preservation of peace has been put forward as the object of international policy. It is in its name that great states have concluded between themselves powerful alliances; it is the better to guarantee peace that they have developt in proportions hitherto unprecedented their military forces, and still continue to increase them without shrinking from any sacrifice. All these efforts nevertheless have not yet been able to bring about the beneficent results of the desired pacification. The financial charges following an upward march strike at public prosperity at its very source. The intellectual and physical strength of the nations, labor and capital, are for the major part diverted from their natural application and unproductively consumed.

Hundreds of millions are devoted to acquiring terrible engines of destruction which, tho to-day regarded as the last word of science, are destined to-morrow to lose all

*On September 9th the Turkish Legation in Washington issued the following statement: "The entrance into Palestine is formally prohibited to foreign Israelites, and, consequently, the Imperial Ottoman authorities have received orders to prevent the landing of immigrant Jews in that province."

value in consequence of some fresh discovery in the same field. National culture, economic progress, and the production of wealth are either paralyzed or checkt in their development. Moreover, in proportion as the armaments of each power increase so do they less and less fulfil the object which the governments have set before themselves. The economic crises due in great part to the system of armaments *à outrance* and the continual danger which lies in this massing of war material, are transforming the armed peace of our days into a crushing burden which the peoples have more and more difficulty in bearing. It appears evident, then, that if this state of things were prolonged, it would inevitably lead to the very cataclysm which it is desired to avert, and the horrors of which make every thinking being shudder in advance.

To put an end to these incessant armaments, and to seek the means of warding off the calamities which are threatening the whole world, such is the supreme duty which is to-day imposed on all states. Filled with this idea, his Majesty has been pleased to order me to propose to all the governments whose representatives are accredited to the imperial court, the meeting of a conference which would have to occupy itself with this grave problem. This conference would be, by the help of God, a happy presage for the century which is about to open. It would converge in one powerful focus the efforts of all the states, which are sincerely seeking to make the great conception of universal peace triumph over the elements of trouble and discord. It would at the same time cement their agreement by a corporate consecration of the principles of equity and right, on which rest the security of states, and the welfare of peoples.

The matter of general surprise is that such a proposal should emanate from the most subtle and aggressive power in Europe, in view of the recent movements of Russia in China, etc., the ninety million roubles granted by imperial ukase for army expansion, the new orders issued for armed cruisers, torpedo boats, battleships, etc. But it is said that the czar hates militarism and is sincere in his desire to abate the horrors of war and the cost of standing armies, and is ambitious to shine in history as the *Educator*, as his grandfather did as the *Emancipator*.

Certainly, whatever the motives leading to such a proposal, it is a time for all who love universal peace and all the blessings which follow in its train, to pray for God's seal on the proposal. This is all the more significant at a time when such vigorous efforts are making to organize an *Anglo-American alliance*.

The general opinion, however, is that the czar's scheme is doomed to failure owing to the selfishness and naturel suspicion of European powers.

All who have kept any track of the great work among Italian soldiers will be grieved to learn of the death of Cav. Luigi Capellini, minister of the Evangelical military church at Rome, an account of whose service to Christ appeared in our August number. He was a mighty man of valor.

We would call the attention of our readers to the new feature of the International Department. Dr. Gracey will there undertake to conduct an Information Bureau on all topics bearing on the subject of missions of general interest to our readers. Questions should be sent to him at 177 Pearl Street, Rochester, N. Y., and, if of importance and general interest, will be carefully answered.

Books Received.

EVERY-DAY LIFE IN KOREA. Rev D. L. Gifford. 12mo, 231 pp. Illustrated. $1.00. Fleming H. Revell Co., New York and Chicago.

KOREAN SKETCHES. Rev. James S. Gale. 12mo, 256 pp. Illustrated. $1.25. The same.

FELLOW TRAVELERS. Rev. Francis E Clark. 12mo, 288 pp. Illustrated. $1.25. The same.

WHAT THE BIBLE TEACHES. Rev. R. A. Torrey. 8vo, 539 pp. $2.50. The same.

MEET FOR THE MASTER'S USE. Rev. F. B. Meyer, B.A. 16mo, 121 pp. The same.

SELECT NORTHFIELD SERMONS. R. E. Speer, H. W. Webb-Peploe, and others. 16mo, 128 pp. The same.

OUR INDIAN SISTERS. Rev. Edward Storrow. 12mo, 256 pp. Illustrated. Three shillings. The Religious Tract Society, London.

A BRIEF NARRATIVE OF FACTS relative to the Müller Orphanages. James Wright. 12mo, 75 pp. Paper. James Nisbet & Co., London.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

A Remarkable Career.

BY G. APPIA.

(*Journal des Missions Évangéliques.*)

From St. Paul's time till now the whole history of missions demonstrates the importance of personal activity and consecration. Permit me to cite, at some length, an example chosen from the Russian Church.

Last July seventy adventurers were arriving in one of the ports of North America, to place in sure hands the eight or ten millions of gold which they had gathered in Alaska. Forthwith there began the exodus of one, two, some say five hundred thousand seekers of gold, who are already demanding a railroad to cross the polar plains. We might perhaps have believed that for this once the thirst of gain had outrun the loving zeal of missionaries. It would be a mistake. Nine missionary societies have been laboring in Alaska for several years, and we often rediscover there the traces of the apostolic man, who was the first to bring the Gospel to these frozen regions.

Ivan Popoff, son of the sacristan of Irkutsk, was, at the opening of this century, a poor little orphan, whom an uncle, poor himself, had kept from perishing, but without being able to give him more than a slender pittance. Being, when small, admitted anagnostes, or reader of the church, he had to repeat, in a sonorous silver voice, the portions of the Gospel appointed for each Sunday. Admitted to the seminary, the young pupil would forget his hunger in devouring books of philosophy, of magic, of theology, and in developing his remarkable mechanical aptitudes, constructing clepsydras and portable dials, and doing every kind of manual work. As priest of Our Lady of Irkutsk he soon distinguisht himself by his devotedness. The bishop wisht to appoint him almoner of the Russo-American Fur Company. Ivan, whose name as priest was Wenjaminoff (son of Benjamin) refused, but a traveler having described to him the spiritual desolation of the Aleutian islands, he felt himself seized "and as it were constricted in his heart," took leave of his wife, and went to establish himself among the Aleuts in Unalaska.

There the sun and clear sky were to be seen but some twenty days in the year, fogs were continual; volcanoes thundered, and there were bellowings sometimes of the sea, and sometimes of terrible earthquakes. The Russian missionary, a man of iron constitution, of gigantic stature, was affrighted at nothing, put his hand to everything, and seemed to revel in difficulties. He had already publisht the New Testament in the language of the Buriats; he forthwith applied himself to the study of the Aleutian language, and to the translation of the Scriptures. After having built the first church in Unalaska, he past over into Alaska, resumed the same work, and soon gained the hearts of the Indians by his charity and his care of the sick.

Feeling that he alone was not equal to his task, he repaired to St. Petersburg and Moscow, to lay the claims of the work before the Holy

Synod, and especially before the metropolitan Philarete, who gave him his best help, comforted him on the death of his wife, and advised him to enter a monastic order under the name of "Innocent."

Returning to Alaska, Innocent was chosen bishop, then archbishop of the immense diocese of Kamchatka, the Kurile, and the Aleutian Islands. You might then have seen him traversing alone the frozen stretches of Bering's Strait, lying at length in his sledge drawn by dogs, sometimes not falling in with a human dwelling for twenty-five days together, inspiring by his mildness and devotion to the populations of these polar regions a profound attachment, mingled with admiration. His coffin-shaped sledge, drawn sometimes by reindeer, sometimes by dogs, traverst all the country.

Often he had to cross the sea in all seasons. Once he was detained at sea twenty-eight days, without seeing the sun a single hour. Food and water began to fail; the crew had to be allowanced, and water found by melting the snow hanging to the sails. Innocent was without ceasing on the bridge himself, spreading the sails, watching over the rations, keeping up the courage of his men, a veritable St. Paul upon the sea. In the Sea of Okhotsk, during the Crimean War, he was made prisoner by the English, who treated him with the greatest consideration. Some years later it became necessary to give him two coadjutor bishops. Chinese and Mongols respected the Christian faith as represented by such a man. It was then that there came upon him a stroke as unexpected as undesired, the summons to the post of a metropolitan of the Greek Church. Philarete, of Moscow, had designated him as his successor. The former little orphan-cantor, the Alaska missionary, humbly accepted the new dignity, and became during his six remaining years one of the chiefs of the Greek Church, holding that see which, tho in rank the third of Russia, yet as representing a former patriarchate, may be rather accounted the first. As he was breathing his last, in 1878, he was heard to murmur: "Is there not something more to be done?" Assuredly, his activity and his success had proved the importance of the personal factor and of entire consecration for all the soldiers of the missionary army.—*Translated by C. C. Starbuck.*

Miscellaneous.

—Erasmus has fared hardly between Catholics and Protestants. The latter have sneered at him, because he did not join himself to Luther, ultra-predestination and all; the former thought, not without reason, that if he did not join the Reformation, he paved the way for it. Yet if both sides had listened more attentively to him, the great schism might have taken place all the same, but it would have been on both sides more humane and less fiercely self-satisfied. Erasmus preacht a simple, but not a shallow or unfruitful Christianity. We are glad to see that he was not, like Luther, indifferent to missions. Says *The Chronicle:* "Erasmus, in his treatise on 'The Art of Preaching,' issued early in the sixteenth century, called upon the Christians of his age to pray for the evangelization of mankind. Lamenting the decay of the Christian religion, and that it is now confined to such narrow limits, he goes on to say: 'Let those, then, to whom this is an unfeigned cause of grief, beseech Christ earnestly and continuously to send laborers into His harvest. What, do I ask, do we now possess in Asia, which is the largest continent—when Palestine herself, whence shone the

Gospel light, is ruled by heathens? In Africa, what have we? There are surely in these tracts barbarous and simple tribes, who could easily be attracted to Christ, if we sent men among them to sow the good seed. Christ orders us to pray the Lord of the Harvest to send forth laborers, because the harvest is plenty, and the laborers are few.'"

— We note that at the head of the Roman Catholic celebration, at Florence, of Savonarola's martyrdom, stands a cardinal. We suppose this to be Alphonso Capecelatro, the present eminent archbishop of Capua. He is an Oratorian, and the Oratorians, next to the Dominicans, are peculiarly devoted to the memory of the martyr. Capecelatro is thought by many not unlikely to be the next pope. In that event he would probably initiate Savonarola's canonization. Several popes have contemplated this, but the Jesuits have never been friendly to the project. Now, however, they seem to be giving up their opposition. The present pope, by giving free access to the Borgia secrets, has rendered it impossible to defend the character of Alexander VI. any longer. It is worthy of note, that at their foundation the Jesuits defined the limits of obedience to the pope in Savonarola's exact words, tho probably quoted from an older source. Say the constitutions: "Obedience must be rendered to the pope, and to other superiors, so far as is consistent with charity," which is the technical Catholic term for supreme love to God, and equal love to man. In a manner Savonarola is canonized already, as his portrait has stood on the walls of the Vatican for nearly four hundred years among the fathers and doctors of the Church.

Since writing this we find that the celebration of his martyrdom was attended, in a separate service, by seven cardinals and twenty-seven archbishops and bishops.

—"It is a curious thing, but there is a missionary chimera exactly opposite to the chimera of mere civilization. Instead of separating civilization from Christianity, the majority of missionaries confound the two. They can not conceive Christianity except under the exterior aspects of the society in which they have grown up. They thus precipitate the collision between the requirements of the Christian life and the pagan habitudes before the regenerated individuals are sufficiently robust to sustain this struggle, and to come out victors. They go even so far as needlessly to provoke conflicts with national usages to which Christianity is essentially indifferent."—*Prof. F. H. Krüger in Journal des Missions.*

— Professor Krüger remarks that thus far no missionary society has a history so richly fortified by documents, so detailed and so reliable, as the Netherlands Society, founded at Rotterdam in 1798, the first free association for this end on the Continent.

— Buddhism is far enough from its end in Japan. There is one temple for every 540 persons, one priest for every 400. Buddhist worship in Japan is computed to cost $10,000,000 a year.

— We are pleased to acknowledge the receipt of a number of the *Brazilian Bulletin*, organ of Mackenzie College, Presbyterian. It is very interesting, various, and animated, dignified and temperate in tone, aiming at raising the intellectual tone of Brazilian religion, but without laying itself out to proselytize. Brazil, probably, will remain Catholic, but such colleges as Mackenzie may well be as elevating and

strenghtening to it, as Robert College has been to Bulgaria. Such a publication, by contrast, increases the disgust felt with some others (not in Brazil), whose intemperate virulence, professing to do the work of Christ, is really doing the work of Antichrist.

— The *Church Missionary Intelligencer* for July has a leading article, entitled: "The 'Policy of Faith' Forty Years Ago." It proves by abundance of facts and figures that "so long as the policy of faith was boldly followed, the Lord honored the society, raising up the men, and providing the means. But so soon as the committee were frightened by deficits, and began to retrench in one way or another, the blessing was withheld, and both the men and money failed.

"Whence came the revival? God's own remedy was resorted to—united and definite prayer, not for money, but for men. In 1872 came the Day of Intercession, originally proposed by the S. P. G., and especially designed as a day of prayer for laborers. The result was immediate. In the next few months both the S. P. G. and the C. M. S. received more offers of service, than they had received in as many years previously. And what of the funds? In the very next year, 1873–4, the C. M. S. income reacht by far the largest amount ever known up to that time.

"Then came a period of enlarged operations in many parts of the world. The next four years saw the East Africa, Palestine, China, Japan, and Northwest America missions greatly developt and extended; also some of the agencies in India; and Persia and Uganda became fields of new missions. But in 1878–80 there were fresh financial troubles, and men were again kept back. In 1881 recovery was resumed, and in the next six or seven years there was quiet and steady progress.

"In the autumn of 1887 there was initiated—or rather, as these facts show, revived—what is now called the 'Policy of Faith,' and the net number of missionaries (not including wives), after deducting deaths and retirements, which was 230 in 1872, and 309 in 1887, is now 777.

"Not another word is necessary."

THE KINGDOM.

— Over the door of one of Dr. Barnado's homes in London there is this inscription: "No destitute child ever refused admission." The directors say that this assurance has been literally fulfilled.

—Rev. E. W. Stenson has workt forty-seven years in South Africa without ever having before this year been home, or even seen Grahamstown or Capetown.

—Bishop Penick writes in the *Southern Churchman:* "Amid all of the deeds of heroism done, none perhaps stands more glorious than the story of our great hero, 'Schereschewsky,' as it was told by one of the oldest and most honored members of the Missionary Union. He is pictured as unable to speak plainly from a stroke of paralysis, unable to walk save by leaning his hands upon the shoulders of his wife; unable to write, save with one finger, on a typewriter; and yet laboring on through long years thus afflicted, this man has given the Bible to the Chinese, perhaps in one of the best translations that has yet appeared and is there now supervising its publication."

—Rev. L. C. Barnes recently gave a most interesting and suggestive address with this as the theme: Napoleon and Carey, a contrast, and in which the Consecrated Cobbler is shown to be verily greater than the Conqueror.

—The Euclid Ave. church of Cleveland has undertaken to support its own missionaries. This will require the raising of its payments to the American Board from $231 to $1,500 a year, independent of the Woman's Board or the Christian Endeavor Society.

—A writer in the *London Missionary Chronicle* estimates the number of Congregationalists in Great Britain and the colonies at 1,000,000. "During the past twenty years," says he, "these churches have sent into the mission field 317 missionaries. Were the Polynesians to have acted in the same proportion, they would have sent during that period 12 missionaries, while as a matter of fact, they have sent 250, or twenty times as many."

— At the last Presbyterian Assembly Dr. Pentecost said that in the division of responsibility among denominations 10,000,000 of the population of this country, and 160,000,000 in heathen lands, would fall to the lot of Presbyterians, and added that on the less than 500,000 of Greater New York who would, according to the proposed ratio, fall into the Presbyterian "sphere of influence," the Presbyterian Church spent last year $777,365, or about the sum she spent on the 160,000,000 that fall to her in the foreign field.

— The early disciples furnish three types of Christian stewardship—Barnabas, who gave all he had; Ananias, who kept back part of the price; and Judas, who stole all there was. Here is eulogy for every saint and philanthropist like Daniel Hand, the Barnabas of our time. Here is denunciation for every Christian plutocrat who has smuggled the spirit of Judas into this Christian age. Here, finally, is apology for Ananias. He stands for all the Christian disciples whose record is that of keeping back part of the price. The benevolent schedule, in its mildest sense, is the damning indictment of Christianity. The immense disparity between abilities and activities is a startling sign of the times, and yet Ananias is not altogether blamable. He is, for the most part, living up to his light. The rank and file of our churches have been educated in what may be called the casuistries of benevolence. The first duty of Christians is to emphasize the fundamental doctrines of Christianity. Benevolence will never result from sentimental religious awakenings. In general, this is the most religious age in the history of the Church. Life is more abundant now than ever before. What it needs is arousal. It is time that we should raise up a generation of givers, for the world irreligious is laying the challenge of gifts at the threshold of the Church.—*Rev. C. W. Hiatt.*

—If giving were as systematic as getting, the religious and benevolent needs of the world would be readily met. The few do not give at all, the many their spare change, and the very few a specified amount. When men are putting aside a certain proportion of their incomes for food, clothing, housing, doctor's bills and other so-called necessities, how many ever pause to think of religion as one of the necessities? How many ever give it the dignity of being counted among the essentials of life and happiness? And yet people who have never had a thought of it in their minds in the time of personal sorrow turn to it, even then without a thought of their distress, if it were not there to minister to them in the crisis. Wise business men who provide for every other emergency that may arise in their lives, who consider their children's schooling and estab-

lishment in business and social position, avoid persistently, almost obstinately, the question of religious obligation.—*Universalist Leader.*

—The *Church Economist* has received a letter from a suburban pastor to the state superintendent of the Congregational Home Missionary Society in Illinois, which contains the following interesting item of "church work:" "An effort was made to raise money for the home missionary cause and one of his parishioners started in to raise his tithe in the lines of poultry economics. He promist a week beforehand that all the eggs his hens laid during the week he would give to home missions. The letter states that this man was getting three eggs a day up to that time, and that 'the daily average for that week was twelve;' and he says, 'the best of it is that the hens do not know that the week is up, and they are still following the high standard.'"

—The church of Kusaie, one of the Micronesian islands, has less than 100 members under the care of a native pastor. At one of the missionary meetings in the girls' school the topic was India, and a few members of the church were present, and were deeply toucht by the stories of starvation and suffering among our India missions. They askt if they might take the papers and pictures concerning the famine-stricken sufferers, to show them to their friends. Nothing more was heard from them until just before the sailing of the *Morning Star* for Honolulu, when several appeared at the mission premises to say they had taken up a collection for India, to be sent through the American Board. They brought $20 in money, and a package of tols (native cloth) which has since been sold for $20 more. Forty years ago these people were naked savages.—*Missionary Herald.*

—The Presbyterian Board owns and operates 6 printing presses in the foreign field. The press at Shanghai, which stands in the very front rank of similar presses throughout the world, printed last year 50,550,953 pages, while that at Beirut printed 19,611,303. The former has 700 volumes in the vernacular on its catalog, while the latter has about 500 volumes. The total of pages printed last year by the 6 presses was 77,041,938.

—The bicycle is destined to render important service in missionary work. In Great Britain it is regarded as part of the missionary's outfit. According to the *Belfast Witness*, "four-fifths of the departing missionaries take a machine with them when they go abroad."

—These figures well illustrate in what numbers the heathen are transferring themselves to Christian lands, or within easy reach of the Gospel. In California and other States are found some 100,000 Chinese, in Singapore 120,000, in Peru 50,000, in Hawaii 20,000, with 15,000 Japanese; in Natal 53,000 Hindus, 54,000 in Singapore, 15,000 in Trinidad, 10,000 in Fiji, etc.

WOMAN'S WORK.

—In Moody's Chicago Bible Institute 1,038 women have been students during the thirteen years of its history.

—These are the words of Bishop Newman of the Methodist Church: "There is nothing in the services of the church that breaks up the fountain of my nature and stirs the depth of my soul so much as when I consecrate these deaconesses to the Master, for I consecrate them to a life of suffering. There is all there is of it—not their own suffer-

ing, but the suffering of others; theirs for the Master in this regard. Henceforth you are to go forward where the sick are to be cared for, where orphans are to be watcht over, where the sinner is to be reclaimed. You have given yourself a glorious mission; it is a consecration to a life of suffering. And to-day you leave the world, its pleasures and its honors, and before God and His holy angels and this congregation, you consecrate yourselves to this life of suffering. God be with you!"

—An urgent invitation has come to Mrs. Mary H. Hunt to visit Japan next year to introduce scientific temperance instruction into the public schools of the empire. Until lately the minister of education, upon whom so much depended, was not approachable—was in fact anti-foreign, but Hon. Hamo, former president of the Imperial University, now holds that office and is most desirous of introducing Western methods and teaching. The door is open—they want the text-books on temperance physiology used in this country and they are waiting for a leader.

—The number of American Presbyterian women laboring on the foreign field is 426, of whom 241 are wives of missionaries, and 185 are single, 20 of the latter being medical missionaries, and the remainder teachers and evangelists.

—This is the record of progress made by the Women's Missionary Association of the Scottish Free Church: At the close of 1887 the staff of its European missionaries numbered 32, 20 in India and 12 in Africa, and these were assisted by 187 native Christian women. Since then such an advance has been made that the society has now 65 European missionaries—41 in India and 24 in Africa. With these are associated nearly 400 native Christian workers, while 11,000 girls and women are undergoing regular instruction.

—Mrs. Andrew Murray writes from South Africa of Wellington Seminary: "We have now nearly 200 young women and girls living in our school homes, besides which we have lately begun an Industrial School for poor girls, which is mainly a work of faith, having no support but free gifts beyond a certain sum given by government—£12 for each girl and some help toward salaries of the mother and teacher. We have already 27 girls training as mother's helps, dressmakers, laundry workers, and shop attendants. We hope in time to make the institution self-supporting."

— Certainly no woman in the United States has done more for the relief and comfort of the soldiers than Helen Gould. She is devoting her entire time to the work of the Woman's National Relief Association, of which she is president, with headquarters at the Windsor Hotel. Miss Gould left her beautiful home on the Hudson early in July, shortly after the battle of Santiago, and came into the city, where during the unprecedented heat she has been working night and day, collecting money, buying supplies, distributing them among the hospitals, fitting out relief ships, and doing other work which one would think ought to be done by the government. She has sent 3 shiploads of ice to Santiago at her own expense and is now having 2 more loaded with cargoes of 3,000 tons each. She has fitted out 1 relief ship at her own expense, has personally visited and inspected all of the hospitals within the limits of Greater New York at which soldiers or sailors are lying, and if they have not been furnisht with every comfort that money

can buy it is not her fault. She sent a check for $100,000 to the president, as will be remembered, at the outbreak of the war, and those who are familiar with her work in the hospitals believe that her expenditures have not been less than $50,000 up to date. — *Chicago Record.*

—Mrs. Addis lately died in India at the age of 90. When 4 years old she was taken by Mrs. Judson to Burma, and remained with the family for ten years. Her hands embroidered the cover to the Bible which Dr. Judson took to Ava to present to the king. Her earliest missionary work was, as a child of ten, to teach some poor men and women the Burmese alphabet. For 30 years she did excellent work as a missionary's wife at Coimbatore. Since 1870, when her husband died, she has kept a Bible and tract depository at Connoor, and a shop where mission goods from all quarters have been sold. In that time she collected for the Madras Bible Society over 10,000 rupees.

AMERICA.

United States.—Among the startling events attending the progress of the late Spanish-American war must be set the conference of missionary societies as to a united and cooperative plan of campaign in carrying the Gospel into the West Indies and the Pacific Isles. All unseemly rivalry and trespass are to be avoided as irrational and unchristian. Cuba is to be apportioned among 7 denominations which wish to enter; Porto Rico among 3, and the same number are to receive an allotment in the Philippines. Behold how good and pleasant, etc.

—A new "Self-supporting and Self-propagating Industrial Mission" for Africa has been lancht, with a secretary in Newburgh, New York, and treasurer in Toronto. A plateau in Nyassaland has been chosen as the field, reacht by ascending the Zambesi and Shiré. To start the work and carry it on for 3 years $12,000 are sought, and 2 suitable men as pioneers.

—The Swedish-American Lutherans raised $6,297 last year for foreign missions, and the United Norwegian church $12,000, the latter working in Madagascar.

—Again let Mr. D. O. Mills be set down among missionaries, who to his New York Hotel No. 1, so complete in all its appointments, and so marvelously moderate in its charges for rooms and board, has added No. 2 possest of the same features. And may his tribe increase!

—The Rev. H. B. Frissell, principal of Hampton Institute, in a recent publication says: "The North and South are working together for the negro, for whose education the latter has given, in taxation, since 1870, about $60,000,000, and the former in donations, about $25,000,000. About $1,000,000 a year comes from the North, and over $3,000,000 yearly from the Southern States for negro schools."

—Hon. J. S. Sherman, chairman of the Indian committee, in a speech at Hampton Institute recently, said: "Thirty-five years ago there was hardly an Indian in the United States in school. To-day, outside of the five civilized tribes, we have 20,000 Indians in school, more than 5,000 in industrial schools like Hampton and Carlisle, and 20,000 heads of families living in houses." A new building now being erected at Hampton for the teaching of domestic science will give Indian and colored girls better opportunities for learning trades and all branches of housekeeping than they can find elsewhere in the

country. Already among her 500 Indian students who have returned to their tribes, Hampton can point to many home-makers who are centers of light and civilization in their little communities.

—Alaska has 10 Presbyterian mission stations, 8 Greek Catholic, 5 Roman Catholic, 4 Moravian, 4 Episcopal, 3 Swedish Evangelical, 2 Methodist, 1 Baptist, 1 Congregational, and 1 Quaker; upward of 40 in all.

South America.—During the last 3 years the American Bible Society has expended $229,543 in Latin America, and of this amount $144,038 went to South America. During that time 302,437 volumes of the Scriptures were circulated in the same countries, of which 106,682 volumes went to South America. Last year the society sent colporteurs to Ecuador, and in 5 months one man sold in Guayaquil 2,000 volumes, of which 600 were complete Bibles. Every copy was sold, the proceeds amounting to $1,068.

—Sixty years ago the civil authorities of Ecuador banisht the agent of the American Bible Society at the request of the Bishop of Quito. Eleven years ago a cargo of Bibles was refused entrance into the country through the same influence. Now, however, since the recent revolution, which has brought religious liberty, the American Bible Society has again been able to enter, and without let or hindrance circulates the Word of God, and even the president has bought a Bible.

—In a recent issue of *El Callao*, a leading paper in Peru, attention is called to a friar who is going about the suburbs of Linares advertising himself as a "redentor de almas" —redeemer of souls—at 50 pesos a head. "He has redeemed so many poor souls," says *El Callao*, "that 15 to 20 million dollars have been collected."

—The women of Antofagasta, Chili, have banded together and formed a society, the object of which is "to raise woman to the position she deserves, and which God gave her at the creation." Among the rules are these: All conversations or discussions on politics, religion, or lineage, are strictly forbidden in the society's halls; also the members when attending the meetings must be scrupulously clean and wear dresses of "elegant simplicity," avoiding any extravagant display, and quite in keeping with the age and rank of the wearer.

EUROPE.

Great Britain. In the August *Mission Field* (S. P. G.) the mind of Rev. R. H. Walker is in "perplexity" as he notes how the Student Volunteers, and the Dissenters generally are full of zeal in pushing the Kingdom, and he queries as follows: Is Christ divided, we might ask with St. Paul? Is it the will of our Head and Chief Captain that Baptist, Presbyterian, Wesleyan, and other forms of Christianity should be reproduced in Asia and Africa? Is the strife among Christians and the conflict between the Anglican and Roman churches to reappear among converts of other races? Even in India, where, perhaps, as it is under English rule, we are quietly believing that the Church of England must be well to the front, we are officially told by the Bishop of Newcastle that 12 American non-Episcopal societies are gaining upon the Church of England. In 1881 the 12 American societies had 119 missionaries, 86,145 converts, 32,797 communicants; the Church of England had 144 missionaries, 180,681 converts, 40,990 communicants. In 1891 these numbers were: for the

12 American societies, 186 missionaries, 151,430 converts, 61,544 communicants; for Church of England, 203 missionaries, 193,603 converts, 52,377 communicants. The gain is very evident, and it means that the vague form of Christianity which they represent is being more ardently propagated than that which we believe to be the better way.

—The variety and extent of the Mildmay Missions is something surprising. These are but a fraction of the names which represent the work: Deaconess House, Training House, Nursing House, Memorial Home, Memorial Cottage Hospital, Convalescent House, Orphanage for Girls, Bible Flower Mission, Victoria Park Medical Mission; 14 London missions in all and 7 country missions, besides 3 medical missions abroad, in Malta, Jamaica, and Palestine.

—The Salvation Army celebrated its 33d anniversary recently. General Booth reported that in the spring of the present year the organization possest 15,019 officers attacht to 6,231 corps and outposts. There were also 33,662 local officers and voluntary officials, 14,500 bandsmen and 1,647 officers engaged in social work. This social work shows 86 women's homes with accommodation for 1,754 and 1,227 inmates; the total number admitted during the 12 months was 4,769. There are 15 prison-gate homes, 15 farms, 108 slum-posts, 28 food depots, 101 night shelters, with accommodation for 11,307; 38 workshops, 14 children's homes, and 24 other social institutions.

—J. Hudson Taylor is arranging for a forward movement in China, in the form of a special itinerant evangelistic band, composed of consecrated young men, who are willing for Christ's sake to devote 5 years of their lives to itinerant preaching in specified districts, without marrying or settling down until after his period of service. Two evangelists and two Chinese helpers will usually journey together, preaching and selling Scriptures and Gospel tracts, and returning after a time to the central station, where the missionaries will pursue their Chinese studies, and the native workers will receive systematic Bible teaching.

—Since Dr. Barnardo's Homes were establisht in 1866, 33,368 boys and girls, from babyhood to an average adult age, had been rescued. There are now 86 separate Homes connected with the institutions, and 24 mission branches, spread all over the United Kingdom, the Channel Islands, and far away in Canada. Up to date 9,556 boy and girl emigrants have been sent to Canada and the colonies, of whom over 98 per cent. have succeeded in the struggle for independence.

—The Friends' Mission in India has now 850 orphans under its care, of whom the greater proportion are famine waifs. £4 per annum will support one of these little ones until they can earn their own living, and funds are urgently needed for this object. At Seoni Malwa 37 of the older boys recently made their public confession of faith in Christ.

—The *Missionary Record* of the Scottish United Presbyterian Church for August gives these figures, relating to missions in Manchuria, which include the work of the Irish Presbyterians, as showing the "enormous advance:"

	May 1897.	May 1898.
Pastor	1	1
Elders	17	27
Deacons	171	294
Chapels	104	181
Members (adult)	5 788	10,255
Candidates	6 300	9,442
Schools	59	64
Scholars—Boys	334	696
" Girls	157	306
Collections	Ts. 15.667	Ts. 53,645
	£261	£877

About 1s. 8d. (40 cents) per member.

The Continent.—Early in July there was celebrated at Halle, in Germany, the bicentenary of the founding of the famous Francke Orphanage, founded by Auguste Hermann Francke, a man who has probably exercised as strong an influence upon the religious life and activities of the past two centuries as almost any other man. Coming under the influence of Spener, the Pietist, he was more efficient, and his practical power was even greater. He was noted as a philanthropist and as an educationalist. His orphanage was the nucleus of a remarkable group of educational institutions, and at the time of his death, in 1727, there were over 2,000 children in his various schools. In addition to this Francke was in a great degree the founder of modern missions. It was to him that Zinzendorf largely owed the impulse that started the Moravian missions, and it was an intimate friend of his who inaugurated the Danish Tamil mission. It was after his death that Wesley visited Germany, but the influence of the Halle school upon him was most markt.—*Independent.*

—The last annual report of the Berlin City Mission states that 47 missionaries, 10 young ministers, and 10 deaconesses were at work during 1897. Regular services are held in 13 large halls distributed over the city. A little pamphlet containing a sermon, a hymn, and two prayers are distributed by volunteers, every Sunday to about 70,000 people, who are unable to attend church. Several religious Sunday papers have been issued in large editions. A special branch of the work is the care for releast prisoners and to lend a helping hand to prostitutes, 855 of the latter having been under the care of the deaconesses, of which number 152 have been saved. Among the latter were: one girl 11 years old; two, 12; four, 13; eleven, 14; twenty-eight, 15; thirty-six, 16 years old. The cost of this work was but 177,000 marks ($44,250).

—The 16 German missionary societies (of which the Moravian, Basle, Berlin, Rhenish and Hermannsburg are the 5 largest) have work at 471 stations and outstations, with 751 European missionaries, 121 ordained natives; about 110,000 communicants, 70,000 in the schools, and an income of nearly $1,000,000.

—The Naples Society for the Protection of Animals has done good work during the past year, as the following statistics will show:—Carts, to which more animals were attacht, 41,330; of which the load was diminisht, 13,117. Confiscated: Sticks, 35,374; stakes, used for beating, 4,936; spikes on curb-chains, 1,162. Convictions: Working in an unfit state, 2,848; beating, 1,595; over-loading, 768. Of the drivers convicted for beating during the last two years, 13 had knockt out their animals' eyes, and 4 had beaten their horses until they fell dead in the street.—*London Christian.*

ASIA.

Islam.—The agency of the American Bible Society for the Levant comprises three countries, Bulgaria, Turkey, and Egypt. Its general depots are at Constantinople, Beirut, and Alexandria. The total issues through these depots last year were 79,204 Bibles, Testaments, and parts of the Bible. The total issues for the last 40 years amount to 1,600,983 copies. The total distribution during the last year in Bulgaria, Turkey, and Egypt has been 59,258 Bibles, Testaments, and parts of the Bible. The agency has employed 15 men who have been engaged exclusively in this work, and 23 men who have combined other business with this.

It has assisted correspondents to employ 49 men, who have combined with Bible distribution other work conducted with the missions.

—The Hon. Oscar Straus, who goes again as United States Minister to Constantinople, is said to have learned to read in a Baptist Sunday school in Georgia. Altho a Hebrew, we may be sure he will warmly befriend Protestant missions in the sultan's dominions.

—From the *Missionary Herald* we learn that one of the theological students at Marsovan, Turkey, recently went as a guest to the home of a Greek priest, to which he was invited by the son of this priest, this son being connected with Anatolia college. After a time the student was invited to preach in the Greek Orthodox church, and he began to labor with the people day by day. Tho there were not more than 1 or 2 Protestants in the place, the student made such headway that he was invited to return and labor in the village during the long summer vacation. The incident illustrates the breaking down of the wall of separation between those who bear the Christian name in the Orient.

—A letter from Tabriz, Persia, where a hospital room in memory of the late Theodore Child has been equipped by his friends, says that everything, down to the screws and the tools used to put the hospital appliances into place, has to be taken from England and America, as such objects are unknown in Persia.

—An English missionary in Persia, in speaking of mercy and love as the fruits of Christianity, describes the state of affairs in Persia, where there are no hospitals, no dispensaries, and no lunatic asylums. The treatment of insane people is thus described: "The poor lunatic is chained, his feet fastened in the stocks, is constantly beaten and half-starved, with the idea that if badly treated, the devil will the sooner leave him. And then, as a last resource, when the friends have grown tired of even this unkind care of their relatives, the lunatic is given freedom in the desert. His hands are tied behind his back, and he is led out into the desert, and is never heard of again. There are no homes for the blind and crippled, and none for the incurable, in this land."

India.—It is impossible to repress a smile on reading a complaint sent by some Hindus to the officials at Bombay concerning the desecration of their temple, and the laceration of their feelings because of this fact. It seems that a woman doctor had entered the temple in search of cases of plague. That the religious sensibilities of this people are very acute, will be seen from the following quotation from their petition, which says: "The lady did not comply with our request, and against our most serious remonstrances entered into the temple and desecrated the same, and rendered it unfit for worship and for other religious purposes for which the same was establisht. By the aforesaid unlawful conduct of the said lady, your petitioners and their coreligionists have suffered considerable mental affliction, and their religious sensibility has been rudely and unnecessarily disturbed. Your petitioners further state that the efficacy of the said temple as a place of worship and religion having been destroyed by the desecration aforesaid, it will cost a considerable sum of money to celebrate the ceremonies and perform the religious rites necessary to purge the said temple from its desecration aforesaid, and to make it available again as a place

of worship and religion, altho not in its pristine state."—*Missionary Herald.*

—The missionaries at Panhala had been diligent in evangelistic itineration. In one village no cart could be obtained for the baggage of the evangelistic party. On being askt why they had no carts, the people replied: "We worship the goddess of carts, and she would be angry if we kept any." "What do you do when you yourselves need a cart?" "Oh, we hire one from another village."

—The King of Nepal, the mountainous independent state north from Bengal, lost his queen. She had been terribly pitted by smallpox, and committed suicide in disgust at her loss of beauty. The king, in his anger at her death, first revenged himself on the doctors—flogged them and cut off their right ears and their noses. Next he rounded on the gods. He set loaded cannon in front of the images, and ordered the gunners to fire. The men, in terror of the gods, refused to obey. Some of them were killed by order of the irate monarch, and then the cannon were discharged. Down fell the gods, the whole pantheon being destroyed.

—The Tibetan Mission Band, under the lead of C. Polhill-Turner, now occupies 2 important stations on the confines of the great closed land, viz., Songpan and Dachienloo, and is on the point of opening a third station at Batang, a town of considerable size and importance on the road to Llassa, and just on the frontier; whilst, as soon as reenforcements can be obtained, a fourth station at Atentze, south of Batang, might also be opened.

China. It is painful to observe how the Chinese people are ignored in the political changes now affecting their country. The rulers of the West speak of markets, of territory, of "the open door," of forts and ports, of districts of influence; but the living men and women, some four hundred millions of them, are treated as a negligible quantity. This selfish, materialistic way of dealing with countries is too common among statesmen in all ages; but a change will come in the case of China, for its people are too numerous, too powerful, too intelligent, to be dealt with as slaves. The West will have to reckon with them as men sooner or later. The presence and diffusion of the Gospel in the land is in itself a guarantee that the human element will in time be considered more precious than commerce; and commerce will not be thereby injured, but improved.—*John Thomson.*

—According to Bishop Graves: "The greatest lack of the Chinese is in the region of the moral and spiritual. Without religion as the living exercise of a spiritual conviction, they are grossly materialistic. Their society, their art, their books, are alike in this, that they are fast bound by the things of sense. Through the thick cloud which hides the spiritual from their eyes hardly a gleam of the beautiful, the eternal, seems to find its way. Nothing is more saddening than the lowness of tone that pervades all Chinese writing, and is universal in Chinese social life. The two words that most constantly strike the ear are '*cash*' and '*rice.*' It is a type of the tone of thought of the people. High or low, rich or poor, learned or ignorant, they live for the things of this world only. One will live long in China before he meets men who are thinking high and pure thoughts or living for the good of others. One finds in the best Chinese writers plenty of wit and

wisdom, of clever things set down in perfect literary form; but he will not find the great thoughts that move the world, the high aspiration and beauty and sincerity of the writers who have been formed under Christian civilization."

—The English Wesleyans of Wuchang report that "the most astonishing increase has taken place in the region through which the river Han flows. At Tsaiten and Kao-chia-tai the work has been carried on by native colporteurs, supported by a grant from the Upper Canada Religious Tract Society. Six miles above the latter village a work has sprung up in a town notorious in time past for its utter indifference to the missionaries who from time to time visited it. There are now 3 centers where weekly services are held, where twelve months ago there were no signs of a movement toward Christianity. Instead of a weakling church of a dozen members, contributing practically nothing to the church expenses, we have now 60 or 70 baptized members. There are as many on trial, and the local expenses are very largely met by local contributions."

—"The missionaries at Chang-tefu have been kept very busy for some weeks," writes one of the Honan staff, "with the number of visitors, chiefly students writing in examination in the city, so that in three days over 600 called. But a market in the north suburb increast the pressure, so that in one day there were over 1,800, besides women and children. Books were freely distributed among the students. At the recent prefectural examinations, the literary chancellor astonisht the candidates by saying that at the next provincial examination they would be required to have some knowledge of mathematics and kindred sciences. A few days ago, 6 B.A.'s called to inquire if we could secure for them a teacher qualified to instruct them in these new subjects."

AFRICA.

—Rev. Mr. Wilson Hill writes in the *Church Missionary Gleaner:* "The chief of one of the biggest towns (on the Upper Niger) has begged us to go and teach them. He has twice sent a messenger the long journey, but we could only give the one answer that we have to give to all invitations, to all entreaties, 'We have no one to send, and can not come ourselves.' 'Just one!' I do not know the number of the invitations we have had from Basa towns to send one teacher, 'just one!' They say it so persuasively. But the work we have already in hand is more than enough to engage all our care and attention."

—There are 11 missionaries connected with the Southern Presbyterian mission, 7 men and 4 women. During the year 4 communicants were added to the church at Ibanj, 47 at Luebo, and 12 at Dombi, making 63 in all. This gives a total of 169 members.

—The statistics of the South African Conference show the remarkable progress made by the Methodist Church of South Africa. The English membership is 5,882; on trial, 388; in junior classes, 796; total, 7,066. Native membership, 46,024; on trial, 22,156; in junior classes, 10,948; total, 79,128. The total membership is 86,194, being a net increase on the year of 6,182. Eight years ago the total membership was 43,510; that is, the membership has practically doubled since 1890.

—There is a remarkable increase of population in British Central Africa, since the protectorate was

establisht. Formerly the country was desolated by constant inter-tribal wars. The stronger peoples raided the weaker, killing thousands every year, and carrying thousands more into slavery. The poison ordeal was frightfully common. On the slightest charge of witchcraft sometimes an entire village was compelled to drink the poison, with the result that the majority died. A missionary has described how he has seen rows of corpses lying outside a village, killed by the poison, and left there to be devoured by the hyenas. But all this is now changed. The administration have subdued and removed most of the turbulent chiefs. They have forbidden the poison ordeal under the heaviest penalties, and now almost throughout the protectorate there is a sense of security. Villagers, who had taken refuge in marshes, and inaccessible ravines, are returning to the open country, and on the very war paths of their old enemies are building villages, and hoeing gardens. The introduction of liquor is forbidden, so that British Central Africa is saved from the greatest curse of South Africa. —*Donald Fraser.*

— Several years ago an Arab slave ship was captured north of Zanzibar, as it was seeking to transport some slaves from the Galla country, including a large number of children, to the Asiatic coast, and 64 of these freed children were sent to Lovedale to be under Christian training, in the hope that some of them might ultimately return to their native country bearing the message of the Gospel. It is now reported that of the 64 who went to Lovedale, 12 have completed their course of study, of whom 10 have been trained as eachers or artisans. Many of them have made profession of their faith in Christ.

—That the work done at Uganda is genuine is proved by the fact that when Bishop Tucker recently visited a populous district some 200 miles from Uganda, where no English missionary ever had penetrated, he found the king already baptized and with a Christian church at his capital. Native evangelists had visited the tribe and made many converts.

—Along the banks of the Zambesi and Lower Shire, there is a large and rapidly increasing population, left almost entirely to the missionary effort of the Jesuits. These French fathers put Protestant missionaries to shame by the heroism of their work. They have gone into the country for life, with no expectation of returning home again. They have chosen some of the most unhealthy and dangerous localities for their parishes, ignoring death if there are souls to seek. They have now a mission station at Shupanga.

ISLANDS OF THE SEA.

—Some painful charges are being brought against the conduct of the Dutch Government in Java. It is said that a dread is felt of the emancipation of the Javanese, of whom there are over 20,000,000, and that, in consequence, their evangelization is discouraged. One can hardly believe it to be true, but this was stated lately at a missionary conference held in the island, that "all native officials must be Mohammedans," and that "if one of them becomes a Christian, he is at once removed from his post." Christian missionaries, it was added, are prohibited from working in Netherlands India without the government's permission, but "no restriction whatever is placed on the movements of Mohammedan propagandists."

—The Rhenish Missionary Society has lost one of its pioneer mission-

aries in Sumatra, P. H. Johannsen. An extract from one of his letters describes the extraordinary change which has taken place in the Sumatran mission-field in his lifetime. This change is largely owing to his own labors. For 20 years he gave the greater part of his time and work to the training-college for native teachers, and the healthy growth of the Sumatran mission is largely due to the cooperation of the 160 Batta teachers and the 20 ordained pastors whom he had trained.

—The American Bible Society has taken an advanced step in respect to Bible distribution in the Philippine Islands. In view of the prospect that these islands may soon be opened for new forms of Christian work, the secretaries were authorized to request the Rev. John R. Hykes, the society's agent for China, to visit Manila, to inquire into existing facts and conditions, as a help to prompt and vigorous action in case there should be fit opportunities for circulating the Scriptures. To meet the expenses incident to his journey and to preliminary work, an appropriation of $1,000 was made. It was also decided to inaugurate Bible work in Porto Rico at the earliest moment, and to resume the operations in Cuba which were suspended two years ago.

—The Australian Methodist Missionary Society is supporting a mission in New Guinea with 4 male missionaries, 4 female missionaries, 24 teachers, 35 school-teachers, 30 local preachers, 28 class leaders, 193 native members, 165 probationers, 1,414 Sunday-school scholars, and 9,318 attendants on worship.

—Mr. Wardlaw Thompson says: "It is still the stone age in New Guinea. Cannibalism here is hardly dead yet. It was rather a shock to us, on our first visit to the first mission station, to be introduced to a girl who had been taken possession of by the police at a cannibal feast with a human bone in her hand, which she was picking with enjoyment."

—Rev. G. W. Lawes, in speaking of advancement in New Guinea, says: "After 22 years, although much still remains of heathenism, a great and manifest change is apparent. From East Cape to the Fly River in the west, covering a distance of 700 miles, are many centers from which light is being diffused, while 90 churches are dotted like lighthouses along the coast. The appearance of the people has changed—the wild look of suspicion has gone. The Sabbath is observed even in many heathen villages, while 1,350 men and women are profest followers of Christ."

—The friends of temperance will rejoice to know that a complete and successful system of prohibition obtains in Fiji. The rum manufactured at the sugar factories has to be sent elsewhere, as any one giving intoxicating liquor to a native is fined £50 and imprisoned 3 months. This penalty is doubled for each repeated offense while in the colonies.

—The New Hebrides may not become a university center, but most of the world's universities had a smaller beginning than has the New Hebrides Training Institution for native workers, teachers, preachers, etc., of which Rev. Dr. Annand has charge on Tangoa. It is quite a family institution, as many of the students are married, and their wives are with them. These also are taught by Mrs. Annand and Mrs. Lang, and together with their husbands learn some of the ways of civilization. Writing in January, Dr. Annand says: "The number of students in attendance is 65, wives 21, children 10, equal to a family of 96."



WORSHIPPING THE HOST IN THE PLAZA OF SANTIAGO, CHILE

A Roman Catholic ceremony, essentially idolatrous in character. In the photograph, priests and altar boys may be seen in the foreground, while in the background are women wearing the Chilean mantle. The general public are in the street

THE

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MIRACLES OF MISSIONS.

THE STORY OF THE FOUNDING OF THE BAROTSI MISSION.†

BY THE EDITOR IN CHIEF.

Among all the narratives of missionary labor in the last half-century, few are more worthy of a permanent memorial than what is known as the "Banyaï Mission," which eventually led to the founding of the Barotsi Mission, and which was not only undertaken, but planned by the native Christians of Basutoland. Our friend, M. Coillard, of the French mission, emphatically says that if Africa is ever to be evangelized, it must be done by her own children. This is the testimony of all missionaries, and of its truth the attempt of the native Christians of the Basuto country is both an argument and an illustration.

Three French missionaries came to Basutoland more than sixty-five years ago, in 1833, and among them the name of M. Arbousset stands out conspicuous. M. Coillard says of him, that "he belonged to the race of giants, whose exploits in the first half of the century have shed such luster on African missions." He possest two gifts of great importance to his work. First, the gift of evangelizing, and second, the gift of *communicating his own zeal* to those who were brought to Christ through his instrumentality. It is very noticeable that a large proportion of his congregations and converts were men, and that each of them, according to his own measure of capacity, took a share in the active propagation of the Gospel. M. Arbousset was accustomed to send his catechists on excursions to spend an indefinite time among the people in the country now known as the Transvaal. Some of these traveling catechists had, before their conversion, been noted warriors, and had made depredations upon the same tribes to

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† We here condense an account which is beautifully set before us in that most readable book of M. Coillard, "On the Threshold of Central Africa."

whom now they bore the Gospel of peace, as a kind of atonement for previous acts of violence. In 1863 one of these, Isaiah Seeley, went with the sanction of all the missionaries. He was a man of much intelligence and strength of character, and spoke French and English as well as several native languages, and had no little knowledge of the healing art. He spent several years evangelizing certain tribes, among whom the Berlin Society of Missions has since been laboring successfully, and many of whom being accustomed to pass through Basutoland, going to and from Cape Colony, had seen something of the benefits of Christian missions, so that their chiefs became desirous of permanent stations in their own country. The wars between the Orange Free State and the Basutoland checkt this evangelizing movement.

In 1865 all the French Protestant missionaries were driven out of the country, the only exception being at Thabe Bossiou, which the Boers had not been able to occupy. Armed men brought wagons to the door of M. Coillard, and carried the missionaries off in such haste, that his wife had not even time to take her bread out of the oven; and with heavy hearts they left, the church-bell, which they carried with them, sounding all along the road a kind of funeral knell. The commandant, who happened to be a personal friend of M. Coillard, tried to cheer them up, but could encourage them with no hope of their return. He said, "Make the best of it and leave nothing behind you, for you will never come back here;" but the Divine Master had decreed otherwise, for in 1868 Basutoland became a British colony, and they did go back, having meanwhile gained a knowledge of the Zulu language, which was in later days to prove of great service.

God makes the wrath of man to praise Him. During this banishment of their pastors from the Basutoland, these native Christians so awoke and arose to a sense of their individual duty and responsibility, that with rare zeal they gave themselves up to the preaching of the Gospel. So large were the results, that, on the return of the missionaries, instead of finding their work in a state of decay, they found the community completely transformed, and, instead of a desert, a well-watered garden. It was plain to them that the first thing to be done was to give compactness and solidity to this movement by a more thorough organization. They therefore chose those native Christians who seemed to be most capable and most worthy, and placed them at different points as evangelists, covering Basutoland with a network of stations, which have gone on multiplying ever since year by year.

And now came the next and most natural step—the Christian life of these native disciples having grown so strong, they desired to spread the name of Jesus in the regions beyond. The tree had so grown as to bear fruit after its own kind. M. Mabille, who had suc-

ceeded Arbousset, encouraged this missionary movement. These native disciples yearned to send catechists to other heathen tribes, and not only to *send* but to *equip and maintain* them; and thus the Banyaï expedition was born. The question was—In what direction should these efforts be made? M. Mabille, accompanied by M. Berthoud, went on an exploring tour in the extreme north of the Transvaal, and left the Basuto catechist among the Magivamba tribe, where others afterward joined them, and where a work of perseverance and devotion has been carried forward with much fruitfulness. A year or two later, one of the leaders of the Basuto catechists—Asher by name—undertook a missionary exploration in Banyaï with three others. He was a very remarkable man, had the spirit of a true pioneer, and was not easily to be hindered or turned back. He gave as his report that three of the great chiefs gave glad and full assent to the coming of the missionaries, and had even chosen sites for the stations. He said that some of the Banyaïs had found a striking analogy in the Gospel message to one of their old traditions — that the son of one of their great chiefs had mysteriously disappeared, and that every tenth day must be observed in his memory until he should come back.

When, in 1875, Asher came back to Basutoland, his report fanned the zeal of his fellow native Christians into a flame. He was full of Apostolic devotion. Said he, "Why could I not cut off my arms and legs and make every limb of mine a missionary to these poor Banyaïs? His addresses had an electric effect. At one memorial meeting an old man rose and said, "We have had enough of talking, let us *do* something," and going up to the communion table, he laid upon it a half crown; the whole assembly followed this example, and the movement spread to other stations. On one communion day men, women, and children, and even babes at their mother's breast, gathered round the table to lay upon it their consecrated offerings, and in a very short time £500 was raised among these native converts in cash, without counting numbers of cattle, great and small. The Missionary Conference could no longer hesitate, and the mission was unanimously determined upon. The money and the men were at once found, and four men were chosen, who prepared to start with their families.

God has His set time for blessing, and while these events were taking place, Major Malan, whose name is so fragrant in Britain and in South Africa, the grandson of Cæsar Malan of Geneva, and a man who had resigned his commission in the British Army that he might more completely serve the Captain of our salvation, had undertaken a tour among the South African missions, and his coming to Basutoland was the signal for a fresh reviving. Even to M. Mabille and M. Coillard it proved more than a spiritual feast, a revelation. M. Coillard says they "had a vision of the Lord." It seemed to them that they had never given themselves up to God, and did not even know the

A. B. C. of renunciation; and they saw that a true and full consecration is not a mere doctrine, nor yet a single isolated act, but the fabric, the very principle of life. One day in crossing the river Kei, and climbing the slope, in obedience to an impulse that was irresistible, he says, "We all three sprang from our horses, knelt in the shadow of a bush I still see before me, and, taking ourselves as witnesses, offered ourselves individually to the Lord for the new mission—an act of deep solemnity which made us all brothers in arms. Immediately we remounted, Major Malan spurred his horse, gallopt up the hill and called out, 'Three soldiers ready to conquer Africa.' This markt a new era in our Christian life, and was, so far as we were concerned, the true origin of the Barotsi Mission."

The history of this mission we can not here trace. It had its trials, but amid them all there was exemplified the perseverance of the saints. A few facts only may be added to make this brief sketch complete. In the autumn of 1875, the Banyaï expedition was preparing to start. It was at first intended to send the native missionaries alone, but the Transvaal government opposed this, on the ground that the Basuto natives going as foreigners among the Banyaï, might stir up trouble on their northern frontiers. It seemed necessary that one of the missionaries should escort them, and it was finally determined that this representative should be M. Diertelen, a newly arrived missionary, young, unmarried, and as yet not located, whose character, gifts, and consecration inspired great confidence.

In 1876, at the General Synod, 78 delegates, besides missionaries and catechists, represented the various congregations, and subscriptions brought from a wider constituency emphasized their messages of encouragement and affection. Even heathen chiefs could not remain indifferent to such a demonstration, and the British authorities of the country brought also their congratulations and good wishes. It seemed as tho God had opened the way, and after many deeply impressive meetings, M. Diertelen and his four companions with their families, were affectionately sent forth as pioneers, and commended to the keeping of the Lord. The very place of farewell was one from which in previous days cannibals had gone forth to scour the country, and from which had gone the head of his clan, the chief Sebetoane, to found the Makololo kingdom on the Upper Zambesi. Survivors of those former days were present to see their fellow-countrymen sent forth by their native Christians with their free-will offerings on a mission of peace. It was an object lesson that carried a convincing power with it.

As we have said, trials awaited the founding of the new mission. Scarcely a month later, the expedition came to an abrupt end in the prison of a civilized and Christian state. These pioneers were arrested, taken to Pretoria, and imprisoned, accused of carrying contraband,

and heavily fined, but afterward releast. This persecution proved to be the work of a small political clique, hostile to foreign missions, but it put a check upon the movement. Nevertheless the enterprise was not abandoned, and the Transvaal government managed to let the missionaries know indirectly, that they would place no obstacle in the way of a new expedition, provided that certain conditions and formalities were observed. Difficulties were met cheerfully and heroically—difficulties that can only be appreciated by those who read the 650 pages of M. Coillard's remarkable narrative, in which he says that notwithstanding all the trials, dangers, and disappointments of their work, God never left them for an hour without the consolation of His promises and His presence. We have seldom found any book that contains more evidence of moral heroism and undiscouraged faith, than this narrative.

We desire emphatically to lay stress upon the one fact that this mission sprang spontaneously from the religious life of the native Christians of Basutoland. And the disposition which was exhibited by these native disciples puts to shame the churches of Christ in Christian lands. When, for instance, in 1883, M. Coillard preacht at the church of M. Mabille, the latter said to him as he entered the pulpit: "Speak, and the Lord bless thee, and if the best of my catechists responds to your appeal, I give him gladly." When the service was ended, he said: "Yes, Coillard, God *has* askt for my best catechist. I did not expect it, but he shall go." And from that time forth the evangelists of the Zambesi mission were recruited almost altogether from his church or Bible school.

We have taken pains to sketch the outlines of this remarkable missionary story, because it illustrates to such a degree, first, the blessed results which follow missions even among the tribes of the Dark Continent; and secondly, the method in which Africa is finally to hear the Gospel. The work of the missionaries from other lands is only that of pioneers, and its province is to develop a native church with a native ministry. When this preliminary stage has been reacht and accomplisht, the work of Africa's evangelization may safely be left to the Africans themselves; and then that great problem which it has been so difficult to solve—"What shall we do in the face of the fatal African fever?"—will have been effectually and finally solved. But there must be, meanwhile, an experience of self-sacrifice, and lives must be laid down and become the seed of the Kingdom in the soil of Africa. And so our Lord's words shall have a wider fulfilment:

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

May the Church of Jesus Christ be found equal to the sacrifice!

THE RELIGIOUS CONDITION OF CHILE, S. A.

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Chile, like all the republics of South America, has been for three centuries under the influence of Romanism. When independence was secured in 1810, the priests had an article inserted in the constitution of the new nation, making Romanism the state religion. The president is required to swear to protect the Church, when he takes the oath of office. The government pays the salaries of all regular church functionaries from archbishop down to the humblest priest. The government has veto power in the nomination of men to fill these various posts. Churches are built, and church repairs are made from the public exchequer. Appropriations are made by the government to carry on mission work among the Araucanians and the wild tribes on either side of the Straits of Magellan.

By the article of the constitution, making Romanism the state religion, all other forms of faith are excluded. But several years ago an interpretating law was past, which permitted other faiths to hold services in private houses or rooms. Under this permission church buildings may be erected in any part of Chile, for the above law only considers those church buildings public, which are owned and maintained by the government.

A large number of monastic orders are represented in Chile, Dominicans, Capuchins, Franciscans, and others. There are a large number of nunneries, as the nunneries of the Sacred Heart, of the Sacred Blood, of the Holy Visitation. There are various orders of Sisters of Charity. These have in charge many of the public hospitals. The monasteries are possessors of large wealth, consisting of farms, which they rent or work through agents, of real estate in the cities, and of other forms of property. Some of these monasteries own entire blocks, and others several blocks of valuable property. Some of the nunneries are also well provided for in this respect.

One nunnery has an entire block of three stories near the center of the city of Santiago, the lower story of which is composed entirely of stores, which rent at a good price. Other nunneries depend on the contributions of friends. When the larder is empty they toll a bell, and some good Samaritan responds. Some of these nunneries receive little children, mainly babies, and care for them; most of the little wards are illegitimate. Others have girls' schools, others do fine fancy work for patrons. One has a complete bindery. There is one very wealthy nunnery which is to high-minded Romanists quite a scandal. It deals principally with a wealthy clientage, providing for unmarried ladies in trouble. Ladies can enter the infirmary of this nunnery

veiled, not in innocency, but veiled to hide their identity and to cover their shame. These victims of men of the upper classes, and of the immaculate priesthood, are duly cared for, and in due time return to their homes *as from a visit to the country*, but really from the highest act of womanhood, leaving their innocent offspring in the hands of the nuns, while they continue to figure as *beatas* of the first water, and their paramour has only to pay the bills, and continue to pass as a first-class gentlemen, or as a holy specimen of the sacerdotal order. Before this nunnery was remodeled there was a revolving cylinder in the front door, in which women might deposit the fruit of their illicit love and depart unknown, but somehow there was always some one present to prevent the depositing of the children of a *poor* unfortunate. This institution is high-toned and is only for the well-to-do who can pay well.



ARAUCANIAN WOMEN OF CHILE.

Chile has for three hundred years been almost entirely under the religious supervision of the Roman Catholic Church. This work has been well done along Romish lines, and the holy father on the Tiber may take a Romish pride in the result. That is to say, about as little as was possible was done for the general education of the people, it was a common sentiment among the priests that the people did not need education, and should know only enough to obey the priests; much less was there any need that women should be educated. While public sentiment has greatly changed on this matter, there are many yet who suppose that a woman's education should end at about sixteen, and that the more important matters are, art, music, fancy work, and a knowledge of polite requirements, dancing, flirtation, and the opera.

Of late years, however, there has been a decided change all along these lines. About 40 or 50 years ago, there began to be a larger communication with the outside world. Men began to feel that something should be done to repair the neglect of the church and that a people to be really strong needed to be enlightened. Up to that time the education of the people had been in the hands of the priests and monks, and the larger part of this education was in the catechism and in dogmas of the church.

To start an extensive movement would naturally be to antagonize

the church, but this did not stop the movement. The university was organized with law and medical departments, and gradually from this center there was developt a very creditable public-school system. The first years were a series of experiments. The church was appeased by having priests teach religion, and have a part in the examinations. During the last ten years German methods of instruction have been introduced, and the religious element has almost entirely disappeared. The Romanists have started their own university, and the church and state seem to be veering apart in the matter of instruction. The monks' and nuns' schools have been obliged to make decided improvements. Private parties have entered the field, and the two principal missions have a goodly number of evangelistic schools. The priests fight the so-called godless public school, and express their ire against the best schools of the country, where the Gospel in its purity is plainly taught.

Through the influence of this awakening, aided by evangelical influences, the people have begun to doubt the immaculateness of the dominant church, and have come to feel, to a very great extent, that the institution exists mainly for itself, and it is freely affirmed that the church is only a business enterprise.

Many have boldly left the communion of their fathers, and have thus formed a very attractive field for rationalistic and materialistic teachings. Freethinking has multiplied, and many have accepted the teachings of Compte. Liberalism has grown till it is the strongest party in politics, and were it not for personal ambition, it might control the public affairs of this republic. Should the radical and liberal elements combine, it would not be long before the fifth article of the constitution would be repealed, and the church and the state be separated. Indeed, under Balmaceda a law to authorize this separation did pass two successive congresses, and needed but to pass the third to alter the constitution. But owing to certain mysterious dealings between Balmaceda and the pope, the vote in the third congress, which would have made the measure a law, was in the negative. So by papal influence the great step in advance was not taken. The continued growth of liberalism has so modified public opinion that there is freedom of worship and of evangelistic propaganda in all Chile.

It may be said that this new liberal and free-thinking element are not so cut off from the church of their fathers, that they dispense with religious forms when needed. In cases of marriages, baptisms, and funerals, they usually yield to certain family and public opinion, and call the priests. There are, however, many funerals at which there is not the slightest vestige of religious ceremony, or reference to anything remotely religious. The most is an address of eulogy for the dead, and of sympathy for the living, but with no conception of

the supreme value of a Divine Comforter, or of a well-defined hope based on a Divine promise.

Spiritism has secured adherents in some quarters, and as the Bible is taken as part basis for this error, the spiritists are in some places called evangelicals, but their teachings and life do not harmonize very closely with evangelical principles.

CHRISTIAN MISSIONS IN CHILE.

Since the first attempts to preach the Gospel in Chile, there have been great and hopeful changes. The first preaching was to the members of English-speaking colonies. When Dr. David Trumbull came to Valparaiso, more than a half century ago, there was quite a goodly number of American and British residents in that city. The American element has not increast much, but the British portion has



SCENE IN A FISHING VILLAGE, CHILE, SOUTH AMERICA.
A Roman Catholic shrine is in the foreground and the fishing nets hang near by. Below the cross is a box to which the village priest holds the key, and in which fishermen place offerings to the Virgin Mary, according to the size of their day's catch.

grown till there are about 3,000, and for their use are two self-sustaining churches, a Union church, and an Anglican church. Within a few years there has been built a church for English-speaking Romanists, of which there are quite a number. From the earlier attempts to reach English-speaking colonies, there has extended a wide work among the native Chileans. The American Christian and Foreign Union was the first society that began direct work among the Chileans. About 20 years ago this society transferred its work to the American Presbyterian Church, which body has continued the work until now, extending it throughout all Chile. This work is wholly in Spanish, and consists of churches, schools, distribution of tracts and periodicals, itinerating, etc.

The Taylor Mission came to the coast about 20 years ago, and started a series of English schools and English churches in several

places along the coast. Of late this work has been extended to the native population, both in the schools and in church work. This Taylor Mission is now a part of the regular missionary work of the Methodist Church.

A few years ago missionaries came from England to work among the Araucanians. The writer has not been able to secure any facts as to what success they are having. Last year a representative of the Evangelical Alliance came to Chile, and has begun work in the region of Valdivia, in the south.

The Seventh-day Baptists from Battle Creek, Mich., have representatives in Chile. They announce themselves as from London and San Francisco, which sounds better than from the former place. The peculiar ideas which they advance, and which form the staple of their preaching, make progress somewhat difficult. They give emphasis to feet washing, as a part of the rite of the Lord's Supper. They hold to soul sleeping, and follow the old Judaistic practice of observing Saturday as the rest-day, and insist on not eating pork. They also require immersion, and laymen are permitted to administer the rite. These brethren turn their attention to church members and adherents, and seek to make proselytes rather than work in new fields.

In the matter of Bible distribution, the Presbyterian Mission cooperates with the Valparaiso Bible Society, which is auxiliary to the American Bible Society, and to the British and Foreign Bible Society. In 1897 the Valparaiso Bible Society sold 1,966 Bibles, 1,444 New Testaments, and 1,306 portions, 4,716 in all, together with 7,903 other religious books; a total of 12,619 volumes. These have been scattered from one end of Chile to the other.

The missions do itinerating work in newer places, sometimes taking a magic lantern along. Attentive groups can be gathered anywhere, and there is seldom any interruption except from persons under the influence of liquor. There are a few places where priestly influence is such that organized effort is made to break up the meetings, but the police are ready to afford protection. There has been an extensive use of the press; papers, pamphlets, books, and tracts have been printed. The Methodist Mission has an extensive printing plant, which not only enables them to do Gospel printing at low rates, but which has been a source of good income to help sustain their preachers who are at work among the Chileans. The periodicals are scattered all over Chile, and reach many localities where the missionaries can not go.

Quite a number of schools for primary, secondary, and higher education, have been establisht. In these schools the Bible is a text book, and the students who go out from these schools are either Christians or are so imbued with the broader and truer teachings, that they form a growing and influential element in the changing of public opinion, and in preparing the way for a larger reception of the Gospel. The formation of churches, of Sunday-schools, and of societies for the development of the youth in piety and activity, claim the principal attention of missionaries not engaged in school work.

The churches are principally among the poor, who can contribute but little to the support of the pastors. The upper classes are more inaccessible. Even if sufficiently interested to look into the services, the well-to-do do not care to identify themselves with the work, for the majority of those who come are of the lower classes. Yet the eyes of the rich are being opened, and they are beginning to feel that something must be done to save the people.

The development of a deep spiritual life is exceedingly difficult. The teaching and practice of Romanism have about destroyed conscience. It is very hard to make the people see that they are lost sinners, and genuine conviction of sin is not easily produced.

It is needful to resist constantly the tendency to give value to controversy. Very many think that to have come to hate Romanism is to have become evangelical. There are many who look at the Gospel only from the intellectual standpoint. These start out well, but there is not much depth and they are easily turned aside.

The Chilean character lacks persistency; hence it is not easy to keep a group constantly in attendance on Gospel privileges, or in the faithful performance of Christian duty. Enthusiasm is warm at the beginning, but personal or family difficulties, or a pressure demanding a higher type of living, cools ardor, and in some cases, the vacillating or offended one drops out. The abundant temptation to sinful practises is so strong, that many fall back into the old current, and their progress is less noticeable than when one lives the real Christian life. Yet, notwithstanding all this, there are many faithful and loyal disciples of Christ. The nucleus is formed, the work is growing, the outlook is hopeful. Many centers, not supplied, are asking skilled leaders; ill prepared and inexperienced workers are set at work, hence some mistakes are made; but with all there is large ground for encouragement. To train native pastors is not easy, for to begin with men who have reacht maturity of character presents a difficult problem. To begin with youths who have had no home training in righteousness, as in the United States, makes selection difficult. It is hard to say what a boy of 12 or 14 will be at 20 or 22.

On the whole the work presents more aspects of cheer than of discouragement. The country is open. Ready listeners to the Gospel are abundant. Possibilities for enlargement are multiplying. Demands for preachers and workers are increasing. The missionaries need to be reenforced and provided with such means as shall enable each man to put his influence at work to the highest possible degree. The missionaries need the leverage of abundant facility. It is no wiser to send an army to war without guns and amunition, than to send missionaries without sufficient means to do all within their power.

Presbyterian and the Methodist missions in Chile.

	Presbyterian	*Methodist*
Whole number of boys' schools	1	2
Number of pupils	75	295
Whole number of girls' schools	2	2
Number of pupils	45	327
Whole number of mixt schools	2	2
Number of pupils	250	65
Regular places of worship	24	21
Average attendance	50	65
Church buildings	5	4
Seating capacity, total	1,100	820
Sunday-schools	12	14
Christian Endeavor Societies	6	...
Epworth Leagues	...	2
Enrolled Sunday-school members	960	1,066
Members Epworth League	...	42
Members Christian Endeavor	200	...
Students for the ministry	3	4
Religious papers	1	1
Circulation	2,500	1,500
Printing establishments	...	1
Full members of Church	400	376
Proposed members, Probationers	100	394
Ordained native pastors	2	2
Unordained " "	2	2

Total American workers, Presbyterians: 14 men, 7 women, total, 21.
" Methodist workers: 29 men, 14 women, total, 43.
Native workers, Presbyterian: 6 men, 7 women, total 13.
" " Methodist: 8 men, 10 women, total, 18.



A SPANISH CHRISTIAN ENDEAVOR SOCIETY IN SANTIAGO, CHILE.

THE PRESENT SITUATION IN CHINA.*

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Eleven years ago there was publisht a remarkable paper entitled "China's Sleep and Awakening." It was written by Marquis Tseng, who has since died, but who was then one of China's ablest statesmen, and had been ambassador to England, France, and Russia. He claimed that China's awakening had begun, and he based his claim largely on the prospective development of her military and naval power. A Chinese lawyer in Hongkong, who had been admitted to the English bar, wrote in reply, that all the forts that might be built along the coast, all the armaments that might be prepared, all the ironclads that might be put afloat, would not make the nation strong, unless behind these equipments there was political integrity and high moral principle.

The lawyer read his country's future well. At large expense she provided her forts with Krupp guns from Germany, she purchast the best ships of war that she could find, she made abundant appropriations for drilling soldiers and marines, but what did it all avail? The Japanese in a few hours' fighting at Pyeng-Yang, destroyed any military prestige she had; they crusht a portion of her fleet at Yalu, and then captured the rest in the harbor of Wei-Hai-Wei; they took Port Arthur. Thus they controlled the gulf of Pechili, and had the trembling government at Peking by the throat.

What was the trouble? It was not that the Chinese are cowards. Thirty years before, the soldiers under Chinese Gordon had earned, and well-earned, the title of "Ever Victorious Army." In 1884, when the French, with far superior guns and ships, sank a few Chinese gunboats in the harbor near Foochow, the marines on board fought till their guns went under the water, and then went down themselves with their sinking ships. Lord Wolseley wrote of the Chinese: "They possess every military virtue, are stolidly indifferent to death, and capable of inexhaustible endurance."

What then was the trouble? It was that the lion's share of the money appropriated for training soldiers and marines had gone into the private pockets of those who had the business in charge. When, therefore, the crisis came, the army and navy was composed of men half-fed, half-clothed, half-paid, with no confidence in their leaders, with no patriotism in their hearts, and little reason why they should have any. No wonder that the Japanese, who had been preparing for twenty years, and were well instructed in the military science of

*This article was written by Dr. Noyes in June, and owing to his departure for China, he has been unable to comment on the most recent developments in connection with the proposed reforms and subsequent deposition of the emperor.

Western lands, had an easy victory. They struck, with a hard and salutary blow, the overweening conceit of a nation with ten times their own population and material resources, and which at the beginning of the conflict had contemptuously styled them "Dwarfs."

China stood pitiably helpless, and she felt the humiliation keenly. But she did not give up all hope. Unequal in arms, she was more than a match for her enemy in diplomacy. She made propositions for peace, and then managed to delay the discussion till she had time to send to Europe for help. How much Li-Hung-Chang knew of the amount of help that would be given was of course not publisht. He made the best terms of peace that he could. Just then Russia, France, and Germany stept in, and required Japan to give up her claim on the mainland as being a permanent menace to China. She had to submit to the inevitable and be content with the island of Formosa, and a money indemnity. Russia made a loan to China for a large part of this indemnity, and Japan was allowed to hold Wei-Hai-Wei until the rest should be paid.

When all was finisht this was the situation. Russia had one hand on Korea and the other on China. France came second to Russia in China. England had for the time apparently stept to the rear, and Germany seemed almost to have vanisht from sight. As a permanent arrangement this was not promising for Protestant missions. Would not Russia eventually press the claims of the Greek Church, and France the claims of the Roman Catholic Church against the interests of Protestants?

But another game was played on the chessboard of the "Far Eastern Question." On the 14th of November, 1897, Germany seized the bay of Kiao-Chou, in the Shantung province, ostensibly on account of the murder of two German missionaries, but really to obtain a naval station. Russia at once demanded Port Arthur and Talienwan, and France moved for possessions in the south. Rumors were rife that the partition of China was coming. This was not to be, whatever may have been the designs of Russia and France. The British lion was not dead. He suddenly roused himself, came to the front, and showed his teeth. A strong English fleet was sent to the neighborhood of Port Arthur, and the Chinese government was notified that she was so bound by treaty that she could not alienate any of her territory in such a way that all nations would not have an equal right of trade therein.

Without going into detail, it is sufficient to say that the final result is that China rents Kiao-Chou to Germany on a long lease; she gives Port Arthur to Russia on the same terms, and also Talienwan with the privilege of making it the terminus of a branch of the Siberian railway. Wei-Hai-Wei falls to England, after China pays the remaining indemnity of $80,000,000 which secures its evacuation

by Japan. A loan for this entire amount is made from England and Germany, and these two nations get back much of their former prestige.

The *Chinese Recorder* of March, 1898, thus estimates the bearing which this will have on missionary work:

> We think the missionaries everywhere in China will be ready to unite in a *Laus Deo* for the outcome of the long-pending negotiations whereby China becomes a debtor to England and Germany rather than to Russia and France. We know what French predominance means—as witness Madagascar. And there has never been any question as to what Russia would do had she the power. Mission work may now go on with increast vigor and confidence, and China has taken a great step forward.

Russia is sure to have a strong influence in Manchuria. She controls the north side of the ocean water way to Peking, and England controls the south side. From Wei-Hai-Wei in Shantung on the north to the West River in Kwangtung on the south, which includes nearly all of China proper, the foreign influence is that of Protestant England and Germany. France claims as her sphere of influence the provinces that lie along the southern border. To soothe Japan, deeply chagrined no doubt by all that has been done, Russia holds back from Korea.

For the present at least there is to be no partitioning of China. England has stated positively that she does not desire it. The attitude of Germany may be stated in the words of M. von Brandt, long German minister at the court of Peking, than whom there is no better authority: "There has been much talk by irresponsible persons about the partition of China; but a country with an area of over 1,300,000 square miles, not including Manchuria and Tibet, and a population of about 300,000,000 of people is rather a tough 'bit' to swallow, and certainly not an easy one to digest. Germany has certainly never intended to procure or hasten a partition of China, and she could have no interest in doing so." Since recent events have placed the United States practically in control of the Philippine Islands, and her fleet has been so largely augmented in Asiatic waters, and her trade with China is sure to so largely increase, her influence in the future can not be counted out, and on this point it will be with England and Germany. So long as the above three nations hold to their present views, China will not be partitioned, as no combination of European powers can face so strong an opposition. She has a new lease of life, if she will cut loose from the dead past, and rouse herself to meet the issues of the living present.

Will she do this? Not unless back of all material resources, back of all military and naval strength, back of all intellectual culture, she gets that "political integrity and high moral principle" of which the Chinese lawyer wrote.

But this is what her "classics," held sacred for more than two thousand years, have failed to give her. The administration of her government rests upon a policy deliberately corrupt. From highest to lowest, her officials (except in the foreign custom's service, which is under the direction of a foreigner) do not receive salaries sufficient for even a bare support, and are expected to make up the deficiency by fleecing their subjects; the game with nearly every one of them is how to do this fleecing in the surest way, and how to judge shrewdly just where the limit of endurance is on the part of the people. Her administration of criminal law is both corrupt and unmercifully cruel; holding a criminal guilty until proved innocent, then instead of seeking for testimony, using the most horrible forms of torture to make him confess that he is guilty, torture which not unfrequently results in death. The extensive use of opium, especially by her officials and influential classes, is sapping both her physical and moral strength.

A radical reform of these and other abuses that afflict the nation, can only be effected by that spiritual regeneration which comes from a cordial reception of the Gospel of our Lord and Savior Jesus Christ, as revealed in the Scriptures of the Old and New Testaments. In this lies China's hope as a nation, and the hope, the eternal hope of her people as individuals.

What is the outlook in this direction? Much depends on the zeal of the Church in embracing the grand opportunity that God in His providence has placed before her. So far as government influence and protection are concerned, there has never been a better opportunity. Even in Formosa, much disturbed for a time, recent changes are in the right direction. Rev. W. Campbell, a missionary there, writes: "Those beneficial changes have been neither few in number nor easy of accomplishment, considering the obstacles which had to be overcome on taking possession of the island. . . . As one, therefore, who wishes to see it prospering in every good sense of the word, and in view of what the Japanese have done for its welfare within the past eighteen months, I can not withhold an expression of gratitude for their arrival." And in Manchuria there is as yet no hindrance. Dr. Ross, of the Scotch Presbyterian Mission, reports having recently baptized, in less than three months, 722 adults, and that the applicants are not less than 2,500. This is a specimen of what has been taking place there during the last two or three years.

We can not expect that China will in a day change the deep-seated customs and beliefs that have crystallized into hardness during two thousand years. Both Mr. John R. Mott and Mr. Robert Speer, after their journeys around the world, regarded China as presenting the greatest combination of difficulties to be met with in the mission work of any country which they visited. And yet within one hun-

dred, yea half an hundred years, what remarkable changes have been effected!

These are manifest in the present attitude toward the various forms of mission work.

1. *Evangelistic.*—It is the universal testimony of missionaries from all parts of China that there has never been such willingness to come to Christian chapels, and listen with attention to preaching, as now. Long neglect and opposition are giving way. One instance: Twenty-eight years ago the whole region between Canton city and the sea was one dense mass of heathenism. In it are the "four districts" from which go nine-tenths of the emigrants to the United States. Its largest city, San-Ui, was occupied by the Presbyterian Mission in 1871. For many years the utter indifference and open hostility of the people made the work very discouraging. But in a letter just received Rev. A. A. Fulton thus writes: "I was in San-Ui last week. You will be glad to know that we are having large accessions there. At last communion there were 44 applicants. The old chapel would not hold all the Christians. The people are already agitating for a new chapel. We could raise $300 to-morrow."

From this city the work extended to all parts of the emigrating districts, until the Presbyterian Mission has there eighteen out-stations and four organized churches. Chinese Christians in this country and Hawaii have become interested in it, and in twelve years have contributed for church buildings and the support of native helpers about $14,000 (Mexican). There are similar experiences in all parts of the country. Dr. Griffith John writes in regard to Central China: "There has been much sowing during the past 36 years. The reaping time is now come. . . . We need courage. There is at present a rush into the Christian Church in these parts. The work is spreading on every hand."

There are now as many communicants in the Fuhkien province as there were in all China in 1877. In the Canton Mission of the Presbyterian Board two-thirds of the churches have been organized since 1890, and two-thirds of the members received in the same time. Of the membership of all the missions of this board in China, nearly one-ninth were received in the year 1897. Of the whole number of Protestant Christians of all boards, more than one half were received since 1890. The *Chinese Recorder* states that "more missionaries have been sent out since 1890 than were in China at that date." Everything goes to show that the closing years of the century are characterized by a rapidly accelerating movement in the progress of mission work. There has been long and patient sowing, and the reaping time is at hand.

In material facilities we note two important gains: First—Nearly all missionary disturbances have been connected with attempts to

obtain and occupy land or buildings. But within the last three years the government has agreed that missionary societies, not only at the ports, but in the interior, may, without hindrance, rent or buy places for residences, chapels, hospitals, schools, etc. None but those who have experienced the difficulties that have been hitherto met with, can fully appreciate all that this means, but it means a great deal. Second—At the demand of foreign powers, and under the pressure of her own needs, never felt so keenly as now, the government is opening up all her water ways to steam navigation, and has begun the construction of railroads. Already in some places a missionary can do twice the itinerating work in a given time that he could a few years ago. The new arrangements for a postal service will also be a great convenience.

2. *Medical work.*—At first it had to demonstrate its superiority in the midst of a people who thought all wisdom was with themselves. With no knowledge of surgery they were soon compelled to recognize the skill of the foreigner in surgical operations, but in other cases would only apply to him when their own doctors had failed. It was a kind of desperate resort, a forlorn hope. It has been more than sixty years since the first missionary hospital was establisht at Canton. Through the faithful and persevering efforts of medical missionaries the good work has extended until it has reacht all parts of the empire where missionaries labor, and is continually gaining more and more the confidence of the people of all classes.

At the hospital in Canton and its dependencies there were last year more than 80,000 attendances and more than 40,000 different patients. For the whole period of its history there have been about one and a half million attendances. In all the missionary hospitals and dispensaries in China there are now annually nearly 600,000 attendances, representing about half that number of patients. Medical classes and medical colleges have been establisht, so that two hundred or more men and women are constantly under instruction. The Chinese themselves are taking up the matter. As high an official as Li-Hung-Chang has establisht a hospital and organized a medical school in which many of the students are Christians. Medical graduates find no difficulty in getting a lucrative practice, and can make money by opening stores for the sale of foreign drugs. Western medical science has thus fully vindicated itself and is certain to revolutionize the whole medical practice of China. For this boon she will forever owe a debt of gratitude to the foreign missionary.

3. *Educational Work.*—From time immemorial the education given in native schools has been simply committing the Confucian classics to memory and afterward committing the explanation, and the people have all along supposed that in intellectual ability and fine scholarship they stood high above the rest of the world. They have a pro-

verb which says, "The graduate of the first degree, without going abroad, is able to know all that transpires under the heavens." But since the war with Japan, there has sprung up a strong desire to study the English language and Western science, arising from an impression that this is what made Japan so strong.

Our inquiry concerns the opportunity which this gives to missionaries. The officials know perfectly well that whatever of Western learning the Chinese have already obtained, has come almost entirely from missionaries. Hence they are coming to them for advice in establishing and conducting the new government schools. While few missionaries would wish to give up their own work for a permanent position in these schools, especially as the officials do not wish Christianity taught to any extent, yet they are cordially willing to give what friendly help they can.

At the same time it will be a wise policy on their part to hold fast to their mission schools, making them as far as possible self-supporting. The advantage is that in them they have full control, and particularly that Christian teaching can not be ruled out. Some may argue in favor of keeping Christianity in the background at first, hoping the Chinese will let them teach it after a while, on the same principle that a kind young lady sometimes consents to marry a suitor given to his cups, in the hope of reforming him afterward. A great mistake. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." It is safe to say that if any missionary institution, in order to please Chinese officials or gentry, relegates the Bible to a secondary place, and relaxes its efforts for the salvation and spiritual uplifting of its scholars, no difference how much it may increase its popularity or seem to enlarge its work, that institution is sounding the death knell of its Christian influence. God will dethrone the institution that attempts to dethrone Him.

Let missionaries stand together, despite all counter influences, in making Christianity *regnant* in their schools, and laying their education in such form as to teach God in His word, God in His Works, and God in history, and they will exert a powerful influence in the coming "Educational Reform," and what is still better, in the establishment and building up of the Christian Church.

They are in an excellent position to do this. With long and patient effort they have already establisht, in round numbers, 1,000 schools, with 25,000 scholars; primary schools, academies, a few colleges and theological seminaries; and the latest news is that, "all the schools which have reported since the China New Year are crowded with pupils." They have prepared in the Chinese language a very excellent and complete list of text-books for use in schools. So popular are these that the Chinese are pirating them extensively and printing them by the lithographic process. Unfortunately they gen-

erally leave out the references to the Christian religion. Moreover, an educational association has been formed, embracing the whole empire and composed of missionary educators. It has already held two triennial meetings and gives promise of great usefulness.

4. *Missionary Literature.*—The Presbyterian Mission Press at Shanghai, which has about 1,000 books on its list, reports for 1897 as follows:—Scriptures, 13,206,400 pages; religious books and tracts, 19,214,580; educational and philological works, etc., 7,513,000; periodicals in Chinese and English, 3,002,710; other books, 7,613,263; total 50,650,953. Other mission presses are doing a similar work, but not so extensive.

This literature, with small exception, has been prepared by missionaries, and in markt contrast with earlier years it now receives a wide and cordial acceptance. It is they, of course, who have made the translations of Scripture in ten different versions to suit the various dialects. The same is true of commentaries, religious books, and tracts. The preparation of school text-books in Chinese is largely in the hands of the Educational Association. The following quotation is from the minutes of a meeting of the executive committee held last March:—"The general editor reported the publication of 100 copies each of the following handbooks: hydraulics, heat, light, mineralogy, botany, physiology, astronomy, history of Russia, history of England, mental philosophy, geology, Butler's Analogy, teaching of map drawing." This is, of course, only a small portion of its whole list.

For the past ten years there has been in existence "The Society for the Diffusion of Christian and General Knowledge." Its catalogue already extends to fourteen pages, including publications on the Christian religion, Christian civilization compared with Chinese civilization, histories, biographies, pamphlets on astronomy, geography, agricultural chemistry, electricity, British law in China, taxation, political economy, modern education, religions of the world, etc. Its books are in rapidly increasing demand, and especially by the higher classes. In 1896 the sales amounted to $5,800; in 1897 to $12,100. Last year its publications were 199,200 copies, amounting to 24,000,000 pages. It distributed to the students at the triennial examinations of twelve provinces, 121,950 pamphlets.

Missionaries more than thirty years ago began a newspaper in Chinese in Canton, with a small issue of one thousand copies, sold on the street for one-tenth of a cent each (Chinese cash), and sending some thirty copies to other ports. This was followed by a child's paper in Shanghai, then other papers and periodicals. It was afterward taken up by others, and finally by the Chinese themselves, who are publishing now both newspapers and periodicals.

The above literature has a wide circulation. The American Bible

Society, by request, recently furnisht the emperor with 400 copies of its publications, and the Shanghai Mission Press has furnisht copies of 160 different books of its list. A curiosity to know what is in our "Sacred Books," has been awakened in the minds of many of the officials and the literati, and the general demand has so increast that the three great Bible societies issued at least 1,000,000 of Scriptures or portions. The exact figures for the American Bible Society were 404,916 copies.

Missionary Results.—In 1800 not one native Christian, ten years after, a Chinese scholar helping translate the Bible at the risk of his life, now through missionary effort the Bible welcome to the emperor's palace, and distributed throughout the land; a true medical science, and 300,000 patients treated annually; a thousand well-managed schools, with a very complete set of text-books; the art of printing with movable type; a Chinese typewriter; a newspaper press; valuable periodicals and general literature; more than seven hundred churches with more than eighty thousand members.

We have heard the wish exprest that China might be sliced up and handed over to those European powers that are only too ready to prey upon her. Is it not a kinder and a more Christian wish and prayer that her people who, with all their faults, have many redeeming qualities, may be toucht with that Divine life which means salvation; that God Himself will lift the nation up out of the miry clay, set her feet upon a rock, and establish her goings?

THE PHILIPPINES AND THE PHILIPPINOS.*

BY F. DE P. CASTELLS, GUATEMALA, C. A.
Formerly agent of the British and Foreign Bible Society in the Philippines.

The Philippines were formally annext to and taken possession of by Spain in 1565, when Legazpi, with his retinue of friars and warriors came, forty-four years after their discovery by Magellan. The pope had decided that all lands to the west of America belonged to Spain, but the king was under obligation to establish and maintain "the Catholic religion" in all of them. The friars who came, therefore, endeavored to do the two things: turn the natives into Romanists, and combine with the soldiers to establish the Spanish authority. The zeal with which they entered into this double work was extraordinary. It is said, for instance, that to "convert" and baptize the whole population of Cebu took only eight days. The people had, however, probably already been overawed by the doings of the cowled men.

* Many do not realize that the area of the Philippine Islands is almost equal to that of Japan, tho their population is less than one-fourth that of the mikado's empire. They are rich and fertile, but the climate and misgovernment have combined to keep the natives from progressing industrially, intellectually, morally, or spiritually.—Ed.



A TYPICAL COUNTRY HOUSE IN THE PHILIPPINES.

The islanders of that time, far from being savages, had already attained a considerable degree of culture. They believed in a Supreme God, the Creator of all things, whom they named *Bathala*, and also in a multitude of other invisible beings, called *anitos*, whom they worshipt and sought to propitiate by the sacrifices offered in the temples by their priests and priestesses. They held commercial relations with the neighboring countries, and their political organization was fairly good, the supreme power being hereditary. They were masters of the musical art, and had a system of writing all their own. In the north monogamy prevailed, and the women were respected.

The part which the friars took in the conquest, however, gave the Roman Church that supremacy which has workt so disastrously both for the colonies and for Spain. For in reality the Philippines have always been a dependency of the pope rather than a Spanish colony. Not only is the Roman Church here establisht by law, to the exclusion of all others, but her clergy are under a charter which makes them inviolable, while each individual priest is a monarch in his parish, where he keeps reaping the only benefits that ever came of colonizing the country. The clergy of the Philippines is composed of the following: The archbishop of Manila; three bishops, with their sees at Vigan, Nueva Caceres, and Cebu; 600 parish priests, who are nearly all regulars; 200 nuns; and 1,400 other friars in various institutes. It is from these islands that the Catholic missions in Formosa, Tonkin, and southern China are being maintained, and from them, too, that the last Carlist war of Spain, lasting through seven years, received most of its funds.

Observing the baneful effects of priestly domination, the liberal governments of Spain tried honestly to mend things, but their schemes were always defeated by the strong reactionary influence of the friars and their home supporters. For instance, a late colonial secretary, Senor Becerra, had thought of extending the civil code of Spain to these colonies. The cortes decreed it so, and the officials in Manila were instructed accordingly. Then the colonial board and the viceroy's counsellers, chief of whom were the bishops and archbishop, had a meeting, and decided to *veto* the resolution of the Spanish parliament, so that the Spanish civil code has never yet operated in the islands, and such liberties as that of conscience, of assembly, of speech, of worship, of the press, enjoyed to some extent in Spain, are still unknown there.

No patriotic man could ever be satisfied with such a state of things. To guard against possible opposition, therefore, the friars have ever been wary about admitting natives into the priesthood, or to any position of influence. But yet the protest came. Thirty odd years ago a revolution was set on foot; supprest, it broke out again last year. The movement was a social rather than a political one. The cry was for reforms, not for independence. The monks proposed the extirpation of all those involved. At the same time the liberal press in Spain urged the government to be just, and deprive those heartless friars of the power wielded these three hundred years. Instead, however, there was a compromise, and everything resumed its usual course. The present revolution wears a new aspect. The ultimate outcome of this rests *wholly* with God—even the God that can make the very wrath of man to praise Him.

In 1883 the population of the Philippines was estimated at seven and three-quarter millions; later it was put down at *nine millions;* but even this latter seems to fall below the actual number. Allowing the official figures to stand, however, in the matter of religious profession, we should have to distribute them thus: Romanists, 7,000,000; heathen, 1,300,000; Mohammedans, 700,000. Mohammedanism was first introduced in the XIVth century, and has made a great advance in the south. Of the heathen mentioned, about 250,000 are in Luzon, as many again in Palawan and the Visayas group, the balance being in Mindanao and other southern islands. The Chinese population is about 100,000, and their descendants, styled *Sangleyes*, by native women, are also numerous. These Chinese are not allowed to practise their idolatry, and on marrying must become Catholics, the priest only being able to effect such a union. In the mountainous parts of the interior we come across the dwarfish Igorrotes, or Negritos, a people of the Papuan or New Guinea type, but as they are beyond the control of the authorities, little is known about them. They are the aborigines of the country, the term *Igorrote* being an adaptation of

the Pagan patriarchs "Igolot." The Spaniards and Spanish mestizos together can hardly muster more than 25,000.

Roughly speaking, the population of the Philippines is composed of two main sections: the *Tagalogs*, inhabiting the northern portion of the archipelago, and the *Visayas* occupying the southern part. But all, with the exception of the Igorrotes, belong to one and the same race—the Malayan. As the seat of government is in Luzon, and this is the largest and most populous of the islands, the Tagalogs* are the best known of these people, and have taken the lead in every respect.



SOME IGORROTE LADS.

The general character of the islanders exhibits, in a striking manner, the ruinous effects of sin, and manifests the failure of Romanism as a moral force. For among those people we see much licentiousness and drunkenness, witchcraft and idolatry, lying and stealing. But yet the same people are naturally endowed with qualities, and present traits which, under the sanctifying influence of the Gospel, should make them a great blessing to that part of the world. For instance, they are grateful, sensitive, and hospitable; have a most remarkable aptitude for the fine arts, being "the Italians of the East." Tho commonly accused of indolence, they are a great improvement over all the other branches of the Malay race. The priests testify of their liberality in giving for the erection of churches and the support of religion generally. Hardly a town is without its band of music, and they delight in using their talent in the service of their superstitions. The Tagalog ladies are also very musical; the harp is their favorite instrument. At the time of the conquest they were already greatly addicted to the *coryapi*, which is a sort of viol. In their simple-mindedness they are very credulous, and mix the Divine name with most profane and foolish things. They still retain many of their old heathen customs, but in a modified form and tinged with Romanism. The word *Evangelio*, "Gospel," is by them employed to signify a small bag made of cloth, containing a scrap of paper, with the first fourteen verses of the Gospel of St. John in Latin. This is

* The name *Tagalog* is a compound of *taga*, "by or beside," and *ilog*, "a river," meaning, therefore, "the settlers beside the river," to distinguish them from the aborigines, whom they drove to the interior.

worn by nearly every female, hung around the neck for an amulet, the idea being that it wards off sickness. These people live on simple food, chiefly rice and fish, and dress in light clothes. The Spaniards have introduced bull-fights, but the natives prefer their own cock-fights. These latter are the general pastime on Sundays and all feast days.



A TAGALOG LADY.

Quite a variety of dialects are spoken in the islands; and it is interesting to see how the farther we travel southward the clearer becomes their affinity with the Malay. The inflections and grammatical construction of the northern dialects are, indeed, in great contrast with the simple syntax of the classic Malay; but that the elements of the language are Malay, is altogether too obvious to be disputed. And when we reach Sulu, or Jolo, near Borneo, the fact becomes more apparent than ever, owing, no doubt, to the ancestors of the present people having come from the south and by way of western Borneo, where we may also find the Malays in possession of all the waterways and the aborigines driven inland. The importance of some of these dialects, from the missionary's point of view, will appear from the fact that Visayan is spoken by about 2,000,000 people, Cebuan by some 400,000, Tagalog by 1,300,000, Vicol (a dialect of the latter) by 325,000, Ilocano by 350,000, Pangasinan by 300,000, Pampango by 200,000.



A TAGALOG SERVANT GIRL.

The three principal products of the islands are sugar, hemp, and tobacco, quantities of these being exported annually which are worth about $25,000,000 in U. S. currency, a great deal more than the imports amount to. The public revenue is equal to ten million dollars, American money, most of it coming from direct taxes, customs, monopolies, and the official monthly lottery. The

census of 1883 admits that there are over 600,000 people who are not subject to civil authority, and pay no tribute at all.

The climate of the Philippines is decidedly hot, especially at such a low level as that of the capital. The range of the thermometer during the year is from 65° to 95° Fahrenheit, in the shade. The year is divided into a dry season and a rainy one, of nearly equal duration. It often rains in torrents and inundations take place, when traveling in the interior becomes quite impracticable. Occasionally there occur long droughts and the crops are ruined. This, together with the earthquakes, the hurricanes, the volcanic eruptions, and the devastation caused by locusts, are serious drawbacks to the material development of the country. Of the volcanic action, which is in operation in these islands, the words of Sir John Bowring, writing in 1859, may give us some idea.



TAGALOGS OF THE PHILIPPINE ISLANDS.

The destructive ravages and changes produced by earthquakes are nowhere more remarkable than in the Philippines. They have overturned mountains, they have filled up valleys, they have desolated extensive plains; they have opened passages from the sea into the interior, and from the lake into the sea. There are many traditional stories of these territorial revolutions, but of late disasters the records are trustworthy. That of 1796 was sadly calamitous. In 1824 many churches in Manila were destroyed, together with the principal bridge, the barracks, great number of private houses; and a chasm opened of nearly four miles in length. The inhabitants all fled into the fields, and six vessels in the port were wreckt. The number of victims was never ascertained. In 1828, during another earthquake, the vibration of the lamps was found to describe an arc of four and a half feet; the huge corner stones of the principal gate of the city were displaced; the great bells were set ringing. It lasted between two or three minutes, rent the walls of several churches and other buildings, but was not accompanied by subterranean noises, as is usually the case.

Since these lines were penned, two very disastrous earthquakes have been added to the list; one in 1863, the other in 1880.

The question now askt on all sides is, *What will be the future of the Philippines?* Are they at last to be opened to missionary effort? It seems that they will be, and I earnestly trust and pray that it may be so. "God works in a mysterious way His wonders to perform;"

and He will yet vindicate His truth, *somehow, some time*, despite human wickedness and folly. If God is pleased to open up the way, we shall begin work quietly at some convenient center, and then go on enlarging just as the Lord Himself may direct. The evangelization of this archipelago of six hundred inhabited islands is a very large undertaking, and it will therefore require great abnegation on the part of the workers, and great liberality on the part of the Church. Personally I feel that a non-sectarian but strictly evangelical mission, aiming at the Christianization of the whole territory, is what would succeed best. And I have good reasons to believe that several of the friends whom I left behind, are still ready to welcome any Christian missionary who may venture to go there.

THE DOCTRINE OF SACRIFICE IN INDIA.

BY REV. F. F. ELLINWOOD, D.D., NEW YORK.
Secretary of the Presbyterian Board of Foreign Missions.

It has been well said that the idea of sacrifice which lies at the foundation of the doctrine of the Christian Atonement—is as widespread as the human race. It is coextensive with the idea of God. Amongst all nations, in all ages, the need of sacrifice has been recognized, in the consciousness of sin or of want: one of the uses of the fetish is to placate. And in no nation in the world, not even among the Jews, has bloody sacrifice had a more prominent place, than among the ancient Brahmans of India.

But it so happens that in the progress of time and the drift of changing religious sentiment, the old doctrine of sacrifice taught in the Vedas has become the most awkward and inconvenient element in modern Hindu thought; and this for four reasons:

First. Buddhism, which arose in India between five and six centuries B. C., began, with the help of various philosophic schools, a bitter and successful crusade against the doctrines and usages of sacrifice. Till that time the system had deluged the land with blood, and had impoverisht the people in the interest of the Brahmanical priesthood. But it is very humiliating to be obliged to confess that Buddhism destroyed a system which the Eternal Vedas had enjoined.

Second. The doctrine of transmigration, which had not been taught in the Vedas, but arose at a later day, came into direct conflict with the sacrificial system, since animals came to be recognized as possible incarnations of the human spirit, and sacrifice might therefore be chargeable with murder.

Third. The later Hinduism, which is a composite of all the faiths ever known in India, borrowed in time from some of the earlier non-Aryan tribes the worship of cattle; and as cattle had been reckoned among the most valuable victims of sacrifice, here was an insuperable difficulty.

Fourth. In their desire to join with the agnosticism, naturalism,

and theosophy of the West, in their sneers of the Christian doctrine of a vicarious sacrifice for the sins of men, the educated classes in India have found themselves handicapped worse than ever by the old sacrificial system of the Vedas.

In these circumstances the society known as the Arya Somaj and other Hindus who hold that the Sacred Vedas are the authoritative sources of all wisdom, are driven to the desperate alternative of *denying that sacrifice was ever an element in the Hindu religion*. I may say in passing that Christianity has no difficulty of this kind, in the abrogation of the old sacrificial system of the Jews, which has also past away, for it not only admits its existence, but builds upon it as a typical institution which has found its end and fulfilment in the one great Sacrifice made once for all. But where Christianity is strongly buttressed by the old historic ritual, Hinduism is absolutely weak and contradictory. The Aryans or followers of Dyananda do not hesitate to assert in the face of the clearest light and the plainest facts, that sacrifices are nowhere ordained in their holy books. This is the position which they are now trying to maintain before the intelligent public of India and the world at large.

The truth is that the Hindu Aryans carried the doctrine and practise of sacrifice to greater extremes than any other nation known to history. Tho less given to human sacrifice than some of the Aryan settlers in Northern Europe, or the Toltecs and Aztecs of the American continent, they built up a far more elaborate and extended system. Dropping at an early day the peculiar significance of sacrifice and regarding it chiefly as an offering of gifts, the Brahmans degraded it to a mere bargaining with the gods—they themselves receiving the emoluments. The Aryans of those days had not become a rice-eating race, and their arrogant priesthood were far enough from the mendicancy of the rice bowl. The flesh of slain beasts was largely theirs, as well as the rice cakes and melted butter and intoxicating soma, which the deluded people placed on the sacred altars.

The more extravagantly they could extol the merit or trade value of offerings in the commerce of earth and heaven, the larger their personal gains. They taught the lower castes that the generous giver might demand almost any boon, and that the gods were bound to honor his draft. He who should sacrifice a hundred horses might claim the throne of *Indra* and bankrupt heaven.

To give apparent consistency to these preposterous doctrines, it was maintained that demons *had* actually wreckt the universe by the magnitude of their offerings, and that Vishnu had become twice incarnated for the purpose of restoring the world from these calamities.

After about three centuries of this priestly domination, this reckless and wholesale extortion, this deluging of the land with sacrificial

blood, say from 800 to 500 B. C., Buddhism arose in protest, and the six schools of philosophy joined with them in well-nigh extinguishing the rites of animal sacrifice and overthrowing the high-handed sacerdotalism that had enthralled them. A Buddhist military chieftain rose to supreme power, and for a century or two a Buddhist dynasty ruled India and made Buddhism the religion of the state.

Well versed in these historic facts, and qualified by his thorough knowledge of Sanskrit to explore the Vedas, Dr. Martyn Clark, missionary of the C. M. S. at Amritsur, aided by a native Christian scholar, has taken up this contention of the Aryans, and has discomfited them on their own ground. The case illustrates the importance of having at least some missionaries in the field who are Sanskrit scholars and are thoroughly acquainted with the teachings of the Vedas, and who are therefore able to refute the false assertions which presume upon the ignorance of the foreign community. He has demonstrated to the Aryans that they can not join the noisy camp of humanitarian prophets of universal brotherhood, in denouncing the Christian doctrine of vicarious sacrifice as a savage relic of a barbarous age, and yet maintain the inerrancy of their own ancient literature. He shows that the Vedas are not only full of the doctrine of sacrifice, but that their earliest hymns contain, as we shall see, strange references to a *Divine Sacrifice for the sins of the world.*

In a lecture given by Dr. Clark on the Vedic doctrine of sacrifice, printed at the Albert Press in Lahore, in 1887, he presents a large number of original Sanskrit texts taken with chapter and verse from the Vedas, and followed by literal translations, in which he exposes all the false assumptions, which are set forth with such an air of superior knowledge, in the circulars and leaflets of the Aryans. He opens his lecture by a quotation from Dr. Mitra Lal, an eminent Hindu scholar, who, tho not a Christian, was at least candid and honest. Dr. Mitra says : "We can nowhere meet with a more appropriate reply (to the Aryan assumptions) than in the fact that when the Brahmans had to contend against Buddhism, which so emphatically and successfully denounced all sacrifices, they found the doctrine of respect for animal life too strong and too popular to be overcome, and therefore gradually and imperceptibly *adopted it, in such a manner as to make it appear a part of their Shastra.* They gave prominence to such passages as preacht benevolence and mercy to all animated creation, and so removed to the background the sacrificial ordinances as to put them entirely out of sight."

Such a process is even now going on in Hinduism under the influence of Christianity. (The Aryans have changed many of the old Hindu monstrosities for Christian ethics, promulgating them under Vedic labels.) Dr. Mitra adds that

"The Hindu mind during the ascendency of Buddhism was

already well prepared for a change by the teaching of Buddhist missionaries, and that no difficulty was met with in making faith, devotion, and love supply the place of the holocausts and unlimited meat offerings ordained by the Vedas. The abstention was at first, no doubt, optional, but gradually it became general, partly from a natural disposition to benevolence, and partly out of respect for the feeling of Buddhist neighbors, such as the Mohammedans now evince for their Hindu fellow-subjects, by abstaining from meats in various parts of Bengal. Writers found it easy to appeal to the practise of the people and to public feeling as proofs even as potent as the Vedas, and authoritatively to declare that sacrifices were forbidden in the present age. This once done, the change was complete: in short, the Buddhist appeal to humanity proved too much for the Smriti, and custom has now given a rigidity to the horror against the sacrifice of animal life, which even the Vedas fail to overcome."

This is the candid utterance of a high caste non-Christian Hindu.

Dr. Clark proceeds to show that the Aryans of the present day feel the force of this breach between the Veda and the popular sentiment and custom. "And failing to establish their assumptions in regard to the Vedic teaching, they have been driven to the resource of either explaining away Vedic passages into meaningless vacuities, or abandoning them altogether." Not only from the Darsanas, from Manu, and other traditional literatures, but also from the Rig-Veda, and that in many passages, Dr. Clark quotes the most direct and emphatic inculcations of the virtue of sacrifices, and the duty of offering them, and he cites directions scarcely less specific and minute than those of the Levitical law. These it is not necessary to quote, tho twenty-two different Vedic passages are given in immediate succession. The horse and the cow, much more generally the latter, were the object of sacrifice, tho the horse was considered the more honorable and valuable victim. The Brahmans not only sacrificed cows, but they ate their flesh habitually, and this was one of the chief sources of their income. Page after page of quotations are given in reference to the sacrifice of these animals, the method of selecting, the process of slaying, etc.

If Dr. Clark were in need of corroborations, I find in the Vedic Brahmanas translated in the "Sacred Books of the East" some fifty pages devoted to minute rules for sacrificing a cow. Dr. Clark shows that even human sacrifices were recognized and authorized by the Veda. Thus from the Yajur-Veda he quotes, "That men may be sacrificed to Prajapatti." This practise of human sacrifice the Aryans deny, but here it is in their own Vedas. It is a little surprising that there should be such sensitivenesss in regard to this matter, when it is but a comparatively short time since women were burned with the bodies of their husbands by hundreds and thousands; men were crusht under the wheels of Juggernaut, by their own act, it is true, but by the

encouragement of the priesthood; and Hindu women threw their first-born into the Ganges. The Thugs perpetrated wholesale murders under the guise of religious duty and to glorify Kali with human blood. Dr. Clark shows that in ancient Vedic rites men were called to sacrifice themselves by drowning; according to another rite the victim must burn himself to death. In one of the Mandalas of the Rig-Veda he finds the description of a certain sacrifice in which the victim, bound to a stake, pleads with the gods to be releast. In the Taittiriya Brahmana of the Rig-Veda there is the well-known story of Haris Chandra, who was about to offer his son in sacrifice, when the boy was bought off with the substitute of one hundred cows, which the Brahmans greatly preferred. In the Purushamedha 179 names of gods are given, and the appropriate sort of human being to be offered to each god is mentioned; thus to one a preacher of morality is to be sacrificed; to another a courtezan; to another a jeweler; to another a news-dealer; to various ugly divinities, deformed and imperfect specimens of humanity must be offered. Several pages are given to proofs on this point, which render the assumption of the Aryans, that the Hindu religion has been always stainless of the blood of sacrifice, ridiculous. The influence of Buddhism, the doctrine of transmigration, the universal reverence and virtual worship of the cow, and more than a century of Christian influence, have indeed proved too strong for the ancient custom, but it is inwrought into the very texture and life of Vedic Hinduism.

There is another most interesting fact upon which Dr. Clark enlarges, namely the Vedic evidence of an ancient idea of a Divine and all-sufficient vicarious sacrifice for the sins of men. It should be said that even in the early notices of actual sacrifice, Hindu literature seems to be destitute of a piacular character. They denote a stage in the history of the rite in which it had become a mercenary thing, resembling that of Cain rather than that of Abel. But there are Vedic passages which would go to show that in the very earliest conceptions of sacrifice, it has been truly piacular and vicarious. This fact is brought out by Sir Monier Williams in his large and exhaustive work, "Indian Wisdom." It is still more clearly presented by the late Prof. Banerjea, author of "The Arian Witness," and a Brahman of the Brahmans, who, in speaking of these Vedic references to a divine and voluntary sacrifice for the sins of men and of gods, remarks that it is impossible to understand them "on any other theory, than that they are reminiscences of an early promise to mankind of the Lamb slain from the foundation of the world." Dr. Clark dwells upon these same proofs, which he quotes. He says, "In repudiating the doctrine of sacrifice, our Aryan friends really reject all that is grand and noble in the Veda; they turn their backs on the one great truth which would, if followed to its fulness, make them free men,

and save their souls. The ancient Aryans had this truth burnt deep into their souls, that without shedding of blood there can be no remission of sin. They did not know this truth in all its fulness, but still, however dimly and partially, they had realized that sin must be atoned for. The guiltless life was taken, and the guiltless blood was shed, to atone for the sins of their souls. Their hope was that the sacrifice might be accepted in place of the sacrificer, and the punishment of his sin might be visited on the substitute offered in his stead. This is a wonderful revelation of the belief of the ancient Aryans; it was because sacrifice was to them the atonement for sin, and the deliverer from death, that they called it 'the principal thing'—'the navel of the universe.'"

The following passages will show the piacular character of the ancient conception of sacrifice; thus from the Rig-Veda: "Do thou by means of sacrifice take away from us all sins." And again in the Tandya Maha Brahmana (address to the victim or member of the victim about to be cast into the fire):

> Thou art the annulment of sin committed by the gods; thou art the annulment of sin committed by departed ancestors; thou art the annulment of sin committed by men; thou art the annulment of sin committed by us! Whatsoever sin we have committed by day and by night, of that thou art the annulment. Whatsoever sin we have committed sleeping or waking, of that thou art the annulment! Whatsoever sin we have committed consciously and unconsciously, of that thou art the annulment! Of sin—of SIN, thou art the annulment!

Again in the Taittiriya or Aranyaka, "O death! thy thousand million snares for the destruction of mortal men, we annul them all by the mysterious power of sacrifice." "This is wonderful enough," says Dr. Clark, "but there yet remains for us to notice the most wonderful idea of all; so wonderful, as has been well said, 'that it is a still greater wonder that Aryans, having once obtained it, should ever have lost it; namely, the belief that the greatest instance of sacrifice is that God has sacrificed Himself for His creatures.'" Thus in the Shatapatha Brahmina, p. 836, we read, "The Lord of creatures gave Himself for them, for He became their sacrifice;" again, in the Taittiriya Aranyaka, "They slew Purusha, the victim—Purusha who was born from the beginning;" again, in the Rig-Veda, "The giver of Himself, the giver of strength, whose shadow, whose death is immortality."

Dr. Clark closes his address with a direct appeal to his Aryan friends, in which he says:

> The great work of redemption is indeed done. God *has* suffered for the salvation of men. He humbled Himself to death, even the death of the cross. He has died the just for the unjust, and by the sacrifice of Himself has put away forever the sins of all who come to Him. "Thou shalt call his name Jesus, for He shall save His people from their sins," through His death life eternal is now freely offered to mankind, for as

the Veda said long ago, "His shadow, His death is immortality." Your Western brethren have found the light of which their forefathers and yours spoke so long ago. It is their privilege now to bring this light to you, the brothers from whom they parted so long ago. Would that you had accepted it as they have done, for it is truth. Would that you had realized that in Christ alone is the hope of India, as well as of your own souls. The virtue of this sacrifice of God has saved every nation and individual, which has accepted it, and it can save you and save India. Finally—be Aryans, not Buddhists; escape from the Buddhistic fetters of two thousand years and more, and fulfil the destinies, the hopes of your Aryan progenitors.

This argument in refutation, followed by this warm-hearted invitation and appeal, furnish an example of admirable missionary tact. As the early apostles reasoned with the Jews out of their own scriptures, so here. As the wise author of the Epistle to the Hebrews built up his argument for the all-sufficient sacrifice of Christ upon the old ritual of the Jews, so Dr. Clark urges the same cross of Christ as the real fulfillment of an ancient and mysterious significance of Hindu sacrifice. It is very easy to say that the missionary should know only the one great errand of preaching the story of the Cross, and not waste time upon heathen literature or heathen systems, but this achievement of Dr. Clark's has accomplisht more in the struggle with educated but persistent Hinduism, than he could have done in any other way. His was the most effective way of preaching Christ.

PROTESTANT MISSIONS IN THE AMAZON VALLEY.

BY GEORGE R. WITTE, PARA, BRAZIL.

The dominion of the Dutch in Northern Brazil, lasting somewhat less than a quarter of a century, was of too brief a duration to have left any impress of Protestantism on the people of Brazil, or if it did, its traces were quickly effaced by the Church of Rome, which thereafter took pains to keep the country closed to evangelical influences, as long as the spirit of the age would by any means permit such a thing.

The first attempt toward the evangelization of the interior, was made some twenty-five or more years ago, by the South American Missionary Society of London, which attempted to plant a number of stations on the banks of the Purus and on one or two other confluents of the mighty Amazon. What led to the selection of those remote and particularly unhealthy fields, I have been unable to learn. Perhaps the missionaries simply followed in the track of the rubber explorers, who found this to be a very productive region, or they may have been intentionally directed to those fever regions by the sinister thoughtfulness of government officials, whose consent was at that time

necessary for the establishment of missionary stations. These officials were too cowardly openly to oppose the work, while they were at the same time very solicitous to prevent it, if possible.

Be that as it may, the mission eventually failed, notwithstanding a most heroic struggle, which was carried on for some years by a few lonely workers, who one after another dropt off by death, or were compelled to return by ill-health. Their places not being taken by others, the mission came to an end, and to-day but slight traces can be found of this early attempt at evangelizing the interior. I was told at Manaos, that there are still a few Indians on the Purus, who know the Lord's prayer, which was taught them in those days.

While no large attempt has been made since that time to carry the Gospel to the Indian tribes of the interior, it is a mistake to assume that no Protestant work has been done in all these years in the Amazon valley. It is true that none of the great missionary societies have reestablisht work there, but still the Master has not left Himself entirely without a witness in that region. There are at the present time three missionary stations on the Amazon, two at Para and one at the Manaos, all of them carried on by the individual efforts of their respective pastors, to whose persistent and faithful ministry I am glad to bear a brief word of testimony.

The pioneer in this line of work is the Rev. Justus H. Nelson, of Houghton, Mass., who, in company with a few others, came out in 1880 to establish a mission school on the plan advocated by Bishop William Taylor, of the Methodist Church, who was then an enthusiastic advocate of self-sustaining missions. As far as the writer knows, Mr. Nelson is the only worker remaining, who has successfully carried out that scheme, and he has not only been able to sustain himself and the work, but he has been privileged to extend a helping hand to others who came after him. His house has ever been a home to the newcomers, while they were trying to acquire the language. While in his case, self-sustentation has not been a failure, yet Brother Nelson fully agrees with the writer, that it has been a decided hindrance, and has necessitated the expenditure on his part of much time and labor that ought to have been given to direct evangelistic effort, and he is quite willing to turn over the mission to the church, whenever the Missionary Board stands ready to assume and to support the station. This is likely soon to be done, and Mr. Nelson will then be free to extend his work and perhaps to reestablish a Protestant school at Para, which seems to be much needed in so large and important a place.

Besides the Methodist Church, there is also a little Baptist mission at Para, carried on by an American of Swedish extraction, who singularly enough, has the same name as the other. His initials are Rev. Eric A. Nelson. He is partly sustained by some congregations of his denomination in Kansas, and was for a time in connection with the

Christian Alliance, tho the connection has now been dissolved. The Baptist Union of Southern Brazil will probably extend them some help, and will most likely also aid in the establishment of a station at Manaos, the growing capital of the most westerly state of the Brazilian Union.

Manaos is picturesquely situated on an elevation along the banks of the Rio Negro, some 35 miles above its juncture with the Amazon. It forms the chief point of distribution for the entire trade of the rivers Madeira, Solimoes, Purus, Jurua, Javary, and Rio Negro, and is rapidly rising in population and importance. Already numbering 40,000 inhabitants, Manaos bids fair to eclipse even Para before many years. It is full of enterprise and energy, and might be called the Chicago of the Amazon Valley. Rubber exportation, of course, forms its chief source of wealth. How rapidly that trade has grown may be seen from the fact that from a total exportation of 374 tons in 1880, it has grown to 3,693 tons in 1890, and to 7,523 last year.

The mission in Manaos is carried on by a Presbyterian minister, named Rev. Marcus E. Carver, who settled there in 1887, and whose work is sustained by a number of churches in Central New York. Originally Brother Carver also tried the self-sustaining plan, but found the difficulties too great. The results of his ten years' labor certainly seem to justify the confidence put in him by his friends, and the expenditure which they have incurred in behalf of his mission. He has been enabled to erect a small chapel and has purchased a fine lot for a church on one of the proposed city squares. Another mission would probably be commenced on the other side of the town, if a competent worker were at hand to take charge of the station.

During my staying with brother Carver for ten days, last spring, I had an opportunity to see the utter hollowness of the Roman Catholic ceremonies here. Being unknown to the priests, I was present from first to last in the very room where, with much laughing and joking, the procession of the image of the crucified Savior (about three-quaters life size) was made up, and I was able to contrast that gaudy but empty show with the simple but sincerely devout and spiritual worship held that same evening in the Protestant mission chapel. What pleased me most was the readiness of the members to take part in the services, the earnestness and fervency of their prayers, and especially the heartiness of their singing at all the meetings, might have served as a good example to many of our congregations at home, in too many of which the praying is left to the minister, the giving of testimony to the elders, and the singing to a paid choir.

Manaos is at the present time very unhealthy, owing to the many excavations and street-leveling done by the city, but when these labors are completed, it will be an important place to start another mission. Santarene and Obidos are two other towns on the great river where mission stations should be planted. Their situation, one at the mouth of the Topapoz, the other at the mouth of the Trombetas river, makes these two places strategic points, each forming the base for the supply of a distinct and important field. I trust that before a great while one of the larger missionary societies may see its way clear to establish a chain of stations in this great valley, which shall aid and encourage one another.

II.—MISSIONARY DIGEST DEPARTMENT.

MORMONISM IN POLITICS AND RELIGION.

The death of President Wilford Woodruff, on September 1, in the ninety-first year of his age, and the election of Lorenzo Snow by the Council of Apostles as his successor, have again drawn attention to Mormonism in Utah. President Snow is a graduate of Oberlin College, and is the fifth of the Mormon "prophets, seers, and revelators." He was elected in spite of the powerful political and ecclesiastical influence of Geo. Q. Cannon, but as he is old and feeble, Cannon will probably continue to be the real head of the Church. The following is condenst from an interesting address by Eugene Young, a grandson of Brigham Young, delivered at the meeting of the Congregational Home Missionary Society in Cleveland:*

Mormonism, eight years ago crusht by the government, its leaders in prison or hiding, its property confiscated and credit fatally impaired, its people half alienated and wholly threatened with disfranchisement, sued for mercy. Mormonism to-day triumphant and arrogant, its property and prestige restored, its citizenship guaranteed by statehood, its influence secured by power in one of the branches of government, challenges the orthodoxy of your older beliefs and calls it heterodoxy. It throws down the gauntlet to the nations of all the earth, and tells them that every government is the heritage of the followers of Joseph Smith.

What a pity it was that the religionists of America laid down their arms with the battle half won! Why could they not have seen that, when they stopt the teaching of polygamy, they had merely carried the outer redoubts, and that the citadel of this peculiar people stood unmarkt to frown upon the nation? Polygamy was doomed of itself to fall. Had no outside religionist laid his influence against the practise the younger generation in the church would have killed it. Its growth was always forced and its strength was lessened yearly by the determined opposition it met from good men and women whose highest feelings were seared by it. But Mormon ambition is another thing. Against it the hardest blows should have been aimed, with no mercy or cessation until the doctrine of union of church and state had been crusht beyond hope of revival.

Mormon ambition is as broad as the world, as deep as simple faith. It has all the strength of fanaticism, combined with a discipline and organization never excelled in the history of Christian churches. It has a potent honesty that does not hesitate at dishonesty, and an honor that is honorable only in the sense that "the end justifies the means." Mormon ambition seeks only its own ends, casting aside all other considerations, and defying human judgment by its assertion that it has the authority of God for what it does.

I will not dwell upon the struggle through which the Mormon people would go before they would bow even in seeming to the edict that union of church and state should be given up. The fight apparently was over polygamy, but any of the men who went through the long years of persecution will tell you that this was merely the shell, and that the great issue was behind it. Where this struggle ended the new Mormonism stood forth as a power to be reckoned with, not merely in principles or ambitions, but merely as a diplomacy for peace in dealing with the nation. It came

* Reviews & the Christian Work [illegible]

as a realization of the value of guerrilla warfare by an inferior force which might be overwhelmingly defeated in open battle.

A pretended surrender markt the opening of this new era in the history of the saints. Apparently with the utmost contrition the leaders promist that their people should put themselves in harmony with the laws of the land on polygamy and politics. For their part they completely renounced that most vital principle of their faith—the right of control by revelation—so far as political matters were concerned. But now we see that this was only a ruse, intended to do just what it did do —bring statehood for Utah.

Why, the promise had scarcely been uttered before it was broken. It took only one election in Utah after that to show the hierarchy that it had gone too far. It saw its people eagerly grasp the freedom that had been held out, and to regain control of the political situation, the idea was brought forth to divide the territory and future state so evenly on political lines that the priesthood, by turning the votes of a few thousand faithful ones, could always turn the election. From the church office in 1891 went the counsel, "Zion needs more Republicans." Men who had been blatant Democrats turned to blatant Republicans in a night. But the leaders did not dare to exert their power openly, and so with their dark workings they were not able to gain a Republican victory. Because they were not, they attained the statehood and power for which they had earnestly longed since they had entered the "Land of the New Dead Sea."

With statehood hardly assured, the hierarchy threw off the mask, openly defying the Democratic party in the first state election. It laid down the rule that no high officer of the church must take part in politics without the consent of the leaders. Two high officers, relying on the general promise of freedom from religious control in state affair, did take nominations from the Democrats, and against them the wrath was directed. Independent Mormons combined in the campaign to fight this new church law, but it was forced upon them by all the power of the church, and now has become the recognized rule in the state. Under its provisions high officials may be allowed to work for one party, and others may be kept from aiding the opposition. With a reversal of conditions in succeeding years the church may reverse its orders. Thus it may throw its influence from side to side, carrying the state to whichever party seems most to favor its interests.

In Utah everything is gradually being subordinated to the church. At the first state election in 1895 the priesthood took the governorship by obtaining the nomination and election of Heber M. Wells, whose whole life had been guided by church interests. Through this office the chief religious gain was made in the seizure of the state educational institutions. A senatorship was seized for the son of the church's virtual leader. The city governments in Salt Lake and Ogden were seized last year, and further advances made in the subjugation of all city and county schools, and in the formation of lines on which the church leaders may gauge their political movements with accuracy. Only the judiciary in Utah is now left outside the pale of the church, but it too is bound to fall when the opportunity comes to elect successors to the Gentiles who were put on the supreme and district benches as matters of deep policy.

Now as to the future. The selfish politician of the East would prob-

ably say: "They're away out west in Utah. Let them alone. Their concerns are none of ours." But it does not require much imagination to picture the time when the Mormon leaders will show that their concerns are of the East. They delight in the balance of power, and no hierarchy knows better how to use it than they. Already two seats in the Senate are in their grasp. Already they have shown in Idaho their power to dictate who shall represent that state in the upper house of congress. Already Wyoming politicians have found it convenient at times to call for the arbitrament of the church in senatorial crises. Colorado is feeling the first faint stirrings of the new force. Arizona and New Mexico—future states—have learned to respect it. Nevada is a fair field that offers as many opportunities as Utah to the hosts of Zion. With a Senate always close, what influence may not be had on the great affairs of the nation by men who hold such a force, and are skilled in using it?

Selfishness must be relied upon to solve this problem in the end. Those who control the Mormon policy now are using their power for their own advantage. In business, in politics, in the priesthood itself, their interests are paramount. Those equally ambitious see how they are being cozened out of their rights, and some day some of the powerful ones may combine to resent the dictation which makes others powerful at their expense. The presence of Christian churchmen in their midst, independent in business and other temporal affairs, will help the growth of this feeling. The development of Utah's mineral resources, the broader spirit that will be brought by the men who are drawn by a new prosperity, will strengthen it, too. Education, the foe to the arts of darkness and mystery, must in time pierce the hypocrisy. But the menace of Mormonism will not be laid until after the nation and its churches have felt the bitterness of a determined struggle against it.

THE RELIGIOUS ASPECT OF MORMONISM.

The religious aspect of Mormonism was presented at the same time by Rev. Charles W. Luck, of Weiser, Idaho. He said in part:

Whatever opinions we may hold of the Mormon leaders from Joseph Smith to Wilford Woodruff, I think we must admit that the rank and file of their followers are actuated by deep religious convictions. Therein lies the danger that has been pointed out. Leaders can do nothing without followers. Unscrupulous leaders can do anything with followers blindly devoted.

The Mormon leaders are shrewd, clever men. The majority of their followers have come from the peasant class of Europe and America. All through Utah may be found colonies of foreigners, poor, simple-minded folks, many of whom can not even understand English. These people are not the scum of Europe and America, the vicious and depraved, but the majority of them are the ignorant, simple, religious people, on whose blind fidelity and superstitious zeal the leaders can count with certainty. It is their religion that makes them dangerous.

The religious aspect of Mormonism is, in some quarters, treated too lightly. Some say, let them alone; they will come to naught. They number only about 250,000; an insignificant handful, compared with the Christians. The danger lies in the neglect of the small beginning. Far off in the Rocky Mountains is flourishing a small plant of whose bitter fruit the nations may yet have to eat.

Others say, let them alone; they are not so very different from us. They are becoming enlightened. They have given up polygamy, you know. The younger ones see that it is bestial. If we pay no attention to them they will gradually change, and in the end will become an insignificant sect of Christendom.

The Mormons themselves will applaud either of these views. All they want is to be let alone. They will do the rest. That is all that any people wants. The "let alone" policy always has advocates who are for peace at any price, so long as they do not have it to pay. They fear that active, positive measures will interfere with their business interests or political aspirations. There are not a few such in the leading Christian churches in Utah.

The Mormons are unceasing in their efforts to propagate their doctrines. They have some 1,200 missionaries scattered through the world. In one school of the prophets there were 1,000 students last year. Now there are about 300. The others have gone forth to sound the trumpet of their "everlasting gospel," and are gathering converts all through the East.

Now, since as believers in republicanism we may not object to majority rule—even Mormon majority rule—we can avert the danger that threatens us only by converting the Mormons. The weapons of our warfare are spiritual, "mighty before God to the casting down of strongholds." If we can correct their heathenish doctrines and corrupt practices, we have nothing to fear from the Mormons. They will be as good citizens as any. We can not desire better citizens than some of Brigham Young's descendants. If the truth as it is in Christ Jesus can not counteract the virus of Mormonism, God help our country! Our methods should be modified; our efforts mightily increased. Our cry may yet be, "Save Utah to save America!" Yea, rather, under a higher law than self-preservation, let us cry, "Save the Mormons from their folly and superstition and degradation. Save them for their own sake and for Christ's sake."

SEVEN CHARGES AGAINST MORMONISM.

The State Presbytery of Utah, in its recent session, August 29, arraigned the Morman Church in a series of formal charges, seven in number, which are as follows:*

First—The Mormon Church has returned to politics. The manifesto by which this was brought about issued on April 6, 1890, and was adopted by the church soon after, thus becoming a "scripture," an inspired document, as binding on conscience as the decalog. This manifesto gives the priesthood the right to say who of its members may aspire to political office, and who may not, thus making it clear to the voter who is to be elected and who defeated.

Second—In addition to political control, "the Church" has determined to take control of the state schools. In most of the towns and villages of the commonwealth, only Mormons are elected to serve as trustees and teachers in the public schools. Non-Mormons, at certain points, have been notified that since they can not teach what parents wish their children to know (Mormon doctrine) they must seek employment elsewhere.

Third—Another phase of present-day Utah is that the people are being urged to "live their religion." One "lives his religion" in Utah who has entered the "celestial order of marriage," and "cohabits" with all his

* Condenst from the *Literary Digest.*

wives. Of such cases more than two thousand have come to our notice, and this living has resulted in the birth of more than one thousand children since statehood was granted, January 4, 1896.*

Fourth—That this peculiar institution may flourish, that ubiquitous thing known as "church influence" so affects men that those who could testify to this lawlessness are silent, juries refuse to find indictments, and officers make no arrests. Hence religious adultery goes unpunished and the "kingdom" grows apace. From the heads of the church down, polygamy flourishes.

Fifth—If a person has the temerity to call public attention to this state of affairs, he is roundly denounced as "the enemy of the people," and soon becomes aware of the unfortunate blunder he has made. Want of employment, waning business, or a sultry state of the atmosphere, either or all of these instruct him that a change of locality will be convenient. Hence people and newspapers that hope to do business here and enjoy our salubrious climate find it advantageous to discuss other than "the present situation in Utah."

Sixth—Moreover, the present conditions in Utah are not confined to this state. There is an outreaching. Mormonism is going into other states. The church claims to have about two thousand of these missionary mendicants who "travel without purse or scrip," and who live off the bounty of the people to whom they go in the field.

Seventh—One thing more. The missionaries carry a veiled gospel. They do not say all they have to say in the first sermon, nor in any "field" sermon. They do not even give the people "meat," much less "strong meat." They feed "milk." It is safer. Better adapted to weak and sensitive stomachs. Faith, repentance, baptism by immersion for the forgiveness of sins by "one having authority," and imposition of hands, and the stock doctrines commanded by Joseph Smith and his successors to be taught "to the world;" while the Adam-god, immediate revelation, infallibility of the priesthood, divinity of the Book of Mormon, celestial order of marriage, God as a polygamist, Christ the husband of three wives, salvation for the dead by vicarious baptism, the duty of tithes, implicit obedience to the priesthood in all things, personal or blood atonement for the pardon of the unpardonable sin, and such like doctrines, they reserve until the digestion of the new convert is improved and he can take "strong meat."

CHRISTIAN WORK IN MINING-CAMPS.†

BY MRS. CLARA E. HAMILTON, SAN FRANCISCO.

Never, since the memorable days of '49, has a mining craze swept men off their feet as at the present. With gold in Alaska, gold in California, gold in Mexico, and gold and copper in Arizona, it is no wonder that hearts beat high with expectation. Thousands of fortune-hunters are flocking to the Pacific Coast. "Finds" and rumors of "finds" are a staple of conversation upon the streets. Many new mining-camps have been opened within the past few months, many old ones have taken on new life, and prospectors, with their pack-burros, are scouring the mountains in search of hidden treasure.

* See article in *The Independent* for March 3 last, by Prof. M. E. Jones.

† Condenst from *The Independent*.

From the solitary search of the grizzled prospector, to the busy, swarming mining-camp, the step oftentimes is very short. For a few months the camp is wild and lawless, but presently chaos resolves itself into order. The men are put upon regular "shifts," and things proceed like clock-work. After two or three pay-days are past, the families begin to be sent for, and lo and behold, some fine morning the place finds itself no longer a reckless mining-camp, but a thriving little town with the responsibility of an ever-widening influence upon its shoulders. It is these vigorous, impromptu villages that are making the character of Colorado, Wyoming, Montana, Idaho, Nevada, Arizona, and New Mexico.

In the slums of our large cities a great work is being done; so also in the South, for our Freedmen, and upon our frontiers for our Mexicans and Indians. Here in our mining-camps, however, are hundreds of men, already humanized, waiting to be Christianized; and they are the men who are to make or to mar our whole Western country. It must not be imagined that they are of the same stamp with coal-miners or the other unskilled laborers of the East. They are intelligent men, largely American or English, with a sprinkling of the better class of German, Italian, and Scandinavian working-men. They have their faults, it is true; but they have also their virtues—courage, candor, and generosity. One who is intimately acquainted with their mode of life, wonders not that lawless excesses sometimes occur, but that such outbreaks are not more common.

After a hard day's work, the miner comes down the trail from the hoist with body weary and brain benumbed. He must have rest; he must have relaxation. He is capable of a great deal; but he is too tired, too spent, to be able to choose his own recreations. He must take what is offered. And what *is* offered? Drink, dice, degradation. In one little mining-camp of which I happen to know there are fifteen hundred inhabitants, and at the foot of the hill sit more than twenty saloons, like vultures, waiting for their prey. Once in five Sundays a Presbyterian missionary preaches a sermon, and goes away! The men have tried to help themselves a little. They have organized a library association, and have secured a tiny library room—the only one they can get—dark, dingy, and miserable. And in that little room, by the light of two lamps, they sit and read the books that have been donated to them, and try to resist the temptation of the light and warmth and music and jollity of the saloons below. Oh, the pity of it! These men are generous and manly, quick to respond to either good or evil. But it is evil only that beckons to them and welcomes them. The Church, with all the high and noble influence that it represents, has barely glanced at them, and yet they might be made its stanchest champions. Sermons are not their greatest need. But Christianity, earnest, loving, and tactful, has the power to reach them, to lift them to the life they dimly long for, and to save this great West, whose fate now trembles in the balance.

An experiment has been tried in one of the camps of Arizona—the only one in the Territory where a Sabbath is observed—owned by New York Presbyterians, who have furnisht to their employees a finely equipt library. The man whom they sent out as librarian is a clergyman, and he acts as pastor of the little union church, which gives him what support it can, but which is wholly independent of any mission board, as the pastor's salary from the library is a fair one. To enter that

library is to be convinced that our Western miners have many avenues of approach. The best of magazines are there, and many of the best of books; and the pages that are most enthusiastically thumbed are the pages that contain the solid matter. Of course, many of the men never darken its doors—the shifting and shiftless contingent. But most of the employees, and their families as well, make excellent use of their opportunities. The good influence of the library is beyond calculation. The men are no longer defenseless before the saloon; they have a pleasant place of their own in which to congregate, and good reading is thrust into their hands. But the miners have not the dimmest idea that this thoughtfulness on the part of the mine-owners emanates from the spirit of Christianity. The library has become a matter of course; it gives them a mental and moral uplift; but it has for them no spiritual significance. If the fact could be made evident to them that, because centuries ago Jesus taught His followers to love their neighbors and to seek to bear one another's burdens, for this reason His servants, their employers, were endeavoring to live out His commands, that library would have a new and very different value in their eyes. As it is, it does much for them; but it falls short of its opportunity. It does not "give God the glory." And to those hundreds of families it is but a convenience and a pleasure, instead of being a finger pointing to the fatherliness of God and to the brotherly love of His children.

This is but a single illustration of the opportunities of the Church. A practically equipt gymnasium might be another. "We can undertake no new work," say the home mission boards. But the obstacle of expense is not a great one. In our mining-camps money is plentiful and hands are open. The men only require to be *led*, with somewhat of the gentleness that the Elder Brother Himself would have shown toward them. They know but little of Him, and they misunderstand Him utterly. Miners look upon Christianity as a namby-pamby comfort for sad women and decrepit old men; and, alas, there are but few Christians in such places to demonstrate to them their error! If they could be helpt to realize that religion is practical, and that it is for the every-day life of the sturdiest and the strongest, the problem of our great West would be on its way toward solution. One might *tell* them of these truths until the crack of doom, and they would be no wiser; but to *show* them by object-lessons, as one would to a little child, that the Father, and therefore the Church, seeks to help and to strengthen and to gladden, in the little as well as in the large things of life—this is our hope of winning them. To win the mining-camps is to win the West; and to win the West is to keep the country.

OBSERVATIONS IN THE ELLICE ISLANDS.

The following is condenst from a paper contributed to *The Australian Christian World* by Mrs. David. Not long since she accompanied her husband, Professor David, of the University, Sidney, on the scientific expedition to the Ellice Group, in the South Pacific. She was not prepossest in favor of missionary work, but after having had opportunities for studying missionaries and their work, gives the result in part as follows:

At the end of the first week in Funafuti, I have the following notes about the mission work on that island: Good church, large, airy, well-

built; native teacher's hut the best hut in the village; native teacher presses natives into his service to cook, and nurse his baby, in return for which he feeds them and makes them presents; school meets at irregular intervals, apparently when native teacher doesn't feel too lazy; this man smokes and eats, and tries to read English, goes through school and services in a perfunctory manner, also fancies himself a good deal, gets abundance of food given him by the natives, and ten pounds a year, also subscribed by the islanders, who number about two hundred and seventy; school children read and write well, but are very poor in arithmetic and needlework; children not allowed to wear natural flowers in school or church, tho gaudy artificial ones pass muster; king and sub-chief seem to be afraid of the native teacher, disapprove of his idleness and greed, but dare not tell him so; native teacher has supply of medicines given him by the London Missionary Society, but never uses them, begs our medicine instead; church and school-house not well kept, communion vessels dirty and broken; trader not actually opposed to the mission, his children attend church, some are members, and one holds office, but he doesn't like the present native teacher, so must get other people's ideas about the gentleman and watch him myself; native teacher bathes in the common bathing-pool for men, which is a loathsome hole, and the source of many of the vile skin diseases with which the natives are troubled, therefore evidently ignorant of sanitary laws, and not likely to be of use to the natives in that way. Can there be clean souls and dirty bodies?*

So much for the first week's observations. At the end of three months I have not changed my opinion about this particular teacher, but I have collected other information. For instance, the trader tells me that the last two native teachers were really good men, who workt hard in their two gardens, taught the school well and regularly, preacht good sermons, visited the sick, lookt after the people well and set them a good example. Here, then, was the key to the puzzle that had been perplexing me. I had watcht the natives closely; they were most reverent in church, they never missed the services, they always had evening prayers in their own huts, they were really in earnest generally about their religion, they subscribed both money and mats when they were askt, there was never a brawl or quarrel in their village during our stay there, and the people were always happy and jolly, contented, and full of fun. They love their children now, tho they murdered them wholesale twenty-five years ago. There was no sexual immorality in the place (and there was no sexual morality twenty-five years ago), no drunkenness, and absolutely no theft. In fact, I could not help thinking, as I saw the humble lives of the king, sub-chief, and all the subjects, here is an almost ideal community, with primitive Christianity in its most attractive and convincing form; we may well droop our "civilized" heads and say these people teach us indeed. They are dirty — yes, horribly dirty—but they would be clean if they had been taught the importance of cleanliness; and remember they have only had native teachers, whose ignorance in some matters is only matcht by their misguided zeal in others. After all, we judge of the work by the general results, and these are undoubtedly good beyond the wildest expectations of the most fervent mission worker.

After three months' careful observation of this one little island, I have come to the conclusion that morally and spiritually these poor native teachers have workt miracles; they have also secured permanently plenty of food, by teaching the people to cultivate arum-roots and bananas, as well as the coco-nut, formerly their only food. The faults of the unsuccessful teachers are not crimes, they are the faults of children suddenly releast from restraint; and I am sure if an English missionary of tact, education, and real Christ-like humility were put in charge, so as to be able to make frequent visits, and keep a check on the natural idleness and tyranny of the Samoan native teacher, the good work in the Pacific Isles would go on increasing, in spite of the opposi-

* This teacher has since been removed for incompetency.—*London Missionary Chronicle.*

tion of some traders and sailors. There is no doubt about it that just now is a critical time with missions in the Pacific. Trade is increasing, tourists are longing for strange nooks to visit, able commissioners visit the islands under the British protectorate, every ship brings sailors who deride the missionary, the natives are wondering who is "the boss"—missionary, man-of-war captain, or commissioner—and much depends on how they are taught the distinction between the powers of church and state. The native teachers deliberately tell the commissioner that they know no law except the law of the English missionary, and then, when the law of the English missionary doesn't agree with the private wishes of the native teacher, he threatens to tell the commissioner. Here is the wiliness of the—savage I was going to say; but substitute instead the wiliness of unregenerate humanity cropping up again after years of repression. An English missionary of the very best sort—Christian, man of the world, and scholar combined—is needed in charge of each of these remote groups.

After leaving Funafuti, I had a more limited opportunity of observing the English missionary and his wife. The luxurious living that one hears about is a story probably arising from the fact that the missionaries' wives are anxious to provide the best meal they can for their rare visitors, and they like to show that they can keep house well even under great difficulties. As to missionaries' salaries, any skeptic can apply to the society for exact statements on the subject. The salaries are not likely to decoy greedy people to live in a perennial vapor-bath, away from friends and relations, and, worst of all, away from their children. Yes, these men and women give up their children, whose health and education would suffer by long residence in these islands. Perhaps cynical critics have never had to part with a favorite child, and so can't appreciate the sacrifice.

The mission-houses are well built, cool, and airy, but there is no suggestion of the gorgeous palace about them. In that climate, if the mission-house were not cool and airy, the missionaries would die, and the society would be at greater expense in having to fill vacancies more often. In that climate, also, people who are not well fed suffer in health even more than they would do in a temperate climate, and I should say that, from a business-like view of the question, missionaries should not live on salt junk and damper, but on the best tinned foods that can be purchast. After all, do we superior critics think tinned foods great luxuries?

As to the staff of servants kept by the missionaries, it is true as regards numbers; for each missionary has a houseful of hungry, lazy, incompetent natives, who are being trained, as far as possible, in habits of cleanliness and industry, and are being educated at the same time, because from their ranks many of the native teachers are chosen. I would rather have one good English general servant than twenty of your raw South Sea Island natives, and so would the missionaries' wives. The islanders are excellent boatmen, and it is a pretty sight to see them in clean uniform, rowing the mission boat to the mission ship, with the missionary looking like a nabob in the stern. Is this swagger boat a necessity? Well, there are strong winds and currents, great dangers from reef and surf; many small boats are blown away and never heard of again. During our voyage the *John Williams* picked up the remains of a crew that had been blown out of its course over a thousand miles—eight people alive out of twenty. If a white missionary had not a powerful boat and a numerous, well-trained crew, he would probably be able to visit one or two of his stations round the coast, and would then cease to be seen; and then think how much of the subscribers' money would be thus wasted!

In conclusion, I may say that in the future I do not mean to believe unkind criticisms on missionaries and traders, unless I have an opportunity of personally testing the truth of such criticisms. The fashionable novelists who write up the islands have to make a story that will take the public, and the public that doesn't subscribe to missionary societies likes to be justified in its doings. There is no doubt that missionaries, being merely human, make mistakes; that is not wonderful—the wonder lies in the fact that they make so few.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Some Mission Fundamentals Illustrated.

H. F. LAFLAME, CANADA BAPTIST MISSION, COCANADA, INDIA.

The genesis of a mission, like that of an individual, very frequently determines its whole career. Two factors in the commencement of the mission to the Telugus in India, by the Baptists of Ontario and Quebec, Canada, have exercised a powerful influence in directing its after growth.

The first of these is the indigenous origin of the mission. Its birth was through the bold self-sacrifice of Thomas Gabriel, who left a lucrative government office, with the prospect of a comfortable life-pension, and threw himself heartily into the development of the young mission, which he himself had been the instrument, in God's hands, of creating. It soon outgrew his limited resources and power of control. In response to his urgent appeal in 1847, the Baptists of Ontario and Quebec, now but a wee body of 45,000 communicants, but then very much smaller, undertook this work by sending McLaurin to Cocanada. He and his brother-in-law, Timpany, who died in the service, had been the Canadian representatives in the American mission in the Ongole region.

The second factor is that these families came out from the midst of a stirring revival, in which, during the course of two years, McLaurin had baptized 1,185 converts, and which was the precursor of that mighty revival of 1878, that swept 10,000 adult believers through the baptismal waters into the Ongole church, and subsequently swelled the membership of that single church to 25,000 communicants. The mission was fortunate in having as a pioneer one who was steeped with evangelistic ideals. The strong impulse thus early given, to seek amongst the common people, the out-caste, and the poor, for those lost ones, who in their sense of sin and humble character go out justified rather than others, has clung to the mission and impelled it ever since. The staff, now grown to thirty-two in number, embracing ten families and as many single ladies, is largely controlled by the bent toward the poor and the neglected thus given in the very inception of the mission.

In the sphere of grace, as in that of matter, God moves along the lines of least resistance. This great truth finds an illustration in the development of this mission. "How hardly shall a rich man enter into the Kingdom of God." Such were not the first converts. Prominent amongst the early converts were three brothers, who, tho of the lowest caste, were by no means indigent. They were such important factors in the life of their village that it was impossible for the villagers to turn them out. Their change of faith did not involve a change of residence, and so the Gospel secured a firm foothold through these men in the village in which they were well known. Following the lines of least resistance the subsequent conquests were from amongst the relatives and close friends of these first converts. Christ, by utilizing, recognized this power in the calling of his twelve apostles, many of whom were relatives, in the sending back of the healed madman to his own people, the Gadarenes, and in appointing Paul, the Roman citizen, as the apostle to the Gentile Roman world. This New Testament fea-

ture of the mission's work has been so eminently successful that it has not been any part of the mission's policy to gather the young and tender converts out from their unpropitious surroundings into industrial, agricultural, or any kind of model Christian settlements or villages. They have been sent back, after baptism, to their own villages, to thus salt with the grace of their salvation their own fellows, and to shine more brightly in the light of the fires of persecution kindled in a futile effort to forever exterminate them. The blessed leavening influences of the saving grace of God have thus past from household to household, until in the very center of the most markt success, where the earliest converts were won, there are three villages, where, 30 years ago, there was not a single Christian, in which now it would be difficult to find an avowed idol worshiper. When one bears in mind the inflexibile stability of Indian village life, where, through countless generations the children succeeded the fathers without immigration or emigration, coupled with the intricate network of family connections, woven through the custom of marrying first cousins on the mother's side, this influence as a factor in evangelization becomes apparent. So the good work has spread till the population of about one million and a quarter in the nine fields of the mission is penetrated by a Christian community of some 10,000 souls, of whom 3,646 are communicants.

From amongst them preachers or evangelists and teachers have been gathered out. The process is illustrated by the following incident: One of the missionaries, after a preaching service in the streets of a remote village, was approacht by a man from the crowd of listeners, who held in his hand a crumpled tract, saying that through it he had come to believe in the Savior, and wisht to follow in the way with the Christians. The missionary, on examining him, found that tho he could not read, he had taken the tract, received the year previous, to an educated man in the village, and from his reading of it, had found Christ. The man had an intelligent idea of the way of salvation. He was received for baptism. He said his wife, son, and brother were also believing. They, too, were baptized, and all returned to their own village. After a short time they were burned out and compelled to leave, owing to the hateful persecutions of the caste-men, and fled, after fruitless opposition, to a neighboring village, where some heathen relatives lived. In eight months' time this convert brought five of his relatives to the mission station for baptism. The missionary was absent on tour. Partaking of a meal hastily prepared by the missionary's wife, they prest on, reaching him after a journey that had occupied all day and night, without rest or food, except that received at the mission-house. After being baptized, they urged the missionary to come to their village, for, said they, "twelve others, our wives and relatives, are awaiting baptism." Thus, in the space of a little more than a year, that one man, unlettered and ignorant tho he was, had been the means of bringing a score of souls into the Kingdom. So owned was he of God that, tho a poor speaker, no preacher, and unable to read, he was sent forth to tell to all the message that he had been so blest in telling to his own relatives and friends.

Not all the preachers are men of such poor educational qualifications; but many of the pioneer workers have been such. No educational test has ever been used to exclude any man of spiritual power

and a real hunger for lost souls. That is the *sine qua non* of a preacher's qualification for service. With that, all else that can be added is welcome, without that, nothing else, let it be ever so good, is acceptable in any way as a substitute. The home board has never made educational excellence an important test in selecting and sending forth missionaries. In the staff, comprising 11 men and as many single ladies, not one is a full graduate in arts and theology. By training, by spiritual instincts, and in disposition, these missionaries are a body of evangelists. They have selected stations to become spiritual camps in the midst of teeming populations, amongst whom, by frequent tours, they have carried forward the Gospel campaign, spending from one to two hundred days each year in touring, by boat, in tent, on horse or wheel, or by palanquin amongst the villages, accompanied by a band of preachers, colporteurs and Bible women, presenting Christ and Him crucified wherever a company of hearers gather at the village temple, on the roadside, in the market-place, or the open field. This has been prominently and preeminently the work of the missionaries, both male and female. The gentler sex are no strangers to the rough experience of camp-life or to ox-cart trips over the jolting rice-fields.

While utterly ignoring educational effort as a principal evangelizing agency, the mission has by no means neglected education. A maxim among them is that the children of Christians have a right to that knowledge which will enable them to read the Word of God for themselves. So, as a pioneer worker in a new village in which there are families with children enough to constitute a nucleus of a veranda school, a teacher is placed and never withdrawn as long as it is possible to keep him there. His work is to read and pray with the Christians day by day, to conduct the services as best he can on the Sabbath, to establish a prayer-meeting and a Sunday-school, and to give the children of the Christians and as many others as are willing to come, as much book-knowledge as he pos-



TOURING IN INDIA ON WHEELS AND HORSEBACK.

sibly can. In this way 72 teachers are engaged in 62 schools, teaching some 500 children. Of these 72 teachers all are Christians, but one. That regretable exception is engaged in one of two small caste-girls' schools, which are adjuncts to the lady missionary's work amongst the caste women in the only large town on the mission's field—a place of about 50,000 inhabitants.

No government money grant is taken in any of the schools conducted by the mission. The education of its people is the proper duty of a government who taxes them, in part, for that purpose. Therefore, since the adoption by the government of a more liberal educational policy toward the out-caste classes, these village schools are being handed over as rapidly as possible to their control. The teachers in all of them thus transferred are Christians trained in the mission.

In conjunction with the day-schools at eight out of the nine mission stations, there are boarding-schools, where 172 boys and 131 girls, or 283 pupils in all, are carried on a grade or two higher than in the village schools. These comprise two classes of pupils—first, and in the majority, those who, in the lower outside village schools have shown an aptitude for studies, and have a desire to go on to better things; second, those who, because of the fewness of Christians in their villages, and the impossibility of affording them a teacher, would grow up in total ignorance but for the provision made on their account in these boarding-schools.

Attacht to one of these schools, which is presided over by a missionary who devotes his whole time to the work of the school, is a theological department. In this 19 young men, with their wives—for all sit in the same classes—are preparing definitely for the work of the ministry. In all the schools the Bible is a text-book. In the theological seminary the theology and training are eminently Biblical and practical. An industrial department has recently been opened in this school. There a dozen young men at a time are trained in carpentry and blacksmithing, and return to their villages with such a knowledge of these useful arts as, in their development to a higher social life, makes them independent of the village artisan—himself a caste-man—who, by refusing to instruct these men, has nevertheless failed to avert their keen competition.

In another of these schools, and one to which a single lady devotes her entire time, is a Bible-training class for the special preparation of Bible women. The increase of the mission alone will justify the extension of the school system into the realm of higher education, and that only to meet the imperative demands of the Christian community.

There are no orphanages, no asylums, no homes for the poor, and no philanthropic institutions as such, connected with the mission. The church is made the center of the spiritual life of the people, the home its foundation. The poor are cared for through the church and in the homes of the people. The orphans are distributed in the same way. The medical missionaries, of whom there are two, one of these being the wife of a missionary, are first missionaries, afterward doctors. They attend to the sick, because their compassion for the suffering, coupled with their ability to relieve such, compels them to it. These avenues of approach to the people, and of winning their confidence are but means to an end—the application of the one great cure-all for the woes of mankind—the blessed Gospel of God's love. They charge for the medicines used. Their services



A LEAF-ROOFT, MUD-WALLED, CHAPEL-SCHOOLHOUSE IN INDIA.

they give freely and to all alike, but with the distinct understanding that their first and chief work is the proclamation of the Gospel to the healing of the soul-sickness of the people.

The salaries of the native agents range from four rupees to twenty-five, but will not average more than seven rupees a month. The principle which fixes their distribution is the same as that which settles the missionaries' salaries. These look only to providing a fairly comfortable living allowance, without a retiring pension or extras for any purpose. A salary scale for native agents thus controlled secures and retains only such persons as are entirely devoted to the highest interest of the work, and who, in their style of living, will not be out of sympathy with the people whom they are sent to serve. Men who have an ambition for money-making and a high place, must seek that by their own effort without the help of the mission.

Self-support amongst the people at present composing the majority of the converts is only possible by keeping the salary of the native agent and the architecture of the local church within reach of their offerings. Despite the famine of last year, which bore heavily on the Christians, their contributions surpast those of any previous year. The total amount contributed was Rs. 3,265, a sum which averages about one rupee per member, but which, as yet, meets only a little over half the congregational expenses. The Christians are being imprest with the thought that a tithe from the income of each Christian family will mean that ten families can support the pastor, and that the remaining offerings can be utilized for the extension to others of that blessing which has meant so much to them. This principle was long and ably advocated by the founder of THE MISSIONARY REVIEW OF THE WORLD, himself one of the best missionaries—the late Dr. Wilder.

In conclusion, the following brief review of the fundamentals illustrated in the history of this mission and set forth in this article, is here given:

An indigenous origin.
An evangelistic ideal.
An extension along the lines of least resistance from individual to individual in a family connection and the caste or village community.
A tireless itineracy.
A system of common schools, primarily for the Christians, tho

not confined to them, which insures the elevation of the entire Christian community.

Domestic rather than institutional philanthropy.

An economical administration.

A pressing of self-support.

These are the earnest of that strong, independent, self-governing, Gospel-giving, native Christian community, for which prayer is constantly being offered.

Not Peace but a Sword!

The Baptism of a Hindu Boy.

REV. W. W. HIGGINS, BIMLITATAN, INDIA.

What a horrid thing caste is! What a masterpiece of the devil! How cruel and relentless! Surely they that are in its shackles are very slaves, and its bondage throws Egyptian bondage into the shade.

It must be difficult for you in the home-land to realize just the cruel rage of this monster, when one attempts to get out of his clutches. The Hindu may lie, steal, blaspheme, commit adultery, etc., *ad libitum*, and his religious standing is as a rule untoucht. He may do all these and yet be a "good Hindu." But let him touch a man of another caste, let him eat or drink with some one of another caste, and his religion is gone in a moment. He must be excommunicated forthwith. Excommunication from caste with all the disabilities that are involved, is something that Hindus dread far more than they do the woes of that eternal fire into which Satan and all his servants shall be cast. But the devil never roars so furiously and gnashes his teeth so fiercely as when the cause of breaking caste is that the person wants to follow Christ. God said to old Pharaoh, "Let my people go." Pharaoh replies, "They shall not go." His desperate attempt to keep God's people in Egypt is a striking illustration of the struggle that takes place in Hinduism when God says, "Let my people go." We are again and again reminded of the words of Christ: "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Let us see how this was illustrated the other day in the case of a young man baptized here. His name is Nursimulu; his caste, the "shepherd caste." He has been attending the mission day-school here for some time, and has come to know of Christ as his Savior. Frequently he has askt Mr. Morse for baptism, but as he was a minor, and as it is a serious matter to baptize one under 18 years of age, Mr. Morse has felt it wise to postpone his baptism. Acting upon legal advice, he at last decided to receive the lad. He is 16 years old, and it seems that if one is old enough to earn his own living, and appears to be independent enough to choose for himself, the court will allow him to make his own choice in religion, even tho a minor. It was Sunday morning! The sun was rising out of the calm bosom of the beautiful Bay of Bengal, announcing the arrival of a new day. It was indeed a *new day* for at least one young man. It was in the garden! The baptistry is there. The assembled congregation was small—only a few native Christians and two or three of us missionaries. It was not known to any but ourselves that this lad would be baptized. Even the servants must not know, for the news would surely get out, and his relatives will thwart our purpose. The compound gates are all lockt in case of disturbance. The young man

could not even be brought before the church and publicly accepted as a candidate for membership "after baptism," according to the "rule and practice" of Baptist churches. Nursimulu was glad to take the step, tho perhaps he did not realize what a fuss would be made over it. After the baptism we gathered in the school-house for the preaching service. Fearing a disturbance this room was used rather than the chapel, which is outside the mission compound. The Lord's Supper was also administered at the close of the preaching service, and if Nursimulu's baptism had not broken his caste, his eating with us at the Lord's table would effectually do so. Soon the gathering crowd just outside the gate indicated that the news had reached Nursimulu's people. The street was thronged, and we found it necessary to guard the gate, lest they break it down. Conspicuous in the crowd was the *poor old mother*. She was nearly crazy with grief and rage. First putting the palms of her hands together and pointing the finger tips toward the sky, she prayed to her heathen god for help. Alas, it was like the worshipers of Baal at Mt. Carmel. Her ejaculations were: "Oh, Narayana! Oh, Narayana!" Then she shook her long bony finger at us, and gave us a good cursing in the name of some of her deities. The poor soul wrung her hands in grief, and beat her breast as if in an agony of despair. She kept exclaiming: "I shall surely jump into a well!" If her boy had been seized by a legion of devils from the "pit," and been cast into the seething caldron where the "smoke of their torment ascendeth forever and forever," she could hardly have felt worse. What awful thing had this boy done? What great sin had he committed? What terrible calamity had befallen him? He had simply found the best friend that man ever knew, and was only seeking to follow the meek and lowly Jesus. Jesus! What a horrid name! Better far become a leper with all his loathsome foulness, than a Christian! Better far become an opium sot, with all the physical, mental, and spiritual emaciation and idiocy that this means! Better grovel in the gutter a wretched drunkard, dreaded and loathed by your wife and children, than be a Christian! Ay, better become debaucht and befouled by a life of open vice and shame, than to join the despised and hated followers of the crucified Jesus! Better be drowned in the lake of fire and brimstone, a thousand times better, than to turn Christian! So it would seem! How they hate God's dear son! But to go on with my story. Nursimulu stood upon the school-house veranda and saw his mother's frantic gestures, and his brothers' beckoning appeal. Why not go down and talk with them? Simply because they will beat him, and carry him off to put him to some dreadful test, to see if they can not make him recant and deny the Lord, whom he a few hours before publicly profest to love. As he does not show any disposition to go to them, the brothers look defiant, and shake their fists ominously. We sent for the police to disperse the crowd. They, too, hate this Jesus, and would gladly see us whipt out of the town. But they are afraid to neglect their duty. The policemen take the old mother by her arms and drag her away. She tries to break away from their grip, and finally sits right down upon the ground, wailing piteously. Soon the people have been disperst by the police, and the angry relatives have gone home. But Nursimulu looks troubled. Does he think his mother will carry out her

threat? Possibly not; but he does not know just what all those threats involve. It seems as if the sun that rose so gloriously for him in the morning, has now become hidden, and the thick black thunder-clouds have gathered about his head. It may burst in a storm of persecution and he trembles as he thinks of what it all may mean. He is afraid to stay away from his relatives, and equally afraid to go near them. Possibly his heart has failed him as he thinks of his mother's tears and her broken heart. At any rate, he decided to go and see them, even tho we advised him to stay with us at least for a time, until their anger had cooled off a little. In the evening after dark he went home. That was about three weeks ago. Since then he has not come near us. We hear that his "big brother" beat him. Of course, they are hindering him from coming back. We can only pray for him and leave him in the Lord's hands, remembering what the apostle says: "Think it not strange concerning the fiery trial which is to try you as tho some strange thing had happened unto you: But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." We shall watch Nursimulu's case with interest; and will you not join us in praying for him that he may be kept, and that he may be one of those of whom the Lord said: "They shall never perish, neither shall any man pluck them out of my hand."

Significant Items from Japan.

The president of the house of representatives at the late meet- of the Japanese Diet was Mr. oka Kenkichi, who was vice- dent of the former session, and has been a member of every diet since a representative government began. For a long time he was the vice-president of the Liberal party, and one of its most trusted leaders. He is the representative of Tosa province, and an elder of the Presbyterian church at Kochi. The day before Mr. Kataoka left his official residence, a meeting for prayer and thanksgiving was held there at his invitation. This was attended by the other Christian members of parliament, together with the Christians from Kochi Ken, now in the capital, and several of his other personal and official friends, about forty in all. The Rev. Uyemura Masakisa led the meeting.

Mr. Kataoka said:

When I was first urged by my friends to accept the nomination for president, I positively refused; but when I came afterward to think and pray over the matter, I felt that perhaps it was God's will for me to accept the position, and if so I ought not to refuse, as God would surely also grant me the help necessary rightly to perform all the duties. With this faith and trust in God I accepted the nomination, and the fact that I have not as I believe brought discredit upon myself nor disgrace upon the office during my short term of service, is entirely due to the help which God has given me. On taking my seat in the house it has been my daily custom, before beginning the business of the day, to offer up a silent prayer to God for help, and to ask his blessing upon myself and upon the assembly. I feel that such a meeting as this, on the eve of my leaving the official residence, is a matter of rejoicing and thankfulness.

The Rev. Mr. Uyemura, and others, also gave suitable addresses, or led the meeting in prayer. It is believed that this is the first time that such a meeting has been held in an official residence in Japan, and it is therefore a remarkable occurrence.

By the present union of the

liberal and progressive parties in Japan, a new party was organized that now controls the government. Finding themselves unable to carry out their policy, the former cabinet resigned, and the leaders of the new or constitutional party were appointed to fill their places. The two most prominent officials are Count Okuma and Count Itagaki, who are men of high moral character, and who have shown their devotion to their principles through much trial and at great cost. Now they have achieved the object for which they have long contended: that is, a constitutional government in which is party control.

When the new cabinet was formed, it included the committee who had effected the new organization, and the question soon arose whether they should continue their positions on the committee, and at the same time hold office in the cabinet. The matter was finally settled by the members of the cabinet yielding to the demands of party, and resigning their positions on the committee.

A new committee was then formed of two representatives from the Progressionists and two from the Liberals. One of the latter was Mr. Kataoka Kenkichi, and the other is Mr. Ebera, who is the head of the Canadian Methodist school in Tokyo. The selection of two such men is a most remarkable fact, as an expression of the confidence the people have in the religion which they profess, and an indication that the Gospel of Christ has gained a strong foothold in Japan.

About three years ago the agent of the American Bible Society received assurance from the prime minister that a copy of the Bible would be accepted by the emperor. It was arranged that it should be the joint gift of the three Bible societies now cooperating in Japan. After much delay it was given to His Majesty, and its receipt was acknowledged with thanks.

Questions In Our Mail Bag.

The missionary committee of a Presbyterian church in the State of Washington wishes to know how to invest money in a missionary library. They say, "Will you kindly give a list of thirty volumes of the best books on missions for our Christian Endeavor Society library." A Baptist church in Pennsylvania asks "for a short list of books, excellent as a nucleus of a missionary library for a Young People's Society." Similar requests come from other widely separated parts of the country, almost without interval.

1. If access can be had to the Report of the First International Student Volunteers meeting there will be found an admirable "Classified List of Selected Missionary Books" in the appendix, of 104 books, which we happen to know was compiled after very wide correspondence with missionary workers. There were arranged six separate libraries from this list. "The Young Peoples' Library" included Dr. Pierson's "Crisis of Missions;" "Mission Stories of Many Lands;" "Women of the Orient" (Houghton); "David Livingstone" (Blaikie); "Alexander Mackay," by his sister; "Life of Adoniram Judson," by his son, Edward Judson; Nevius' "China and the Chinese;" "John G. Paton's Autobiography." They placed the cost of this at $10, as a special rate. These might cost that much now at retail rates, plus some postage. That list was made in 1891. There would need to be added to it other later books.

2. Fleming H. Revell has just issued a small book (25c.), "Missionary Methods for Missionary Committees." It gives the following list for a twelve-volume library: "Appeal Student Volunteer Convention," 1898 ($1.50); Leonard's "Hundred Years of Missions" ($1.50); "Personal Life of David Livingstone" ($1.50); Davis' "Chinese Slave-Girl" (75c.); "From Far Formosa" ($1.25); "In the Tiger Jungle" (Chamberlain); "Child of the Ganges" ($1.25); "The Bishop's Conversion" (Mrs. Maxwell) ($1.50); E. R. Young's "On the Indian Trail" ($1.00); "Life of John G. Paton," 2 vols. in one ($1.50); Dr. Cyrus Hamlin's "My Life and Times" ($1.50); "Bishop Patteson" (75c.). It adds to these for a twenty-four volume library as follows: Dr. Pierson's "New Acts of the Apostles" ($1.50); "Miracles of Missions," two series (each $1.00);

"The Picket Line of Missions:" a series of sketches of the lives of several missionaries, Crowther, Mackay, and others, by eight authors, (30c.); "Mackay in Uganda" ($1.50); "Seven Years in Sierra Leone" $1.00; Miss Parsons' excellent biography of Dr. Good; "A Life for Africa" ($1.25); Dr. A. H. Smith's "Chinese Characteristics" ($1.25); Bishop Thoburn's "India and Malaysia" ($1.50); "Kindashon's Wife," Alaska ($1.50); "The Neglected Continent," South America, Miss Guinness, (75c.). Of these selections we have to say that there is not a dull book in the lot. This author gives a good list of books on Home Missions also, which includes Strong's "Our Country" and Gulick's "Growth of the Kingdom of God."

3. The Student Volunteer issued at a low price for the summer, or till Sept. 15, '98, a "Campaign Library," which contained many of the books already mentioned, and added others, among which were Wilson's "Persian Life and Customs" ($1.25); "Foreign Missions after a Century," Dennis, ($1.50); "James Gilmore of Mongolia" ($1.75); Bishop Galloway's "Modern Missions" ($1.00); "Hu Yong Mei, the Way of Faith" ($1.00). Again we can commend every book in this lot. If the whole sixteen books of this library were taken it would be with the approval of the foremost missionary workers of today. We presume the list can be had of the Student Volunteer Movement, Bancroft Building, West 20th St., New York.

It will cost at list price $20. It was offered temporarily at $10, in uniform cloth binding.

4. In the MISSIONARY REVIEW, January, 1898, page 29, Dr. Pierson gave a list of fifty-three books, only six of which are named in any of the above lists, and yet they contain titles every one of which would rank in worth with those chosen in the foregoing "libraries." Certainly a young people's library might carry at least one such small reference book as Bliss' "Concise History of Christian Missions" (75c.), if they could not lay the groundwork around which all else was built of the "Cyclopedia of Missions." All of Dr. Pierson's list might not be attractive to young people, but "Gist of Japan," Peery ($1.25) is worth adding for its information; Gale's "Korean Sketches" ($1.00) also. Some of the publishing houses have made up mission libraries of uniform size. Revell's set of biographical sketches by many authors is reliable and readable.

5. No one article like this can cover the excellent titles pouring from the press in Great Britain and America. "Father" Clark's "Fellow Travellers" ($1.25) would be read with interest. A small volume, "Sooboonagan Ammal," pubisht in Madras, to be had of Miss P. J. Walden, 36 Bromfield St., Boston, (20c.) is a thrilling story. "Chundra Lela" (Mrs. Ada Lee). "In Journeyings Oft," by Miss Baucus, gives an interesting account of "Mother Nind's" round the world trip; Mrs. J. T. Gracey's new book, just out, "These are They," with sketches of thirty eminent missionary women of Europe and America (Eaton & Mains, New York), will prove readable and instructive to young people as well as old people. As thrilling and entertaining a story as Miss Crosby's new book, "Among South Sea Folk," ought to be placed in the hands of young and old. We have written all these titles without regard to denominational lines, yet surely it were well if each denomination should select something that would tend to educate the young people to its own missions also. The Baptist Young People's Library, for instance, might include as one of its volumes Bainbridge's "Around the World Tour of Christian Missions," which is far from containing information merely of Baptist missions.

6. Another suggestion is this. Do not try to buy too many books at once. After getting a "nucleus," add to the list each month some book of the above list, or still newer issues. Keep the library growing, through an intelligent lookout committee who will keep abreast of the times, and in close touch with the local young people. Write to other young people's societies, asking about their missionary titles. The very investigation will stir up interest. Get some good wall-map of missions, and any book like "Gist," by Lilly Ryder Gracey (Curts & Jennings, Cincinnati), which will aid in program work for monthly or other meetings.

IV.—FIELD OF MONTHLY SURVEY.

South America,* Frontier Missions in the United States,† Mormonism,‡ Young People's Work.§

BY DELAVAN L. PIERSON.

South American Notes.

Mr. Myron A. Clark, secretary of the Y. M. C. A. at Rio Janeiro, gives the following missionary statistics for Brazil:

Missionary societies at work.....	8
Missionaries.....	50
Foreign workers.....	120
Native workers.....	50

This makes about 1 worker to 80,000 or 100,000 of the population. Work has been in progress for 35 years, and out of 16,000,000 there are to-day only 8,000 Protestant communicants.

There has been a question in some minds as to whether or not Protestant Christians are called upon to send missionaries to South America and other Roman Catholic countries. Missionaries are called for *everywhere*, in America and England as well as in papal or pagan lands, where the Gospel of Jesus Christ is not preacht in sincerity and in truth. Missionaries are never called upon to proselyte for the sake of gaining adherents to any particular creed. Souls who are intelligently resting in Christ for salvation should be let alone, whatever may be their church connection—papal or Protestant. But were Cuba and South America, the Philippines and Spain, Protestant countries and in their present moral and religious condition, there would be quite as much call to send Christian missionaries to convert them as there is under the present circumstances.

There is a vast difference between Roman Catholics in Protestant, and in papal lands. In Brazil, for instance, the worship of images and the deification of Mary is much more prominent than in the United States. Rev. H. S. Allyn gives in *The Missionary* the following extract from a Catholic book, indicating the reasons for the love of "Mary, the Mother of God:"

1. We should love the Virgin Mary through natural inclination.
2. We should love the Virgin Mary for her celestial beauty.
3. We should love the Virgin Mary because she loves us.
4. We should love the Virgin Mary because she is our mother.
5. We should love the Virgin Mary because she is the mother of God.
6. We should love the Virgin Mary because she is our Advocate.
7. We should love the Virgin Mary because she is the mother of our Redeemer.
8. We should love the Virgin Mary because she is the mother of Divine Grace.
9. We should love the Virgin Mary because she is the mother of our Savior.
10. We should love the Virgin Mary because she is loved by the saints and angels.
11. We should love the Virgin Mary for the joy this gives God.
12. We should love the Virgin Mary because she is *nossa Senhora* (our Lord).

The following extracts from the same source will show how definitely the priests teach, that love to Mary may exceed love to God, and that the worship of the Virgin may take the place of the worship of God:

It is impossible for us to know Jesus Christ, and more impossible for us to love him, without our having a living and ardent devotion for his Most Holy Mother. . . . The devotion of the Virgin Mary is so closely united to the glory of God, *that any adoration made to the*

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* See also pp. 55, 62 (Jan.); 134 (Feb.); 291 (April); 380 (May); 883 (present issue).

RECENT ARTICLES: *Regions Beyond*, *South American Messenger* (Monthly).

† See also p. 839 (present issue).

‡ See also p. 836 (present issue).

RECENT ARTICLES: "The Mormon Question," Symposium, *Independent* (Mar. 3, '98).

† See also pp. 286 (April); 395 (May).

NEW BOOKS. "Strategic Points in the World's Conquest," J. R. Mott: "Student Missionary Appeal" (Cleveland Convention, S. V. M. F. M.).

RECENT ARTICLES: *Men* (Y. M. C. A.), *The Evangel* (Y. W. C. A.), *Student Volunteer* (Monthly) and *Christian Endeavor World* (Weekly).

Most Holy Mary is a true and pure act of love to God.

By much more reason in our hearts is the love for the Mother than even the love to God Himself, that it is much more easy for a Christian to forget God who created him than to forget the divine Mother of God.

Before Mary lived, for God was a terrible God, the God of armies and of vengeances; but after he was the Son of Mary he became the God of goodness, the God of mercy, the God of pardon, the God of love. What a difference between the Old and New Testament, between Sinai and Calvary, between the ark of the covenant and the holy tabernacle! And will we not love the Mother of God, who gave us all this?

Denominational Comity at Home.

While our foreign missionary societies are consulting as to the best means of conveying the Gospel into our *new possessions* in accordance with the principles of missionary comity, it behooves us to consider prayerfully the need of a radical change in our principles and practice of denominational comity in our *old possessions*. Much has been said and written on the good and evil consequences of denominational rivalry, but while it may be true that God has brought good out of evil, we believe it to be as true to-day, as when Paul wrote, that a divided Church, with rivalry between the various parts, is a sin and a shame. Division for purposes of work and worship is a necessity and a blessing, but division in love and fellowship is neither.

Is it a wonder that our home mission boards are in debt, when in many western towns—and eastern as well—there are five or six churches, and only room for one, while five miles away is a community without a single place of worship? Young theological students, who have gone West in the interest of Sunday-school or mission work, have returned disgusted, oftentimes, because they found numberless villages, each with two or three struggling churches, wholly or partly supported by missionary contributions, and spending most of their time fighting each other, instead of preaching the Gospel of Jesus Christ.

The State of Colorado has an average of one religious organization for every 630 of its inhabitants. Some missionaries seem to think it is more important to found churches of their particular denomination in the new states and territories, than to win souls to Christ.

Until the Church is workt up to the iniquity and scandal of this thing, nothing adequate will be done to remedy it.

The Mormon In The East.

The Mormon Church has been unusually active during the last few years in proselyting work. It is said, upon what seems to be reliable authority, that the church gained ten thousand converts last year. It has its missionaries in all the countries of Northern Europe, and eight hundred of them in the United States. More than two thousand are actively at work, proselyting in this and foreign countries. They are making a special effort in the Eastern and Southern states. Sufficient strength seems to have been gained in the East to warrant the calling of a conference, which was held in Brooklyn in February, to devise ways and means for establishing the work in this quarter on a more permanent basis. But it is in the South that the missionaries of the Latter-Day Saints are most numerous, most aggressive, and most successful. Their principal field of operations seems to be in those counties of Maryland and West Virginia bordering on the Pennsylvania line, and south through the mountainous regions of Virginia, Kentucky, and Tennessee, as far as the Carolinas.

Young People's Societies and Foreign Missions.*

BY REV. W. G. BROCKWAY.

Christian Endeavor societies have already done much to revive missionary interest among the young people of our churches; but they may do more. Toward this end I throw out hints, some of which may prove useful.

1. *Prayer* is the center of Christian Endeavor. Every missionary realizes the value and power of prayer. Therefore, fellow Christians Endeavorers, pray for us. Let the missionary committee meet now and then (perhaps occasionally before or after the regular meeting) in order unitedly to lay before God the missionary field and work. The missionary committee can also see that no regular meeting is held without prayer being offered for foreign missionary work. This can easily be arranged. Variety and interest are added by adopting the cycle of the Watchers' Band—India the first week of the month; China the second, and so on. Let the missionary committee see thatsome member (not necessarily on that committee), is charged with remembering the country for the week, either during the chain prayer, or elsewhere in the meeting. If each week different members are askt to take this part, all the society will be brought into sympathy with the Watchers' Band idea, and with prayer for missions.

Again, the Endeavor missionary committee can put up in their meeting room a scroll or banner giving a list of the missionaries who have gone from their church, or who are linkt with them in any special way. Even tho at each meeting but a few minutes be directly devoted to missionary work, yet such plans as these help to give the prayer reality, variety, and interest.

2. *Give.*—In many societies one to two cents a week subscriptions are collected. In other societies a free-will offering is taken for missions once a month or oftener, a missionary box being placed on the table at the meeting. Thus many members are doing much, and can do more, to revive the plan of regular (even if small) subscriptions to foreign missions. What we pray regularly for, and give regularly to, we shall take permanent interest in. I believe, however, that every Endeavor society should make a point of sending as much to the general funds of the missionary society of its church as it sends to special objects. Otherwise, the general objects are in danger of suffering at the expense of special work.

3. *Read.*—The importance of being well informed on missionary work can not be exaggerated. Prayer seems empty and zeal grows vain unless we have knowledge of the work, its needs, its claims, and its successes. Therefore, members should be regular and diligent readers of the missionary periodicals. Again, use what you read. In some missionary committees each of the members is charged with watching a special mission-field. Whenever a member of committee finds any incident or fact illustrating the week's topic, this is told in the regular meeting, and thus brings both freshness and missionary interest to the Christian Endeavor.

4. *Work.*—Some missionary committees seek to increase the general subscription list of the church. Others may seek to bring missionary boxes into the homes, first of Endeavorers, and then of the whole congregation. Missionary diagrams and maps may be prepared to brighten up the C. E. room or the Sunday-school. A "Missionary Notice Board" may be hung in the church porch. Sunday-school missionary addresses, or magic lantern exhibitions may be given. Letters may be written—bright, chatty, and hearty—to missionaries on the field.

* *The Chronicle* (L. M. S.).

V.—EDITORIAL DEPARTMENT.

Missions at the Keswick Convention.

The great gathering at this exquisite Lake district is over, but the fragrance of it will long linger. There is one aspect of the convention that will especially commend itself to our readers. It was a most memorable missionary gathering, not only in the number of devoted laborers present from various fields, but in the noble enthusiasm for the evangelization of the world, which burned like a divine flame, with increasing ardor and fervor until the last day of the convention when, in a three hours' meeting scarce a person moved, and over two hundred persons rose solemnly to offer themselves to obey the lead of the Master wherever He might direct them.

It is a conspicuous seal of God upon these annual conventions, that every year the tide of missionary consecration seems to rise to a higher floodmark. This tree of twenty-five years growth has its seed in itself after its kind, and shows its maturity by scattering its germs of truth and life far abroad and over a constantly increasing area. Not only do deputations go forth to various lands on temporary service, as last winter Messrs. Webster, Sloan, and Inwood visited Canada and the United States, and as various other brethren went to Palestine, India, etc., but the Keswick convention has now fourteen missionaries, scattered from Japan, China, and India to Palestine, Egypt, and South Africa, which are supported by its mission fund, which last year reacht a total of £2,110, or over $10,000 dollars, in voluntary offerings. Rev. Charles Inwood and wife have recently started for China for a special work of holding conventions for the deepening of spiritual life, and Rev. F. B. Meyer goes to India for a similar purpose. Every year the influence of Keswick teaching reaches out further and through more numerous channels. And for this no one can fail to thank God who attends these conventions, and observes the sound scriptural teaching on holy living, and the simple, informal, spiritual worship of prayer, praise, and Bible study, which separate this gathering from almost all others, as unique and exceptional.

With no hesitation we affirm that, after attending a great many missionary meetings on both sides of the sea, we have never attended such a meeting as that of Saturday morning, July 23. It opened at 10 o'clock and closed at 1 P. M. The vast tent was crowded with a most decorously quiet and devoutly attentive throng. There were delivered in the course of those three hours a large number of brief missionary addresses, not exceeding above fifteen minutes each, interspersed with fervent prayers and praises. And not one address seemed out of place, or lacking in interest and power. Such speakers as Rev. John Wilkinson, of Mildway, London, whose work among the Jews has been so conspicuous for blessing, Pundita Ramabai, the Hindu woman, whose name and work are so familiar to our readers, Dr. Munro, of Bengal, and others who represented medical missions, Dr. H. G. Guinness, recently from an exploring tour in the "Neglected Continent," Rev. W. Maclean from India, Rev. F. Jesmond, Mr. Hall Hewer, and Miss Balmer from China, Miss Bird from Persia, Rev. J. Lofthouse from N. W. America, Mr. Somers from Africa, and Mr. Alvary of Sierra Leone, who represented the student volunteer movement—such speakers could not but command a hearing.

The assembly listened with a pathetic awe as Pundita Ramabai told of 140,000,000 of Hindu women, with over 8,500,000 child wives under fourteen years, and 250,000 child widows. She bore witness that it was through a missionary from Keswick that, some three and a half years ago, she saw the truth that unless she herself received the Holy Ghost in preparation for service, she could never be of any real service. This led her to seek a new blessing, and had made her a new blessing to many of India's women and girls. She plead with great earnestness that prayer might be made for 100,000 native women to preach Christ to their sisters, and said that of the 2,000,000 native disciples in India to-day one-half are women.

The appeals from China were very strong. An open door needs no longer to be askt for, but only to be entered. The land is before the Church to be possest. Seventy years since Dr. Morrison baptized his first convert. Now there are 90,000 Christian Chinese, but what are they but an incentive to further labor among nearly 400,000,000? Dr. Guinness gave a thrilling address, showing how, in Peru, there was already a sunrise which betokened a full day. We hope he may give our readers at least the outline of his story of what he saw of the strange uprising and revolt against the dominant papal influence that, for its utter absence of Gospel influence, rivals paganism.

It was surprising how, with rapid and various testimony from so many sources and directions, it was made obvious that the Gospel is the power of God unto salvation. However hopeless the field, patient and prayerful labor brings its sure reward. And it is equally obvious that the greatest blessing follows the most utterly surrendered life and the most persistent and believing prayer. The history of missions is full of facts like these:

The hundred pounds offered for Afrikaner's head, as a terrible outlaw, was eventually laid out by the government when he visited Cape Town, so transformed in gentleness and Christian deportment as to be unrecognizable, in offerings of good will to be bestowed upon himself; and such was the tender attachment between him and Robert Moffat, his teacher, that Afrikaner actually prepared for the removal of himself and his little tribe to the neighborhood where Moffat was settling in Bechuanaland—a purpose defeated only by Afrikaner's sudden call to a higher home, where he could sit at the feet of the Great Teacher himself, who had redeemed him from sin, and changed the dreaded outlaw to a saint and a servant of God and man.

Such facts, born witness to by servants of God from all lands, furnisht "infallible proofs" that God is the same God wherever He is truly made known—a God that doeth wonders.

On Saturday the editor-in-chief spoke on "Our Trusteeship of the Gospel," and the priceless treasure we hold in trust as stewards toward God and debtors toward man. It is a unique "good news," like which the world can produce nothing. We hear often of other "great religions," but none of them can solve the problem of human salvation.

Events in China.

Scarcely had word been received of the hopeful promises of radical reforms in China than we hear that the emperor has been deposed and the empress dowager has assumed control of affairs. This means that the conservative party is again in power, that reform is indefinitely postponed, and that the rebellious element in southern China will not be quieted by concessions.

Missionary interests would probably be blest by the reform move-

ments tending to lessen political corruption and inefficiency and to educate the people in the lines of Western learning.

Rev. Dr. W. A. P. Martin was appointed president of the proposed Imperial University of China, but the present retrograde movement inaugurated by the empress dowager does away with all the projects for reform and progress and throws China back into barbarism. The edicts establishing a postal system, free press, and advanced methods of examination, etc., have been abrogated. The board of agriculture has been abolisht and modern civilized ideas generally are at a discount in the "Middle Kingdom." The latest report (Oct. 12) is that the empress dowager has adopted Tung Chi, a son of the former emperor, as the new emperor and that he will shortly be proclaimed.

The American Church Missionary Society (Episcopal) has elected the Rev. Dr. William Dudley Powers, of Montgomery, Ala., to the vacant secretaryship in that organization. The vacancy was made by the resignation of the Rev. J. Thompson Cole, who has accepted a call to the parish of St. Paul's Church, Cheltenham, near Philadelphia. Dr. Powers is one of the most prominent of the clergy of the South.

Miss Sarah Geraldine Stock, sister of Eugene Stock, Esq., the able secretary of the Church Missionary Society of London, has recently been called to her reward. She is well known through her "Story of Uganda" and other writings, and her loss will be widely and keenly felt.

Cav. Luigi Capellini.

We have noted with sorrow of the death of our friend, Rev. Cav. Luigi Capellini, founder and pastor of the Evangelical Military Church at Rome. (See p. 561, August REVIEW.) For many years Cav. Capellini exerted a deep and widespread influence for good in the Italian army, and as the outcome of his work, the Gospel has found its way into the remotest parts of the kingdom.

He was a native of Spezzia, and served under the banner of Victor Emmanuel in early life. Both at home and at college he had been habituated to the religious observances of Roman Catholicism. Even in the freer life of the camp he still wore his amulets and told his beads, but these practises had no influence on his heart or life. They were mere superstitions, and were felt as a burden he dared not throw off, a price he must pay for the safety of his soul in the perils of the siege and the battlefield.

The Christian (London) thus speaks of his conversion:

One day, while on garrison duty in the town of Perugia, a few torn leaves of a New Testament fell into his hands. The words he there read were as the dawn of a new day to his soul. He soon found out that several of his comrades were in possession of the entire volume, having received it from a colporteur, whose acquaintance Luigi soon made. He became a diligent attendant at the meetings, an eager student of the sacred Book, and was before long converted.

From the very first a strong conviction seized him that God had a work for him to do among his fellow soldiers. He obtained a supply of tracts and Testaments, and the influence given him by his rank of sergeant was turned to good account. He gathered round him a group of inquirers, several of them, like himself, non-commissioned officers. In the hours of freedom from military service they read together the Word of God, Capellini expounding, as he found utterance, in the light of his own experience.

As soon as he was once more master of his own movements, he joined a small class of theological students conducted in Padua by Rev. Henry J. Piggott, with the desire of being found better equipt for work whenever the Master should call him. And when, in 1870, Rome became the capital of the kingdom, and consequently the headquarters of all branches of the public service, both military and civil, it seemed to him that the call had come. The death of his mother placed him in possession of a small income; and with this he hired lodgings for himself and his meetings, purchast tracts and Testaments, and met the other expenses of his work.

On the Thursday of Passion week, in 1873, twenty-five young men, first-fruits of the work, gathered for the first time round the table of the Lord at Rome; and from that day onward the work has progrest until it has become a great power for good. King Humbert has more than once shown his in-

terest in the movement. Of course, the Papal Church has done its best to upset the work, but therein it has failed utterly; and the growth has been steady in spite of every hindrance and determined persecution.

Tibetan Mission Band calls for 10 or 12 suitable men, upon whose hearts God has laid the needs of Tibet, to labor on the Chinese frontier of Tibet, under the leadership of Mr. C. Polhill-Turner, in association with the China Inland Mission. The mission band now occupies two important stations on the confines of the great closed land, viz., Songpan and Dachienloo, and is on the point of opening a third station at Batang, a town of considerable size and importance on the road to Llassa, and just on the frontier; whilst, as soon as reenforcements can be obtained, a fourth station at Atentze, south of Batang, might also be opened.

It has been arranged with Mr. Hudson Taylor that applications for joining the Tibetan Mission Band in Western China may be made to the China Inland Mission, Newington Green, London, and Toronto, Canada. The opportunities for Gospel work amongst Tibetans from our present stations are but little, if any, less than in Tibet proper, as the surrounding population is very largely Tibetan. Facilities for acquiring the language under the guidance of those already in the field are greatly improved over what they were two or three years ago.

Mr. Alexander Kenmeere, the Bible Society's agent in Korea, writes under date of May 5th as follows:

I have been away from home for more than six weeks, traveling on foot more than 490 miles. Though hard and trying, it was very enjoyable work. I saw abundant reason to believe that Christianity is getting a wonderful hold on Korea, not only as a religion, but as an enormously powerful social factor. One district visited in the Whang Hai province, was formerly known as the "Great Crook District," the name referring to its shape. Recently its name has been officially changed to the "Great Salvation District," on account of the hold Christianity has upon it. It contains a strong church, founded by two brothers named So, both of whom were at one time colporteurs employed for the society by Dr. Ross, of Manchuria. We were most hospitably entertained here for ten days, as "guests of the congregation," who explained that they had resolved to entertain the missionary whenever he came among them, that they only regretted being unable to defray his traveling expenses, and that their ambition was to raise enough to support a foreign missionary to live among them permanently.

An Important Correction.

We have received several letters, taking exception to a statement in an editorial article in our September issue (page 651). We do not wonder. We take exception to it ourselves. A typographical error made the editor say: "At present rate of progress, in one hundred years, the *number* of disciples, the *proportion* of church members to the earth's population, will be less than to-day." A portion of the sentence was omitted by some mistake, for the sentence originally read: "At the present rate of progress, in one hundred years, whatever may be the increase in the total number of disciples, the proportion of church members to the earth's population will be less than to-day." In other words, non-church members are increasing proportionately faster than are Protestant communicants. By "at present" is meant, during the past year, not during this century.

Donations Acknowledged.

No. 125. Support of blind pupil, China. $50.00
" 126. Pundata Ramabai's Widows... 20.00
" 127. Pundita Ramabai's Widows... 2.00

We are glad to say that $1,500 has been subscribed toward the building for the Comberi Evangelical Mission in Spain, referred to in our August number, p. 579. This gift has enabled Mr. Faithful immediately to begin the work of providing more adequate accommodations for the work.

VI.—REVIEWS OF MISSIONARY BOOKS.

Books of value continue rapidly to be produced, more rapidly than we have time adequately to review them. We take notice, however, of a few out of the many.

FOR THE YOUNG FOLKS.

"The Great Big World; A Missionary Walk in the Zoo," by Agnes M. Batty, is published by the Church Missionary Society, London.

Second, "Child Life in our Mission Fields," from the press of Barbee & Smith, Nashville, Tenn., the material being gathered by Daisy Lambath and Kate Harlam.

The former book is in every way beautifully gotten up, with very attractive illustrations. It assumes to take the young reader on the camel's back into Arabia, in company with the polar bear into Eskimo land, among the beavers into Canada, etc. While explaining sights and scenes on the route, much instruction is conveyed in a very charming way, many good lessons are taught, and missionary information naturally and winningly imparted.

The latter book pictures child-life in various fields, China, Japan, Brazil, and Mexico, and is also beautifully embellisht with illustrations. It will be found helpful to children of a larger growth. Such books as these would have been considered rare, 30 years ago, when there was little thought what a grand era of child's high-class literature was just opening.

BOOKS ON AFRICA.

"Missionary Heroes in Africa," by Sarah Geraldine Stock (recently deceast), is publisht, with 75 illustrations, by the London Missionary Society. Another, issued by the Church Missionary Society, is by Rev. Martin J. Hall, and is called "Through My Spectacles in Uganda."

Miss Stock's book contains 14 chapters, and when the reader glances at the contents, and finds it full of sketches of such missionary workers as Robert and Mary Moffat, Schmidt, Krapf, Vanderkemp, Wm. Johnson, and David Livingstone, Arnot and Brooke, Laws, Hore, Mackay, and Bishops Smythers, Hannington, and Crowther, he wants to examine more closely, and is well paid for his pains.

Mr. Hall has the advantage of writing of one of the greatest modern miracles of missions—the transformation of Uganda, as it has taken place within 15 years; and he has the added advantage of having been not only a spectator, but a laborer on the field. The story is impressive, but the abundant and unique illustrations make it doubly so. These make this book a kind of gallery of curious pictures, which we have seldom seen elsewhere, as for example the cathedral church of Mengo, which looks like a huge haystack surmounting a wooden framework, a haystack that leaves all others at a distance as the pyramids do smaller structures. And the reading is as quaintly interesting as the illustrations are fascinating.

PIONEER MISSIONS.

There are two books on pioneer work and workers. One is by our friend and sometime contributor to these pages, Rev. John Rutherford, whose very graceful pen here draws the portraits of five heroes who were in India, "Missionary Pioneers," Ziegenbalg, Schwartz, Henry Martyn, William Carey, and Reginald Heber. A man may well take delight in such pen sketches, and they are well done, as all Dr.

Rutherford's work is. Read this book. It will help you to make the most of your own life for God and humanity. This volume is from the press of Andrew Elliott, Edinburgh.

"Pioneering in Tibet," publisht by Morgan & Scott, London, is, of course, the story of Miss Annie R. Taylor's attempt to pierce through the exclusive barriers that surround the ancient shrine of Buddhistic Lama worship. It is a small book, of only 75 pages, but it is a modest record of most heroic and daring pioneering, and that, too, by a *woman*. It gathers up in a portable shape items of information and interest that have already become familiar to those who followed Miss Taylor's brave and resolute attempt to reach Tibetans with the Gospel.

CHINA AND JAPAN.

There are three or four other books at which we have stolen glances, regretting the lack of time for more thorough examination, for each of them possesses a unique interest.

One of them is D. M. Berry's memoir of "The Sister Martyrs of Ku-Cheng," with the letters of Eleanor Saunders and her sister Elizabeth, of Melbourne. Their tragic martyrdom in China, just as they were apparently entering upon their true life work, our readers will readily recall, for few tales of this sort have so deeply stirred the hearts of disciples from sunrise to sunset. The experience of these beloved young missionaries covered scarce one year and a half in China. But, if life is measured not by hours but by deeds, the period of their labors is one of indefinite length, and makes up in intensity what it lackt in extensity. And as the book is so largely made up of extracts from their own letters, it is like an artist's portrait painted by himself. This also is publisht by Revell.

"Japan and the Japan Mission," of the Church Missionary Society, is a condenst and most interesting narrative of mission work in the Island Empire, and packt full of information; and its capital map and fine illustrations both enrich and adorn it.

MISSIONARIES.

The Church Misionary Society—the greatest, and we had almost said, *best*, of all denominational missionary organizations—has also issued "Missionaries in the Witness Box;" and in this book summons 12 very competent parties to take the stand and bear testimony as to what they have seen in Africa, Persia, India, and Ceylon, China and Japan. It is not a voluminous body of testimony, but it is convincing to a candid reader—and compels us to realize what a huge volume must be written if all the critics and depreciators of missions should, as Dr. Parr would have said, tell all they "don't know."

"Missionaries at Work." Among all the important literature issued by the Church Missionary Society, nothing will prove of more practical use to the cause at large than this little book, just publisht and intended as a *vade mecum* for the apprentice missionary. Written by the author of "Candidates-in-Waiting," which was a manual for those who expect to enter the field, this second volume is for use on the foreign field itself. Altho specially prepared for C. M. S. missionaries, it is sure to find a still larger field of readers. Its 182 pages are literally packt full of sober good sense, tactful wisdom, and earnest counsel for the newly-appointed missionary. From the day of sailing its precepts will prove like the counsel of the wise to every observant and conscientious worker, and time will approve every word of advice

that may at first seem impertinent or useless.

The chapter on the relation of the missionaries to each other and to the natives is specially good, while the importance of language study, so clearly emphasized, will be a real help to newcomers in the midst of many difficulties.

The C. M. S. has already placed a copy of the book in the hands of every one of their missionaries, and no mission board could do better than follow their example. The chapter on loyalty to one's own society is one that even old missionaries may ponder with profit.

STUDENT MISSIONARY VOLUNTEERS.

"The Student Missionary Appeal" is the title of what has hitherto been called a "report" of the proceedings of the Student Volunteer convention. It is well that a different title should be chosen, even tho, in fact, it is not much dissimilar in matter from the "reports" commonly so called. It is publisht by the "Student Volunteer Movement for Foreign Missions; New York, Bancroft Building, West Twenty-ninth Street, near Fifth Avenue." It is a great volume of 563 pages, almost exclusively to the addresses delivered at the Third International Student Volunteer Convention in February, 1898, at Cleveland. The system of the volume is that of the convention itself—one hundred and thirty-three papers or stenographically-reported addresses being groupt according to the admirably-balanced program of those few days. Almost all of these were delivered by persons whose experience and ability justified their claiming to be experts in the departments they were selected to discuss. The copious index is about all that brains and printer's art could devise to lead one directly to heart of the subjects considered. The paper, type, and other features of the press-work are in advance of reports of any similar missionary convention that we at this writing can recall. Everything combines to make this a standard missionary reference volume, without which no missionary library will be complete. Every college and every theological library should contain a copy, and every minister's bookshelves would be enricht by it. Every missionary organization will, of course, desire to own a copy. It would be desirable that by some means every student volunteer should individually possess this volume. There are thousands of laymen, men and women, whose life would be enricht by a study of these pages. There can be little doubt but that it will carry the influence of the convention itself into innumerable circles which could not be otherwise reacht by it.

We made scarcely any reference to names of persons in our report of the convention itself in this magazine, intending to give prominence to them when this "report"—"appeal"—should appear; but the difficulty of selection from so great a number of special folk is as bewildering now as it was then. Any praise of the executive committee—John R. Mott, Pauline Root, and J. Ross Stevenson—is needless for any persons who were present and studied the convention itself; and it is not easy for one outside the curtains to properly distribute the credit between the executive committee and the secretariat, with such efficiency as is represented by F. P. Turner, James E. Knobbs, Harlan P. Beach, R. P. Wilder, Fletcher S. Brockman, Robert E. Lewis, Robert R. Gailey, and Ruth Rouse—a galaxy of eleven devoted, practical, talented men and women, who originated and administered the "third convention," and to whom we are indebted for this superb volume The price is $1.50.

VII.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

AFRICA.

— Hausaland, for which the Bishop of London pleaded at the annual meeting, is again put before us by Mr. L. H. Nott, who points out that officials and traders have gone out to Hausaland in large numbers, while the Church of Christ has not gone forward in line with them. "No real attempt has been made by a body of missionaries stationed in an interior Hausa town to evangelize the people." He estimates the number of the Hausas at 8,000,000. He reminds us that Hausa is, perhaps, of all African languages, the easiest for Europeans to learn, and can now be acquired in the healthy climate of Tripoli. A Hausa literature exists, and the people possess considerable civilization. It is six years since the attempt to evangelize this people from Lokoja came to an end. Now there are two recruits studying at Tripoli, but Mr. Nott would like to have six, so as to secure continuity in the work.—*C. M. Intelligencer.*

—Bishop Hanlon, of the R. C. mission in Uganda, expresses a warm sympathy with the grief of the Anglican mission over the death of Mr. Pilkington, creating a void so difficult to fill.

—The calamities that have befallen southeastern Africa have had a very happy effect on the mission of the French Swiss. The *Bulletin*, after giving the encouraging details, concludes as follows: "Glory to God! we may well say in bringing to an end this rapid summary of the activity of our missionaries during the year past, or rather of the activity of the Spirit of God by their means. On every side life manifests itself, and if, here and there, we come upon facts requiring the exercise of discipline, even this is a proof of vitality; a living organism can not tolerate mortified parts. It must expel them. All our stations have come into a time of awakening. There is everywhere progress in numbers, in spiritual life, in liberality. In Europe also we have experienced a very cheering progress in gifts, interest, and prayers. Toucht by the sad news which we received, stroke after stroke from our mission-field, our Swiss churches have acquitted themselves of their missionary obligation with a thoroughly fresh energy. This impulse has past to our African churches. Our missionaries, feeling themselves upheld, have been able to show fresh vigor in their work. The Spirit of God has answered our prayers, and the awakening has begun. And now this awakening, granted to our prayers, comes back to fortify our faith and our missionary zeal. There is thus a constant action and reaction of the Church on the mission and of the mission on the Church."

—The *Children's World* says that a negro was hearing some account of England as she once was, and broke out: "I see now why God sent Jesus Christ to England first. She was so bad she couldn't wait!"

—It is commonly assumed that the reception of Mohammedanism raises the pagan negroes at least a few degrees in the moral scale. That, however, was not the judgment of Livingstone, nor does it appear to be the judgment of Dr.

Kerr-Cross. He says that the negro converts of the Arabs become more immoral, and become more greedy of gain than they were before, while their minds are thenceforth shut against the reception of any religious ideas which do not fit into the narrow formularies of Islam, and they become also indifferent to general enlightenment.

—The Free Church and the Berlin missionaries being conterminous to the west and northwest of Lake Nyassa, the *Allgemeine Missions-Zeitschrift* takes occasion to compare the characteristic differences of the two missions. The Scotch, after twenty years, have five main stations. The Germans, after five years, have five, and are about establishing a sixth. The Scotch have a full force at the main stations, and send native helpers out to evangelize the surrounding regions. The Berlin missionaries have all been trained alike for the mission work, while in the Scottish mission the leaders are principally physicians, assisted by a force of teachers, artisans, gardeners, etc. The Free Church Mission lays great weight on the educating and civilizing side of the work, while the Germans lay out all their strength on the spiritual side. The Scottish work finds its center of gravity in the schools and the preaching of the native evangelists, while the Germans find theirs in the preaching of the missionaries and the instruction given to the catechumens.

—Dr. Warneck thinks that the Free Church Mission is far too precipitate in the important Angoni Mission, in making over the charge of all the stations but one to imperfectly-trained natives.

CRITICISM.—"CHILDREN IN THE MARKET-PLACE."

Everybody has read the story of the countryman and his son, who went out with their donkey, and first the father rode, then the son, then both, then neither, as each passer-by advised. When we hear the talk of the world about missions and missionaries, we seem to hear the echo of this story. Everybody knows all about it; everybody has advice to offer. If we listened to all these jangling voices, we should soon have no missions any longer.

One great complaint here in Germany is, that the missionaries preach and teach too much. Let them rather teach the blacks to work, men say; working signifies more than praying. And when then the missionaries teach their people to work, and introduce among them commerce and various industries, then we hear again: What business have these preachers to intermeddle with worldly matters, and to teach these stupid blacks to compete with the whites?

Another common criticism is this: The Gospel is good enough for barbarians and savages, but cultivated nations, like the Hindus, Chinese, and Japanese, have no occasion for it. Why not leave them in peace? But then, if it should appear as if some reckoning was made of this advice, and as if missionary thoughts centered only on the uncultivated races, we hear again: Ah, what a waste of interest and pains! You will never make anything out of these creatures; it is the cultivated heathen that you should lay out to win for Christianity; that would be something worth while!

Moreover, nothing is commoner, especially for all sorts of travelers who have, it may be, just been enjoying missionary hospitality, than to say: These gentlemen lead a very easy life, have fine houses, good fare, and all sorts of comforts. But as soon as missionaries die, then the talk is at once: What inconsiderate people to overwork and

undereat in this style! Mr. Johnstone, British resident on Lake Nyassa says: "We have here—at least at *one* station—missionaries whose food is too poor, and badly cookt besides, and who live in huts which would not even be good enough for a black. It is, we can not deny, an elevating spectacle to see how highly-cultivated men from Oxford and Cambridge are lying around here and there in wretched huts, hollow-eyed and fever-stricken, only because they view mission funds as something that is to be used only for what is absolutely indispensable, and hold that missionaries must renounce every comfort. But my view is very different. To accomplish anything in Africa the missionary must first of all have a healthy dwelling, and good, palatable food, etc." This is very true. Fake economy is pure wastefulness, and the costliest missionaries are those who are always sick, or die just after getting out. Say now that this wise counsel of the resident is followed; forthwith we hear the calumnies that describe the life of a missionary as one of mere luxury and ease.

Another example. Not long ago it was the fashion to disparage the missionaries living at the treaty-ports of China for their comfortable way of living, and to ask why they did not rather go into the interior. But now—after all the riots and massacres in the interior—we hear a general outcry that the missionaries are foolhardy, giddy-pated people, because they will insist on penetrating so far into the interior, at the risk of their lives. In good sooth, it is hard for missions to suit the world! However, thank God that is not at all requisite. It is enough if only the Lord Jesus is content with us, and we ourselves still keep a good conscience in what we do and leave undone.—*Calwer, Missionsblatt.*

Miscellaneous.

Pastor P. Richter, in the *A. M. Z.*, says of the late Bishop French: "We shall seldom meet a more engaging portraiture of character than is presented to us in his personality. A rich, intellectual endowment, fertilized and turned to account by an iron energy, rendered him hardly, indeed, a great theologian, for he inclined rather to practical work; but yet a man of the most many-sided theological knowledge, familiar with *patristic* and modern English and foreign literature. Yet this does not express the main significance of his life. What gave to this its form and substance was the sacred zeal that possest him, turning him, body and soul, into a missionary, raising him to such a height of unlimited self-denial that no sacrifice of wealth, strength, health, dignity, or prosperity seemed to him too great to be laid on the altar of missions. In order to find out his portrait, let us add to it the brightness of an engaging friendliness, the radiance of a loving heart, and let us conceive him finally as invested with an unaffected, deep humility, inspiring in him always an appreciative estimate of other's performances, and a modest of his own. The impression which this genuinely apostolic phenomenon made upon contemporaries can not be exprest more aptly than by the phrase with which the famous Moslem convert, Dr. Imachuddin, describes his holy walk: 'He was a peculiar friend of God on earth!'"

THE KINGDOM.

—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall

inherit the Gentiles, and make the desolate cities to be inhabited."

—Foreign missions indicate for the Church the energy of a Divine life. Foreign missions, in a word, express a great hope, kindle a sovereign love, feed an unconquerable faith; and we, too often deprest, chilled, disheartened, by the cares of the passing days, require the inspiration which they bring for the blessing of our lives. —*Bishop Westcott.*

—Mayor Jones, of Toledo, has nailed to the wall of his factory a strip of tin bearing these words: "*The Rule Governing this Factory: Therefore whatsoever ye would that men should do unto you, do ye even so unto them.*" He says: "After nearly three years of testing I am pleased to say that the Golden Rule works. It is nearly 1900 years since Jesus gave it to the world, and I think the least his profest followers can do is to try it."

—What year in all *Christian* history can match the current one for events big with meaning for humanity? Take these five as specimens: (1) The czar's plea for disarmament; (2) the changes which have transpired in China, in particular the reforms proclaimed by the emperor; (3) the results of the Spanish-American war, whether upon the public policy of the United States, or upon the world at large; (4) the drawing together of the two greatest branches of the Anglo-Saxon race, in closest amity and sympathy, if not in formal league and cooperation; (5) the overwhelming victory of the British arms in the Eastern Sudan, making certain the telegraph and railway from Cape of Good Hope to the mouth of the Nile, with what stupendous results to civilization and Christianity throughout the Dark Continent.

—It has been pointed out that whereas, in the first century of Christian missions, a large portion of the work has been done among the lowest tribes, the Church is now face to face with the ancient religions of the East, and has a very different and much more difficult task on hand. It is different in form, no doubt, but whether more difficult in fact may be questioned. The conflict has been with the animalism of men, but now it will be with the sins of the spirit, with subtle theories as to God and man and nature. At the beginning the Gospel grappled with the most rampant sins of the flesh, and with the sins of the spirit, and with the ablest pagan thinking the world has ever known—AND CONQUERED. What can Benares, or Calcutta, or Peking or Tokyo, put forward that Jerusalem, Athens, Corinth, and Antioch did not also oppose to Jesus Christ? Yet they opposed in vain.—*The Christian.*

—These are the figures of Mr. Mulhall concerning the relative wealth of 8 of the leading nations, including real estate, railways, buildings, merchandise, the circulating medium, etc.:

The United States	$81,750,000,000
Great Britain	59,030,000,000
France	47,950,000,000
Germany	40,260,000,000
Russia	32,125,000,000
Austria	22,560,000,000
Italy	15,800,000,000
Spain	11,300,000,000

And the marvel of it is that the richest nation is also the youngest, a mere babe in years. Note the astounding growth: The wealth of the United States in 1850 was $7,136,000,000; in 1860, $16,160,000,000; in 1870, $25,982,000,000; in 1880, $43,642,000,000; in 1888, $61,600,000,000; in 1898, $81,750,000,000.

—A recent *Blackwood* gives these figures relating to the number and distribution of the Hebrew race. Out of a total of some 9,000,000 no

less than 5,000,000 are found in Russia; in East Europe, 1,500,000; West Europe, 1,000,000; America, 1,000,000; North Africa, 200,000; Palestine, 70,000; elsewhere, 230,000; total 9,000,000. The balance of 230,000 includes the Jews of Turkey proper, Persia, Egypt, Arabia, and the scattered residents of South Africa, India, etc. Outside Russia the congestion of Jews is now on the borders of the adjoining states. While in Roumania there are 250,000 Jews, in Great Britain there are only 101,000.

—The number of native ministers in foreign fields has increast during the past fifty years from 158 to 4,018, or more than twenty-fold. And to the number of communicants during the past five years have been added more than 200,000 souls.

—This testimony of Sir Charles Turner can, without doubt, be duplicated in every mission field: "In India a Christian village can be distinguisht from a non-Christian village by the greater cleanliness and greater cheerfulness of the inhabitants."

—The following challenge to Christian comity has the true ring. The answer of the archbishop is awaited with an interest which borders close upon anxiety. Mr. Robert E. Speer, of the Presbyterian Board, is said to have replied as follows to Archbishop Ireland's statement that it is as gratuitous for American Protestants to send missionaries to the Philippines as to Washington: "I suppose that our board has more mission stations in nominally Catholic countries than any other in America. Now, if the Catholic Church in America will itself send missionaries to these heathen—will send, for example, such men as Archbishop Ireland—we will gladly draw out and go to Africa. Or if the Paulist Fathers will go and preach the same Gospel in Havana that they do in this city, we will be glad to retire. The challenge applies to South America, Mexico, and to all countries where we have missions."

—A Presbyterian exchange gives the names of eleven churches which last year received over 100 members on confession of faith, and behold, the seventh on the list was located not in Christian America, but in heathen India! Yes, Hosyarpur, India, received 123 to fellowship.

—There are those who, having left home and native land for Christ's sake, have been also selfmoved to deny themselves many things which are commonly regarded as among the necessities of life. All honor to them! Whatever view we may take as to the wisdom of such a course, we have only admiration for the devotion which prompts to these sacrifices. Men who live in this way may consistently call upon others to follow their example. But for any man, clerical or lay, who does not live in this way, to claim that missionaries, because they are *missionaries*, ought so to live for the sake of saving cost, is a cheap effrontery worthy only of ridicule. It is quite on a par with the valor indicated by the response said to have once been made to a call for service involving some danger: "Here am I; send *him*."—*Missionary Herald.*

UNITED STATES.

—I have found the American name beloved and trusted where other names failed to awaken any happy and affectionate feeling. The brightest light which shines on the Syrian coast beneath the shadow of the Lebanon mountains flashes down from an American college, and the darkness which broods over the pyramids and the tombs

of the sacred bulls would be far deeper but for the American Presbyterian schools and colleges stretching through the whole length of the Land of the Nile. And throughout India, from coast to coast, and I crost the continent five times, while I saw many things to depress the mind and bring before me the shame of Christendom, my heart was filled with pride over the good name which American Christians have given to their country.—*Rev. J. H. Barrows.*

—In lamenting the small support given to foreign missions by the Episcopal churches, the *Churchman* gives some interesting figures. "With an income of $12,750,000," says that paper, "the Protestant Episcopal church gives to foreign missions $283,000, or a fraction over one-half of what the Congregationalists give to foreign missions, with a communicant list smaller than that of the Episcopal church, and with an income $3,000,000 less. The proportion of income given to foreign missions is as follows: The Presbyterians, North, 6.76 per cent.; Baptists, North, 6.50 per cent.; Methodists, 5.83 per cent.; Congregationalists, 7.08 per cent.; Protestant Episcopal, 2.22 per cent. Of American ministers sent to the foreign field: The Presbyterians, North, send 226; Baptists, North, 162; Methodists, 190; Congregationalists, 174; Protestant Episcopal, 28."

—A recent report of the Bureau of Education of the United States deals, among other things, with temperance teaching in schools. In 15 States it is reported to be mandatory; in 20 a penalty is attacht to its omission; in 14 it is obligatory on all pupils; in 23 it is required to be given in the same manner and as thoroughly as the other compulsory subjects; in 9 it is required that from one-fourth to one-fifth of the reading book shall be given to this matter; and in 34 States all teachers must pass a satisfactory examination as to their ability to teach the subject. It is conceded that "the subject is really receiving as much attention in the schools as any subject ever received in so brief a time as has elapst since the passage of the compulsory law."

—The Salvation Army tabulates thus its work in this country, on both the spiritual and social side:

	Corps (including 81 Outposts)	791
	Officers and Employees	2,687
	Persons Annually Professing Conversion	50,000
	Weekly Circulation of Papers in English, Scandinavian, German, and Chinese Languages	105,000
14	Food Depots Furnishing Meals (monthly)	27,000
30	Working Men's Hotels, accommodating	3,533
2	Working Women's Hotels accomdating	160
10	Rescue Homes for Fallen Women accommodating	228
3	Farm Colonies accommodating	157
2	Children's Homes " "	60
8 5	Salvage Brigades Wood and Coal Yards } employing	120
16	Slum Posts, under 50 officers	
20	Other Institutions, including Hospitals, Crèche, Poor Man's Lawyer, etc.	
	Social Institutions for the Poor	105
	Officers and Employees in charge	325
	Total Daily Accommodation	4,120

—Rev. Josiah Strong, whose connection with the Evangelical Alliance closed in August, has organized "The League for Social Service," whose object is to increase general interest in such sociological questions as the Sabbath, temperance, social purity, etc., by arousing the practical interest of the large company of people now indifferent, and who are not drawn under the influence of the Church or of reform movements.

—It is well worth while to glance again at the heterogeneity of the population of some of our great cities, taking Chicago as a specimen, whose census has recently

been taken: Taking place of birth as the standard, 490,542 are Germans; 488,683 are Americans; 248,142 Irish; 111,190 Swedes; 96,853 Poles; 89,280 Bohemians; 45,680 Norwegians; 44,223 English; 38,987 Russians; 34,907 Canadians; 22,942 Scotch; and so on down through a dozen nationalities to 1,644 Greeks; 568 Spaniards, and 152 Mexicans. It is not altogether strange that out of such elements something suggestive of Babel and Bedlam is sometimes compounded.

—The Presbyterian Board had under its care last year 12 theological schools and training classes with 153 students, 7 colleges with 1,466 students, 724 day and boarding schools with 30,182 pupils. Of these pupils, 10,978 were in India; 7,748 in Syria; 3,687 in China; 3,285 in Persia; 940 in Japan; 772 in Mexico; 693 in Africa; 442 in Siam; 389 in Brazil; 307 in Chile; 286 in Colombia; 253 in Laos; 230 in Korea; 147 Chinese in the United States; 25 in Guatemala.

—The Presbyterian Board of Missions for Freedmen employs 187 ministers to care for its 322 churches and missions. The whole number of communicants in these churches is 18,947, of whom 1,680 were added last year on examination. Under its care are 53 schools with 200 teachers and 8,045 pupils.

Well may the *Christian Union Herald* suggest: "As the chairman of our late Tithe Committee said in his report to the convention, if the enrolment of 10,000 members of the Tenth Legion in the entire Christian Endeavor organization, representing scores of denominations, gives encouraging evidence of the growth of liberality, surely the 5,000 tithe-payers reported to last year's Tithe Committee by the young people of the 'little' United Presbyterian Church is a still greater reason for encouragement." And even tho the number has since increast from 10,000 to near 12,000.

—The work of the American Missionary Association includes 546 teachers and missionaries: in the Indian field, including Alaska, 88; among the Chinese, 32,—making a grand total of 666. These teachers, pastors, and missionaries, gathered in the schools among the black people 10,153 pupils; among the highlanders, 2,195; among the Indians, 592; and among the Chinese, 1,084. The churches already number nearly 250, with a membership of 12,340. The great majority of the pupils in these schools are fitting themselves to become teachers and leaders of their own races.

—The economy of the colored people of the South, and their deep interest in the education of their race, was recently illustrated in the receipts which reacht the treasury of the American Missionary Association. Martha A. Parker, an ex-slave, has left a legacy of $210 to the Association, to be used in the education of the colored people of the South. Another legacy of considerable amount was recently left for the support of one of the large institutions of the Association by another ex-slave.

—One Sunday, not many months ago, the services in one of our Indian churches in the far West were rudely disturbed by a procession of white settlers, who were rushing past the little church in a wild scramble to get possession of a reservation which had just been thrown open to settlement. When the service had closed, as the devout congregation of Indians was coming out from the building the procession was at its height. "What are those Indians saying?" askt our synodical missionary of the Indian teacher, as he observed them in animated conversation

with one another: and the reply was: "They are saying, referring to the procession of white settlers, "Just look at those heathen!" *Church at Home and Abroad.*

—Formerly it cost the U. S. government $125 each to support the Dakota Indians. After missionary work among them had progress, and had taught them how to take care of themselves, it cost the government only $7.50 each to support them.

EUROPE.

Great Britain.—Burdett's *Hospitals and Charities*, being the Year Book of Philanthropy and the Hospital Annual for 1906, has just been issued. Among the rest it contains the following table showing the income of 2,001 hospitals, dispensaries, convalescent homes, missions, orphanages, homes, etc., in the British Isles for the year 1906:

		Ordinary Income.	Legacies.
	HOSPITALS.		
99	London	£ 676,750	£119,204
492	Provincial	1,029,625	197,339
64	Scotch	195,225	167,329
68	Irish	125,913	16,404
	DISPENSARIES.		
88	London	74,420	3,290
106	Provincial	62,422	5,492
14	Scotch	4,241	348
90	Convalescent Homes	220,856	11,130
	NURSING INSTITUTIONS.		
28	London	83,668	400
106	Provincial	128,576	1,040
7	Administrative and Collective Societies.	120,534	.....
145	Missions	2,236,382	176,699
	ORPHANAGES, HOMES, AND OTHER CHARITIES.		
268	London	1,990,713	168,757
72	Provincial	193,413	25,312
	INSTITUTIONS FOR THE BLIND.		
20	London	70,390	4,349
47	Provincial	184,043	23,820
	INSTITUTIONS FOR THE DEAF AND DUMB.		
7	London	12,078	1,271
21	Provincial	56,282	18,322
	CHRONIC AND INCURABLE.		
17	London	51,242	18,588
24	Provincial	56,487	23,154
	Total	7,473,425	982,630

The £7,473,425 as total ordinary income includes £178,902 contributed during the year for building purposes. The total contribution as reported to philanthropic objects in Great Britain during the year, including legacies, aggregates, in our currency, $41,196,407. Of this sum the 145 missionary societies of Great Britain received $11,667,330.

—The Methodists of the world are talking about doing great things as a "send off" into the momentous twentieth century so soon to dawn. Thus, the English Wesleyans have undertaken to raise a million guineas ($5,000,000) as a thank-offering fund; and a committee of 120 members has been appointed to push the project. It is suggested that $1,500,000 be given to church and mission hall extension, $1,000,000 to education, $500,000 each to the home and foreign missionary societies, and $1,250,000 to erect a suitable denominational house in London. Inspired by this fine example, the Canadian Methodists name $1,000,000 as the least sum which will answer for them. And finally, this excellent piece of reasoning is put forth by the largest branch of this body of Christians: "If the Wesleyan Methodists, with their 772,000 members can raise $5,000,000, as they propose, and undoubtedly will achieve, and the Methodist Church of Canada, with its 278,000 members, can raise $1,000,000, surely the Methodist Episcopal Church, with its 2,851,000 members, ought not to be staggered by the proposition to raise $10,000,000." The logic is without a flaw. So, move on, brethren!

—*Work and Workers* for September contains this plea for enlargement in a most important branch of missionary work: "We must continue to keep the subject of medical missions well before the minds of our readers, and to that

end would call special attention to Dr. Hudson's article in the present number. He pleads for India, as Dr. Hodge does for China, and points out that, as regards medical work, our society comes last among the missionary societies working in India. While the Church Missionary Society and the Free Church of Scotland have each 15 fully qualified medical missionaries, the Church of Scotland 7, and the London Missionary Society 4, the *Wesleyan Missionary Society has but 1!*" Dr. Hudson, named above, furnishes in his article the following table, showing what various British societies are doing:

	British Missionary Societies and their Auxiliaries Working in India, 1895.	Fully Qualified Medical Missionaries.		Total Number of Missionaries.		Proportion of Medicals to total number of Missionaries; about.
		Male.	Female.	Male.	Female.	
1.	Presbyterian Church of England	1	0	1	1	1 in 2
2.	Rajputana United Presbyterian	7	2	20	19	4
3.	Free Church of Scotland	9	6	43	56	7
4.	Welsh Calvinistic Methodist	3	0	15	7	7
5.	Church of Scotland	3	4	30	43	9
6.	Church Missionary Society	12	3	103	147	28
7.	London Missionary Society	3	1	67	38	25
8.	Society for the Propagation of the Gospel	2	1	90	30	30
9.	Presbyterian Church of Ireland	2	1	18	13	31
10.	Baptist Missionary Society	0	1	71	49	60
11.	Wesleyan Methodist Missionary Society	1	0	68	24	87
12.	Society of Friends	1	0	13	8	21

The Continent.—According to the London *Christian*, "the pilgrimage to Lourdes still continues with its former fascination; as many as 13 trains full of pilgrims left Paris one day recently. The English-speaking pilgrims are more numerous than in past years. Nearly every diocese in Great Britain and the United States is said to be represented, including the parish of St. Bernard, Liverpool, in which church a facsimile of the grotto and basilica is to be erected."

—The *Allgemeine Missionszeitschrift* is now publishing some "Sketches of English Missionary Society," by Julius Richter, in which the plain-speaking characteristic of that journal is combined with a sympathetic tolerance for other points of view than its own. We extract the following from a most interesting account of Pastor Richter's visit to Mr. Hudson Taylor at the China Inland Mission House: "Hudson Taylor makes extraordinarily ample use of the services of unmarried ladies; whole districts of the Chinese mission-field are exclusively under the management of mission sisters. I took the liberty of suggesting how unbecoming and repellent to our German ideas was this free employment of single mission sisters in the midst of entirely heathen districts. Taylor replied: 'You look at the matter with your German or European eyes; but our experience shows us that the situation in China is quite different to what you think. We never allow a mission-sister to go alone, but we always send a married Chinese catechist with her. You will say, perhaps, this Chinaman can not protect the white missionary lady. But the Chinese judge otherwise, and in their eyes the Chinese married pair are an entirely sufficient protection for the honor and the good name of the European lady. And what advantages there are for us in this use of the mission sisters! The native

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support must come from the development of a consecrated, gifted, native ministry, directly responsible to the churches and supported by them. Their seemingly necessary subservience to the board, through the missionaries as its employees, does not command or delop the best gifts in the Syrian ministry. This is not written as a criticism, for conditions are not easily changed, but rather as a statement of that which seems to be a fact. The Church of England, whose bishop resides in Jerusalem, has about 1,000 members. Besides, there are the Irish Presbyterian Church, with headquarters at Damascus, with 160 members; the Free Church of Scotland, 54 members; the Friends, 36 members, and the Lutherans in Beirut, 150 members, making a total of 4,700 native Protestant church members in Syria and Palestine."

—A missionary in Persia reports that a converted Moslem woman who was beaten and cruelly persecuted seemed so happy that another came to the mission to ask that happiness given her which her country woman had obtained. She became a convert, and was persecuted severely in her turn, being even bastinadoed for repeating the Lord's Prayer. She was askt if she were happier when she was a Mohammedan and well thought of, or now suffering so greatly for Christ, and made this reply: "I never knew the meaning of the word happiness till I became a Christian."

—Dr. George W. Holmes of the Presbyterian mission at Hamadan, Persia, on his recent visit to Teheran, was received by the shah with unusual honor. He was again urged to enter the shah's service as his physician, which offer was declined. He was made the recipient of a second decoration of the highest order of the "Lion and the Sun." Recently when there were serious disturbances in Hamadan between different sects of the Moslems, the shah telegraphed to inquire after the safety of the American missionaries. — *Benjamin Labaree.*

India.—Mr. Eugene Stock kindly calls attention to an error in the June REVIEW (p. 477), which is so great as to be almost self-evident. It is not "the Church of England" which has 90,000 Christians in India, ministered to by 80 native clergymen, for the C. M. S. alone has no less than 130,864 of the one, and 143 of the other.

—A Hindu, who lived a long distance from any missionary, and who had never been inside a Christian church, was led to believe in Christ by reading the Gospels. Finding a command to eat and drink in memory of our Lord's death, and knowing nothing of Church order and ritual, he was accustomed each day to take a little rice, saying, "This I do in remembrance of Christ;" then, drinking a little water, he would say, "I drink this because Christ died for me." Thus in his solitude this disciple was taught of the spirit, and his inner life was nourished without the help that comes from "the communion of saints."

—Dr. McGilvary reports to the Presbyterian Board as follows: "The head priest of Muang Pa temple, fifteen miles south of Chieng Mai, purchast and paid for one Friday morning a bound volume of Scriptures in Laos. By my return on Monday he had read the whole Gospel by Matthew. On my visit last month to a second temple over which he presides he had finished Luke, John, the Acts, and Psalms. He presides over his Buddhist temples, teaches his pupils, but reads his Christian

Bible. He devoted two afternoons, and till late at night, on both my visits, listening to the Word read and expounded, or himself reading to me, as I made running comments."

—February 16th, in Rangoon, special services were held to mark the 60th anniversary of the arrival in Burma of Rev. Durlin L. Brayton and Mrs. Elizabeth Lincoln Stevens, missionaries of the American Baptist Missionary Union. The occasion brought together a large concourse of Burmese and other native Christians, with many missionaries and other friends. Both these missionaries are past four score years, but long as has been their term of service in the foreign field, it has been exceeded in one instance—that of Mrs. Cephas Bennett, who died in September, 1891, sixty-one and two-third years from the time of her arrival in Burma.

—The Rev. E. D. Martin, of Lahore, writes of great excitement among the Mohammedans in Ferozepore. A girl in a prominent family, once a pupil of Mrs. Forman, having received successful treatment in Miss Newton's hospital, went home to her friends. But she recently returned to the hospital, declaring that she was determined to be a Christian. She is of age, and her people were allowed to see her. Every inducement was used to persuade her to go back with them, but she was firm in her decision. The excitement was intense, and Dr. Newton's life has really been in danger. The deputy commissioner at Ferozepore declared before the excited crowd that he was neither a Christian nor a Mussulman, but would see that justice was done.—*Church at Home and Abroad.*

—Forman Christian College at Lahore, which has been in existence for nearly 12 years, was establisht to bring the Gospel to bear on the most influential class of the community, not easily reacht in any other way, and as a direct agency for the conversion of souls. Special emphasis is placed upon instruction in the Bible, so that a student taking the entire course comes to have at least a fair knowledge of the Scriptures. The roll for the year numbered 252, of whom 127 were Hindus, 77 Mohammedans, 31 Christians, 15 Sikhs and 2 unclassified. Some of the Christian students have done good work in conducting an evening service in the Forman Memorial Chapel in the city, and quite a number are also active in Y. M. C. A. work. Financially the college has been a success, tuition fees and the government grant not only meeting all expenses save the missionaries' salaries, but yielding a surplus of Rs. 7,000 to be credited to the board.

—The *Indian Witness* gives these observations on the phenomena of conversion as they frequently appear: "Missionaries everywhere in India, old and young, are greatly perplext by the almost total absence of deep spiritual concern about their souls on the part of thoughtful inquirers. Rarely is there met anything like the pungent conviction of sin which is so often witnest in Christian lands. There is in many cases a tremendous struggle involved in becoming a Christian, but the struggle is not always to be identified with genuine soul-anxiety. We all have seen intelligent Hindus and Mohammedans come into the Christian fold, and become true and faithful disciples of the Lord Jesus Christ, with so little of apparent spiritual struggle and godly sorrow as to awaken doubt regarding the reality of their conversion. It seems to cost them no more real heart struggle than

would be involved in one's change of a boarding-house. Probably we should not be too greatly concerned about this. So long as these disciples bear the genuine fruit of holy living and manifest the true spirit of Christ, it is not for us to doubt the reality of the work of the Holy Spirit in their hearts, even though the phenomena incidental to their conversion may have varied widely from the standard we set up."

—The Chamba mission of the establisht church of Scotland, has lately been the recipient of a very munificent gift at the hands of His Highness the Raja of Chamba. One of the missionaries writes to the *Record:* "Few missions have been treated with such uniform consideration and kindness as have always been shown to us in Chamba. It may be known to some that the beautiful and very valuable site on which our mission buildings stand, was a free gift from the Chamba State to the Rev. W. Ferguson, now of Cyprus, the founder of this mission, and through all the years that have come and gone since then, the agents have experienced nothing but the greatest kindness." It is to be remembered that Chamba is a native (feudatory) state, and its raja is a Hindu."

China.—Bishop Graves writes to the *Spirit of Missions:* "We are passing through great and important changes here in Wuchang, and the old examination system is doomed. Now the department examination is on and the head examiner is admitting anybody and everybody who has any foreign education, irrespective of the subject. In other places it is the same. At Kiukiang two men got their degree on one month's study of chemistry at the mission school. They did not know much, but then their examiners knew nothing at all, and so considered it safer to pass them. The best story of all comes from Hangchow, where a man actually got his degree by writing out the Ten Commandments and commenting on them! They were represented as 'the great code of laws of the Western nations.'"

—Among recent events is the organization in China, of a national society to withstand the opium curse, with the following officers: *Pres.*, Rev. H. C. DuBose, Suchow; *Vice-Pres.*, Rev. H. H. Lowry, Peking, Rev. Griffith John, Hankow, Rev. B. C. Henry, Canton, A. W. Douthwaite, Chefoo, Prof. G. S. Miner, Foochow, Rev. W. M. Upcraft, Szchuen; *Secr.*, Rev. J. N. Hayes, Suchow; *Treas.*, Rev. G. L. Mason, Huchow; *Ex. Com.*, Rev. Messrs. H. C. DuBose, J. N. Hayes, G. L. Mason; Y. K. Yen, Shanghai; T. A. Hearn, Suchow. The League works both in English and Chinese. Two Chinese gentlemen have lately given $100 to the printing fund.

—A missionary of the China Inland Mission writes of converts as follows: "Their love and devotion to Christ, their self-sacrifice and intense earnestness in seeking the welfare of their fellow-men, quite equals and in many ways surpasses anything I have seen among the Christians at home. The nearest convert lives at a distance 13 English miles, while all have been coming from 13 to 27 miles regularly for about three years in every kind of weather, with danger to life at times in crossing the swollen rivers during the rainy season. They contribute to the Lord's house on the average 5 cents per member weekly, and as an artisan's wages is only about 8 cents per day, many of the farm laborers only receive 3 cents and their food, the amount is considerable."

—The Methodists give this good report from their 5 missions, both full members and probationers being included:

Foochow	[illegible]
Kiukiang	1,128
North China	1,852
Central China	[illegible]
West China	28
Total	3,344

—One of the missionaries of the Christian Alliance gives the following account of the sufferings of girls: "A week ago a terrible thing occurred in Laochi. A woman cut pieces of flesh off the body of her little seven-year-old daughter-in-law, put something through the back of her neck and drowned her in the water-kang, a large earthen vessel. Her husband was arrested because he allowed his wife to do this without interfering. After he was in jail his wife sent her little eight-year-old son to buy opium and take it to the father, who ate it and died. Then the woman was arrested, and she will be treated in just the same way that she treated the girl."

—The report of the Basel Society says: "None of our fields of labor show such important progress and such a remarkable improvement in the whole situation: 486 baptisms, and more than 600 candidates for baptism, speak of a success never known before in our missions, and show that the movement which began a few years ago is keeping up and growing. A new era is beginning for China."

—Says Rev. J. F. Smith: "One of the most successful missions in China to-day is that of the English Baptists, in the province of Shantung. This mission is endeavoring to follow New Testament precedents, and the method adopted is largely on the same line as that of Dr. Nevius. They do not commence by building chapels for their converts and fitting them up with benches, tables, and chairs; they rather endeavor to teach them to do as our forefathers did, meet for worship in their own houses. I have seen a glorious meeting in a mud room ten feet square. After the converts increase and one small room becomes too small, they get one a little larger, still within their means. When they increase still more the Lord puts it into their heart to build a small place of worship for themselves, and they love it, and take care of it, and keep it up because it is their own. Moreover, the converts are expected to pay the salaries of the native agents who minister to them. But this mission goes one step farther. Excepting in very special circumstances, they absolutely refuse to feed, clothe, and educate the children of their converts free of charge, no matter how much the parents may wish to be relieved of their responsibility in this regard."

AFRICA.

—Rounding the Cape of Good Hope, the latest maps show quite a network of railroads in British South Africa. The longest and most important of these is what is already ambitiously spoken of as the "Cape and Cairo" road, which the English hope, as the name indicates, to eventually extend from the Cape of Good Hope at one end of the continent to Cairo at the other end. The trains are already running nearly 1,300 miles northward, as far as Buluwayo, lately Lobengula's capital. It is expected that this line will connect, by means of steamers on Lakes Nyassa and Tanganyika, with Lake Victoria Nyanza in Uganda; and the English are pushing their Egyptian railway up the Nile in the hope of eventually reaching Uganda. This Nile railway already extends more

than 1,000 miles up the river to Berber, near the junction of the Blue and White Nile.—*The Missionary.*

—There are said to be as many as 15,000,000 of the Hausas, and they have several great cities in which an active trade is carried on. Hitherto it has been difficult to gain access to the country, but now the battle of Bida has opened it up, and the Church Missionary Society has already entered it with the Gospel. The Hausas are described as excelling in physique and intellect, and as having a literature of their own. They are under British protection, and have made by far the best soldiers employed in African wars.

—The Swedish Missionary Union has on the Kongo 6 stations, with 20 out-stations, about 30 European missionaries, 44 native evangelists, 43 schools with 1,083 children. During last year 261 converts were baptized. Translations have been made of the Gospel of John and the Acts, and editions of 7,000 each printed, also 5,000 copies of a hymn-book with 312 hymns. Of the monthly paper, *Mansamu Mayinge*, 800 copies are issued every month.

—A Belgian missionary upon the upper Kongo says that on a market day it is customary to take prisoners of war up and down, with marks on their naked bodies, showing the parts the purchasers have selected as soon as the bodies are cut up. The object is to attract purchasers, and when the best parts are sold, the prisoner is killed. One case is mentioned in which no purchaser could be found for the man's head, and the buyers of the arms and legs became impatient, and these were accordingly cut off, and the vender proceeded with his search for a purchaser of the head!

—Bishop Hine sends tidings of the ordination to the priesthood, of Yohanna Abdallah, which took place at Likoma after 3 quiet days for devotion and prayer. Yohanna has been doing good work at Unangu and is the first native of Nyassaland to be ordained priest in connection with the Universities' Mission.

—The most striking feature in our missionary tidings this month is the marvelous manifestation of the grace of God in Livingstonia. The whole Church will join in Dr. Laws' exclamation of wonder and praise. To think that the very place where *only twenty years ago* he was threatened with death by the savage Angoni warriors, among whom he was the first to venture, should already be the scene of a pentecostal communion gathering! After all, there are no triumphs to be compared to these of Christian missions.—*Free Church Monthly.*

—Intelligence comes that the Uganda railroad has been opened for traffic as far inland as Tsavo, 29 miles beyond Voi, while the "railhead," June 10, had reacht a total distance of 180 miles from Mombasa. Trains leave Kilindini, on Mombassa Island, three times a week, returning on the alternate days. The distance to Vio, 100 miles from Mombassa, is covered in 8 hours and 20 minutes. The track is expected to reach Kikuyu by Christmas.

ISLANDS OF THE SEA.

—The Presbyterian Church of New South Wales has ordained 3 Chinamen to the office of the eldership. This fact, to a good many people, says *The Southern Cross*, will seem shocking, for the public temper toward Chinamen in Australia is a queer combination of contempt and of cruelty. Larrikins pelt the Chinese, the custom houses of all the colonies levy poll

taxes on them, the law loses nearly all its equity in dealing with them.

—New Caledonia, an island that the saintly John Williams was anxious to evangelize, has in these later days come under the power of the Gospel through the devotion of native Christians from the 2 neighboring islands of Lifu and Uvea. The first teachers who were landed on the island soon after Williams was martyred, were expelled, and the people seemed to be resolutely opposed to mission work. When the French took possession, Protestantism was denied admission. But in 1884 a Uvean student, named Matthiu, went across of his own accord and commenced teaching and preaching Jesus, when once he had mastered the language. He is an entirely independent worker. There are now 16 villages in which he has worship regularly conducted. Other Christians from Uvea and Lifu have followed his example, by going to other places along the same coast, and their humble requirements have been voluntarily provided by their friends. Thus obscure native Christians have so far done work which was beyond the reach of the white man. They have not excited jealousy or hostility on the part of the French, but have been screened from persecution by the French minister of native affairs.

—From the fact that their convict colony of New Caledonia is only 200 miles distant, the French covet the New Hebrides, and have been restrained from seizing the group only by a convention which equally keeps Great Britain from taking formal possession. The position has long been intolerable, and it could not last if the colonies of Australia united to put pressure on the Colonial Office. As the powers of North America and Europe map out the Pacific coasts and islands anew, as new coaling stations are formed, and fortresses like that planned already at Honolulu are built, and as new lines of swift steamers make the Pacific a lake of the English-speaking peoples, Federal Australia must obtain possession of the New Hebrides—and much more.—*The Scotsman.*

—Education in New Guinea is necessarily of such an elementary character that no one is likely to expect this term to apply chiefly to the work we do in our schools. Mr. Thompson recently askt my best mathematician what balance a man would have to draw in wages if he undertook to do a job for 15s., and 7s. was paid him on account to begin with. The answer came, slowly, painfully, and, to my surprise, correctly. But my best mathematician was at his wits' end to get at it. In this part of New Guinea we only count up to five, and we close a hand to impress this figure on our minds; then we count five again, and clasp our hands for ten; another five, and we take hold of a foot for fifteen. The remaining five toes of the other foot conveniently brings us to twenty, and we say for this numeral, "One man dead," or I suppose it means, "One man finisht." To proceed beyond this is to run into a paragraph. For thirty-seven we have to say, "Tau esega ie mate saudoudoi labui," which is an unscientific and roundabout way of saying, "20+10+5+2." By dint of much patience on our part, and a good deal of perseverance on the part of our pupils, nearly every one can repeat the multiplication table in English. But while they could tell you without hesitation that eight times eight was sixty-four, they have no idea of using such knowledge for practical purposes, and would invariably bring their fingers and toes into requisition to arrive at this result.—*Chronicle.*



F. De P. CASTELLS AND HIS ATTENDANT IN THE PHILIPPINES

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THE PROBLEM OF EDUCATIONAL MISSIONS.

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In discussing the general question of EDUCATIONAL MISSIONS, two or three points need to be emphasized at the beginning. First, let it be understood, that it is not a question as to whether we may hope that men may sometimes be saved by education instead of by the Gospel. I have never heard of any missionary who held such a view. Nor can we admit that the question is fairly put, as sometimes it is, whether we shall give our strength to education or to preaching the Gospel. As Christians, loyal to the teaching of Jesus Christ, and in the light of the clear evidence of history, we can not admit that secular education has in it any saving power. For saving men there is no alternative to the Gospel. Education is by no means even a security against immorality.

Again, the question is not whether it is necessary to educate men in order to predispose and enable them to accept the Gospel. The teaching of holy Scripture, and the experience of centuries, alike show plainly that it is never necessary to educate men in order that they may become Christians. Intellectual culture is no necessary preliminary to saving faith; it may even prove a hindrance. There is nothing in secular education, as such, which tends to make men love and trust God, believe in His Son, and break the power of indwelling sin. The uttermost result of mere secular education is culture, and the power

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the e affects a preceding sound.—PUBLISHERS.

† I first entered India in 1865 with a strong prepossession against educational mission work, such as is very common among those just entering the mission field, as also with many excellent friends of missions at home. It was thus somewhat of a trial, when immediately on arrival at my station I was put in charge of one of our Anglo-vernacular high schools; but I nevertheless felt that my brethren were only reasonable when they urged that I should at least try to learn something of this work by personal experience, before making up my mind finally on this subject. For a year or two I remained in this position, after which I was relieved for other work, and have never since been in such a position. The result, however, of many years of experience in India, has been considerably to modify what I now regard as the rather extreme position which I was at first inclined to take. I propose in the present article to set forth the view which I take at present.—S. H. K.

which culture often gives; but culture is quite another thing from holiness, and has no necessary connection with it. There may be much of either where there is none of the other.

Furthermore, the answer to the question as to the duty of educational mission work does not, as some seem to think, logically depend upon the view one may take of the purpose of this dispensation, one way or the other.* Surely that question does not affect the duty of carrying the Gospel as speedily as possible to all nations. Missionaries engaged in educational work, who hold that the purpose of missions is elective, are as earnestly desirous, as any who differ with them, that as soon as possible Christ shall be preacht to all peoples. All heartily agree that this is the will of God, and that, however the kingdom of God is to come on earth, it will in no case come until this is accomplisht.

But it must be admitted that in every land we are to bring the Gospel, not merely to some classes, but to all classes; and that it shall be presented to men of every class so as best to gain access to their hearts and understandings. If, then, there be in any land individuals or classes who utterly refuse to listen to the Gospel as preacht in the street or market, or to allow the missionary to enter their houses, but who will send their children to mission schools to be taught secular learning, while not forbidding us to give therewith also the Gospel, is it not clear that if we are to become "all things to all men, that we may by all means save some," we are bound to use such means as shall give us access to them?

In the use of the phrase "preaching the Gospel for a witness" no little loose thinking is often concealed. A witness is only a witness when understood by the hearer. I believe that in the majority of cases in non-Christian lands, such "witness" as is required of us, is not borne in any true sense by simply passing through a village of ignorant heathen and reciting John iii: 16, or some similar declaration of the Gospel. The words have indeed struck the outward ear; but in India, as in many other non-Christian lands, the minds of the masses are so completely prepossest by erroneous ideas, that the very words we use in announcing the Gospel have to the people a meaning

* Many believe that it is the plan of God to fulfil to the uttermost all the predictions concerning the kingdom of God on earth, simply and only by the means and instrumentalities, evangelistic and providential, which are now in operation; and regard this so-called "conversion of the world" as the object of this dispensation. There are others, a smaller, tho of late years rapidly increasing number, who believe that the earthly triumph of God's kingdom, which all agree in expecting, is not to be attained, according to God's plan, in this present dispensation; but will be ushered in by the return and glorious personal appearing of the Lord Jesus Christ. Such believe that the purpose of this present dispensation is strictly elective; and that God is at present visiting the Gentiles only that He may "take out of them a people for His name," Acts xv: 14; and that when throughout the world such a testimony shall be given to the Gospel as shall accomplish this, then "the end" of this present age shall come, Matt. xxiv: 14. Now, very strangely, it seems to be imagined by many, who, like the writer, take this latter view of the divine plan, that if all this be granted, then the case is at once settled against educational missions.—S. H. K.

so totally different from the one we attach to them, that no little patient explanation of the Gospel day after day is needed, to enable a man to grasp the real meaning of the words he has heard.

Now if, through the influence of a false philosophy, or of books mistakenly regarded as of Divine authority, the very words we use in preaching have come to a sense utterly foreign to the Gospel, and errors regarded as axiomatic truth debar access to the mind; and if, as is eminently the case in India, such erroneous ideas may be corrected, through secular teaching received in our schools and colleges, who shall say that it is inconsistent with the mission of the evangelist to give such teaching? How can it be rightly maintained that the educational mission which seeks by secular education to accomplish this, is at variance with the Biblical conception of "preaching the Gospel for a witness to all nations?" Such missions in many instances may rather be essential to any true "witness."

ACCESS TO CULTURED CLASSES.

We are now prepared to ask whether educational missions are justifiable, in fact as well as in theory. We may distinguish between such mission work as merely aims at giving an elementary education, sufficient to enable one to read God's Word, and such other educational work as aims at giving a high-class general education. As regards the former, there can hardly be any serious difference of opinion. Whenever adequate provision is not otherwise made for teaching a people to read, it is evidently the duty of the missionary to provide so far as possible means whereby men shall be taught to read the Word of God.

As to the duty of a mission to undertake higher education, the case seems to lie thus: If in any land through existing social and political conditions, it is found impracticable to reach men with the Gospel by public preaching or by house to house visitation, while by means of such Anglo-vernacular schools and colleges as most missions maintain in India, Syria, and elsewhere, the missionary can without hindrance bring the Gospel to bear daily on multitudes of the people, especially the young, who otherwise would not hear it, then it seems clear that he ought to do it. Even if, as in India, the masses can be reacht by street and bazaar preaching there yet remain important classes who can not be so reacht, but who can be reacht through high-class schools and colleges, then common sense would seem to teach that such institutions we ought to have. It was this consideration that led Dr. Duff and other fathers of our India missions to establish the schools and colleges which are to-day such a prominent feature of mission work in India. During the past half century the Gospel has by this means been expounded to hundreds of thousands who, but for these institutions, would never have had any

intelligent notion of the Gospel. This fact clearly justifies the establishment and maintenance of this department of missionary labor.

It is true that the higher classes of India, who will not listen to the street preacher, have latterly become accessible in other ways, as by public lectures and by house to house visitation. The good work of this kind done here by President Seeley, Dr. Pentecost, and Dr. Barrows, is familiar to all who are interested in India missions. It is possible that, in view of this, it might now be expedient to devote a smaller proportion of labor and money to higher education in India, but it must not be forgotten that this present accessibility is due largely to the influence of the educational work of this generation. In Lahore, for instance, where I have repeatedly been delighted by the close and intelligent attention of so many educated native gentlemen, I should certainly never have had such large or such intelligent audiences, except for the forty years which the late Rev. Chas. W. Forman, D.D., gave to the Anglo-vernacular educational work in that city. Rev. Dr. McKichan of the Scotch Establisht Church Mission, Principal of Wilson College, Bombay, has recently written in a letter much to the same effect:

> So great do I feel the opportunity of proclaiming the Gospel of Christ to these students, that I long for the multiplication of such institutions throughout India, and mourn the want of them in important centers, such as Poona, where missionaries find extreme difficulty in getting into touch with the real centers of Hindu life and influence, just for want of a missionary institution as a basis from which to operate. In Bombay, Wilson College forms a center for evangelistic work amongst the educated classes, and any one who desires to reach these classes is more likely to draw an audience in the Wilson College than in any other place in Bombay.

Our mission is to bring the Gospel not only to the millions of the rude and ignorant, but to the much smaller number of the educated classes.* I am therefore convinced that in most of our missions there is clearly a place of the highest order for educational mission work, as essential to the thorough evangelization of the people.

ANTI-CHRISTIAN EDUCATION.

In the India of to-day, the need for such institutions as a necessary part of the missionary propaganda, is the more emphasized by the fact that in a high and increasing degree, the influential classes are coming more and more under the influence of the English language and literature, and in particular with all that is most Anti-christian in our modern scientific and philosophical literature. Such names as Huxley, Spencer, and others are as familiar to the educated

* But this number in India is rapidly increasing. In colleges giving the B. A. degree there are now about 30,000 students; and in the two highest classes of the high schools, about 70,000 more. The number taking the B. A. degree in the decade ending 1891, was more than three times the number of these in the previous decade. See *India Evangelical Review*, Jan. 1897, p. 304.

classes in India, as in America; and probably the greater number of those who have become more or less acquainted with English, have come to believe that these men have finally settled the question against Christianity and the supernatural, and they share the opinion of too many superficial skeptics at home that modern science is essentially and inevitably Antichristian. Confronting such a state of mind in a large section of society in this or any other non-Christian land, can we say that we ought to ignore it, and content ourselves with a work purely and exclusively "evangelistic" in the narrow sense of that often grievously misused word? Shall we pursue our work in precisely the same way as if no such state of things existed?

Moreover, the Antichristian spirit of modern India is using high Anglo-vernacular education for its own ends, and is establishing large high-class schools and colleges on an avowedly Antichristian basis.



COLLEGE OF THE ARYA SOMAJ, LAHORE, INDIA.

An illustration is the Mohammedan College in Aligarh, N. W. Provinces, founded by that eminent Mohammedan gentleman, lately deceast, Sir Syad Ahmad. Another example is the large college of the Arya Somaj, in Lahore. This has 410 students, the largest number of any college in Lahore, and prepares men to pass B. A. and other examinations of the Punjab University. The avowed aim of the institution is to promote the philosophical and religious principles inculcated by the late Pundit Dayanand Saraswati, founder of the Somaj. To this end, in addition to the studies required to pass the various examinations of the university, all students must devote three, and Sanskrit students four, periods a week to the study of the Arya doctrines. Than the Arya Somaj, Christianity has no more deadly enemy in India. In its active and unceasing hostility to all missionary effort, it can only be compared with Islam.

The question then returns to us—should we allow men who graduate from such colleges to remain under the impression that to the Antichristian argument drawn from modern science and philosophy, evangelical Christians have no answer to give, and that science has vanquisht Christianity? Ought we not in the persons of living teachers and preachers of the Word rather to show that, so far from being destructive of faith in the Gospel, it is quite possible for an educated man to accept honestly all that is accepted by the concensus of scholars as settled fact in science, and yet believe none the less firmly that Jesus Christ rose from the dead the third day, according to our Gospel, and therewith all the other great truths as to man's ruin, and redemption, which Christ and His apostles so indubitably taught?

Finally, as to India and other mission-fields, where, as the fruit of missionary work, there are millions of Christian converts, it should be remembered that, inasmuch as the Christian community is as yet comparatively poor and weak, we are bound to see to it that Christian young men from our native churches have the opportunity of getting a high education of *a distinctively Christian* type; and that they be not driven to attend either the government institutions, where all religious influence is excluded, or such avowedly Antichristian institutions as those above mentioned. If such young men are rapidly becoming an important factor in our Christian communities, mission high schools and colleges become an imperative necessity. And if maintained for them, surely we should be only too glad to welcome to them young men who may not be Christians.

THE AIM OF EDUCATIONAL MISSIONS.

It may remain an open question as to what proportion of the missionary effort the Church should spend in this kind of work in any particular country; but it seems perfectly clear that there is a place for such work in India, China, and the Turkish Empire, not in place of evangelistic labor, but to make possible such labor among the educated classes. This being granted, the question arises as to the principles on which mission schools and colleges should be conducted. The answer is simple. All such institutions should be conducted with the conversion of the students as the ultimate aim. No doubt such institutions may and do serve an important purpose apart from actual conversions in preparing the way for and making possible direct efforts to bring men to Christ. The missionary may well comfort himself with this thought, if direct fruit in conversions be few; but he will not do well to rest satisfied with this preparatory work. We should let it be known that while we labor for the intellectual and moral advancement of the students and for their temporal success, yet that is not the chief end for which we are working; but that, above all else, we desire to lead them to a true faith in God and in

His Son Jesus Christ as the only Savior of lost men. Some will reproach us with aiming at "proselytising," but in that reproach we may well glory, if only it be understood that we seek to bring men not merely to an intellectual and nominal acceptance of Christ, exprest, perhaps, in baptism, but to a living and transforming faith in Christ.

From this it follows that in every mission-school or college the Bible will be taught, as in point of fact it is. To this will be added, as the attainments of the students may warrant, the study of evidences of Christianity. Furthermore, the missionary teacher will bring before his students those arguments for the truth of Christian theism, and of the Christian revelation in particular, which may be suggested in any course of scientific and historical and philosophical studies.

EMPLOYMENT OF NON-CHRISTIAN TEACHERS.

Here emerges the often-discust question of the propriety of employing non-Christian teachers in mission schools. It goes without saying that if it be possible to man a school or college throughout with Christian teachers, this is by all means the most desirable. But even in India, where more advance has probably been made than in any other mission-field, this is quite impossible. What, then, is our duty? I should answer, first, that, in any case, the Bible or any work in exposition of the Christian religion, should be taught by Christians only. It does not, however, seem necessary that where Christians can not be obtained, non-Christians should be excluded from teaching purely secular branches. It is true that such teachers will not be able to make use of any of these secular studies for an apologetic purpose, but this lack can well be supplemented by the missionary principal and his associated Christian teachers. Tho we may regret the necessity which compels us to employ a Brahmin or a Mohammedan to teach language or science, yet it seems that this is a less evil than would be the alternative—necessary in India at least—of closing nearly all our mission-schools and colleges.

Again, granting that it is right for missionaries to give more or less of their time to secular education, the question arises as to *what branches of secular knowledge should be selected* as most likely to prove helpful to their aim and hope. Certain branches of study will at once occur to every one as of especial value in this connection. Such, for instance, is history, which presents such overwhelming and incontrovertible evidence of the power of Christianity, even when very imperfectly and partially received, to elevate the moral standard and to purify the family, social, and political life of a nation. For those sufficiently advanced one may also emphasize, in this connection, the value of philosophy and of mental and moral science. In many mission-fields, behind the false thinking and consequent wrong acting in matters of religion, lies a false philosophy—in India, usually pan-

theistic—on which is based a no less false psychology and a pernicious system of ethics. To the false we must oppose the true.

In these days it seems also especially desirable that science should be taught in mission-schools and colleges to all sufficiently advanced. So confidently is it asserted by a certain class of educated men, that a sincere acceptance of the discoveries of modern science is wholly incompatible with faith in Christianity, and so widely is this view accepted by the educated in a land like India, that it becomes of great importance that the young men should be made to understand how utterly mistaken is this common notion. They need to know that, as the late George Romanes has said, the great advance of scientific knowledge in our day has done far more for Christianity than against it. In his "Thoughts on Religion," edited by Canon Forge, astronomy, chemistry, electrical science, geology, biology, and even mathematics, when studied with the eye on the mathematics of nature, all bear consentient testimony to the falsehood alike of pantheism and materialism, and point unmistakably to the existence of a Supreme Being, who is not merely the material ground of being, not merely a vague impersonal "Power that makes for righteousness," but a God who is living and personal, the Creator and Lord of all. Christian teachers need to press these things on the educated men of non-Christian lands, and to let them clearly understand that these and other sublime and momentous inferences from the phenomena of the universe, have been regarded as inevitable by a large number of the greatest scientific men of our day. They ought to know that such men as Clerk Maxwell, Lord Kelvin, Balfour Stewart, Young, Secchi, Mivart, and many of their peers have not been ashamed to express this conviction. Too many seem to think that Professor Huxley and Herbert Spencer have finally closed the question as against Christianity. They ought to know that these men hold no brief to speak for the great body of scientists as to the relation of scientific discovery to Christian faith. In the hand of an earnest missionary there is no department of knowledge from which more or less rich tribute may not be brought to Christ.

It is unfortunate, however, that in India the educational missionary does not find himself at liberty to exercise an unrestricted choice as to the subjects he will teach, or the text-books he will use. The curriculum is necessarily fixt by the requirements of the great universities. The chief aim of the young Hindu or Mohammedan in entering an Anglo-vernacular high-school or college is to gain a certificate or diploma as having past such and such a university examination. He knows that if he apply for a situation, this is the first thing that will be askt of him; and that if he were to attend any institution which ignored in its schedule, the courses of study prescribed by the universities, then, however proficient he might be in

many things, he would have very little chance of obtaining any lucrative position. Still this, perhaps, does not matter so much as might appear at first sight; for the missionary who is in earnest can make all things more or less perfectly serve his purpose. It is indeed possible that the university authorities may prescribe as subjects for examination, text-books which are directly hostile to Christianity. An illustration of this occurred only within the past two or three years, when Huxley's "Lay Sermons" was assigned as one of the books to be studied by candidates for university degrees in the Northwest Provinces. The matter was, however, soon brought to the notice of the proper authorities by the missionary body, and the textbook was changed. I believe that, in like circumstances, this would generally be done. In North India, we have an association of missionaries of all denominations for the very purpose of guarding missionary work in its relation to government and university authority.

RELATION TO GOVERNMENT SCHOOLS AND AUTHORITIES.

It must be admitted that, in India, in the relation of our schools and colleges to government and university authorities, there is some danger that the missionary character of the school or college shall fall into the background. The danger arises largely from the fact that the requirements for the various university degrees demand the hardest work from the student. In the government schools and colleges, the whole time is given to the subjects prescribed by authority, while this can not be done in mission-schools if they are to maintain their missionary character. A certain proportion of time and labor must be given to the Bible, and perhaps other subjects, in addition to the regular curriculum. Naturally, most students are more or less jealous of time so taken from that which might be given to the studies prescribed for degrees.

Besides this, most missionary schools and colleges in India receive pecuniary grants-in-aid from the government. The continuance and amount of such a grant, depends on the success of its students in passing the prescribed university examinations. The missionary is therefore under strong pressure on all sides, to make the utmost of the secular—as contrasted with the religious—side of his teaching. He may not yield to this pressure, but I think no one could wholly escape it. It will doubtless be suggested that, in that case, it were best to give up the government grants. But judging from past experience and the present outlook, the means furnisht from home for foreign missionary work, would never allow this, as the declinature of the government grant would involve the closing of most mission-schools and colleges in India. There is no reason to believe that the boards at home could possibly make good the amount of these pecuniary grants, in case they were given up. But even tho by not drawing



[illegible]

[illegible] Bible lessons from the [illegible] Testament. Other things being equal [illegible] we [illegible] to be the best chance of obtaining the services of [illegible]. [illegible] we increase the proportion of time [illegible] to [illegible] [illegible] we shall not be able to [illegible] [illegible] [illegible] University examinations, and [illegible] [illegible] [illegible] [illegible] elsewhere.

THE BASIS OF CHRISTIAN TEACHING

The [illegible] [illegible] to be one from which we can not escape in the present condition of things in India. That it is not [illegible] [illegible] from the general experience of many mission high schools and colleges in India. Thus we read in the last report of the Bengal Mission of the Free Church of Scotland:

The foundation of the religious and moral training given to their students in the Duff College and High School is the regular Bible lesson. This is given by the Bengali Christian teachers in the school classes and by the missionaries in the college classes and the two highest school classes. Attention is mainly given to the life and work of Christ as presented in the four Gospels, and to the effects of that life and work as presented in the Acts of the Apostles and in the writings of the Apostle to the Gentiles. The best papers written in competition for the Miller Scripture prize, showed very careful and thoughtful study of the Bible. At the same time we strive to have all our teaching pervaded by the spirit of Christ, and much is done to keep the claims of Christianity to the front; as by putting Christian literature in the hands of our students, by encouraging their attendance at the Beadon Square open-air services, and the services at the Y. M. C. A., and above all by private personal intercourse with individual inquirers.

The latest report (to the government as granting aid) of the Ma-

dras Christian College, of which the Rev. Wm. Miller, D. D., LL.D., for many years has been the honored principal, contains an address delivered at the prize distribution in March, 1897, by His Excellency the Governor of Madras, in which he refers in terms of commendation to the fact that for the sixty-one years of its existence this college has been faithful to the Christian principles on which it was founded. The nobility of the aims of the founders of the college is described in the language of their recently publisht historical sketch:

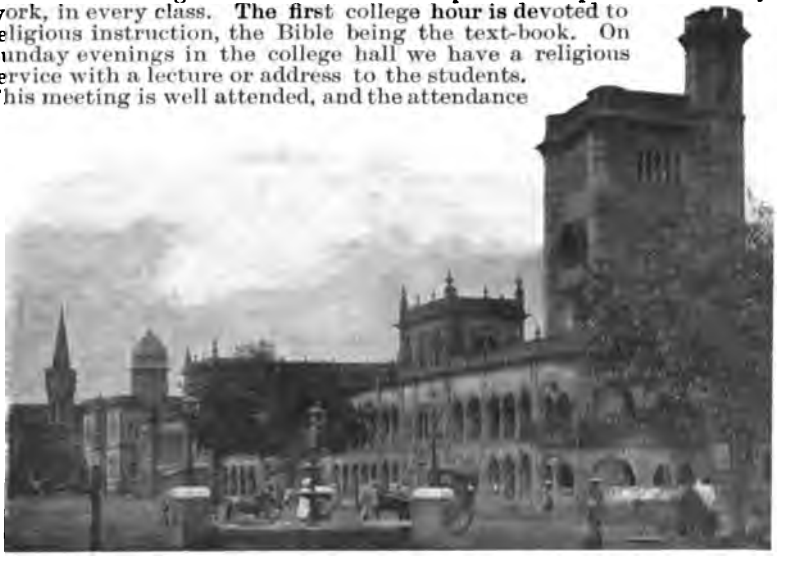
> In all its changes and in all its growth it has been faithful to the principles on which it was founded, in 1837. Now, as then, it aims at preparing for the glad recognition by India, of the way in which the God of all the earth is leading mankind to Him. Now, as then, it gives the foremost place to the study of the facts, and the inculcation of the principles in which Divine love toward man is shown. Now, as then, what it most desires is to make education an instrument for opening men's minds to moral and spiritual and Christian truths, and thereby to take a humble but useful part in the mighty work which Christ began and which His body, the Universal Church, is bound by every means within her power to further.

After reading the above, the government added with manifest approbation:

> These aims are reiterated by the present council in the closing words of last year's report. The influence which the Christian College has exercised and exercises over the life and conduct of the people of Madras is strong and wide-spreading.

In Wilson College (Bombay), of the Establisht Church of Scotland, we find the same policy steadily pursued. Principal McKichan says, in reply to a letter from me asking for precise facts:

> The Christian public needs to have the fact continually presented that the teaching of the Bible forms a prominent part of each day's work, in every class. The first college hour is devoted to religious instruction, the Bible being the text-book. On Sunday evenings in the college hall we have a religious service with a lecture or address to the students. This meeting is well attended, and the attendance



MADRAS CHRISTIAN COLLEGE.

was never steadier or more encouraging than during these seasons of plague visitation.

I can also testify from personal knowledge to the place which the Bible and Christian teaching occupies in the Forman Christian College in Lahore. In the prospectus for this year, we find such a full course of Biblical and religious instruction covering the whole four years' course, as I am sure is not approacht in any college in the United States.

THE COST OF EDUCATIONAL MISSIONS.

Much has been made of the costliness of educational missions, as contrasted with itinerant and evangelistic work. That these institutions cost very considerable sums, no one will deny. But they are not nearly as expensive as those of the same grade at home. Moreover, it must not be forgotten that, in India at least, a large part of the expense is met by income, not from the home church, but from government grants, the fees of students, and the contributions of Christian friends in India. Here are the figures drawn from the reports for 1887, of three of the leading mission colleges in India:

In Duff Mission College and the attacht high school of Calcutta, which together have 919 students, of the total expenditure, the students contributed in fees in 1897, Rs. 22,707.* Rs. 6,000 more were given as a grant-in-aid from the government, making in all Rs. 28,707 derived from India. With this sum were met all the expenses of the school for teachers drawn from India, and all other local expenditures, as well as the salary of one of the six missionary teachers from Scotland. The total expense, therefore, to the Free Church of Scotland, was represented by the salaries of five professors.

The Christian Mission College and attacht High School of the same church, in Madras, is a much larger institution, having at present 1,589 students, of whom 141 are Christians. The Annual Report of the College gives the total expense for the preceding year, as Rs. 133,403. Of this total amount however, only Rs. 25,525 (about $9,000) came out of the treasury of the church at home. The remainder, Rs. 105,778, was met by the fees of the students, amounting to Rs. 69,195, by a grant-in-aid from government of Rs. 28,185, and other miscellaneous local sources.†

In the Punjab, the chief mission colleges are St. Stephen's College (Anglican) at Delhi, and the Forman College of the Presbyterian Mission in Lahore. In the latter, according to the last Report to the General Assembly (1897) the number of students was 299, of whom 37 were Christians. The tuition fees received amounted to Rs. 15,275. These, together with the government grant and other local sources of income, sufficed to meet all the expenses of the college for Indian teachers, taxes, etc., and in addition, Rs. 7000 of the Rs. 17,000 paid by the Board at home to the missionaries engaged in the college; leaving only Rs. 10,000 (about $3,330) of the total expense to be met by funds drawn from the home church.

It may be added that in the various Anglo-vernacular high schools of this same "Lodhiana Mission," between 3000 and 4000 boys and young men were receiving a Christian education, and the treasurer of the mission informs me that the education of these costs the board at home only about Rs. 4,200 per annum, *i. e.*, less than forty-four cents a year per

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*There are about 3 rupees in $1.00.

†It will be of interest to add, that the very extensive buildings of this mission college as shown in the accompanying photograph, which cost, I was told in Madras, several hundred thousand rupees, were erected wholly at the personal expense of the missionary principal, the Rev. Dr. Miller, who has thus given not only his personal service, but his fortune to the missionary work.

scholar. But at least a half of this, taking into account the amount of time spent by the missionaries and Christian teachers in instructing the students in Christian truth, was expended, not in secular teaching but in the direct teaching of the Gospel; so that the total expense to the American Presbyterian Church of the *secular* teaching given, is less than two cents a month per scholar!

In estimating the significance of these figures, it ought to be noted that although in each of the instances given, the whole salary of the foreign missionaries engaged in this work has been charged against the schools or colleges, there is probably not one of these educational missionaries who is not doing other missionary work—evangelistic or literary—quite distinct from his educational work.

The late Rev. Dr. Chas. W. Forman, to whose life-long devotion the Forman Christian College owes so much, was accustomed after the



FORMAN CHRISTIAN COLLEGE, LAHORE, INDIA.

day's teaching was done, to go out almost daily into the bazaar to preach to the motley crowds that he would meet there. Rev. Dr. McKichan, principal of Wilson College, Bombay, in addition to his onerous duties in the college, is engaged in the retranslation of the Bible into Marathi. Such illustrations might be multiplied indefinitely. Hence in fairness one should not charge all the salaries of these missionaries as a part of the expense of educational work.

In a word, then, I believe that the common argument against the maintenance of such institutions, on the ground of their great relative expensiveness to the mission treasuries, has been prest by many much more than the facts will warrant. From the considerations and various facts presented, I therefore conclude, quite contrary to my own early impressions, that there is a distinct place for high-class schools and colleges in India, and I doubt not in many other mission fields.

RELATIVE IMPORTANCE OF EDUCATIONAL WORK.

The question still remains, however, as to the proportion of her strength in men and means, which the Church should devote to this as compared with other forms of work. I readily place in the foreground as regards importance, the general preaching of the Gospel, whether in the bazaar or by house to house visitation, to the great mass of the population who, through poverty or indifference, remain outside our schools. The relative importance of evangelistic work in the villages has become much greater in late years than it was thirty years ago, when I first entered the mission field, because of the extensive movement toward Christianity among certain low caste village populations of a large part of North India. When God sets before us an open door, we are bound to enter, and in the light of this new providence, we must shape our policy. If it has really come to this, the decreast contributions at home, therefore, and the consequent severe "cuts" on our mission expenditures almost seem to show, that the Church, alas! is not willing to give as formerly to foreign missions, so that we must cut off some part of our work; then, much as I should regret the necessity, I think that retrenchment should sooner fall on our high schools and colleges than on the extension of the village work. But ought the Church to force us to consider such an alternative?

But whether or not any limitation of our educational work be necessary or expedient,* it would be nothing less than suicidal for any mission in India to make any such sweeping reduction in the matter of the higher education, as should in effect debar a large part of our Christian young men from obtaining a high education conducted upon distinctively Christian lines. It would be a grievous wrong, and disastrous to the young Church of India if, by a general abolition of our Anglo-vernacular educational institutions, we should drive such Christian young men as desire a high education into institutions in which there is no religious element, or where the whole atmosphere is necessarily Antichristian.

RESULTS IN CONVERSIONS.

As to the immediate results in conversions by means of educational

* Formerly the government of India, needing to raise up a large army of competent employees, greatly favored and fostered Anglo-vernacular education. But of late years the supply has so outrun demand that no small part of those otherwise qualified fail to obtain the coveted positions, and doubtless feel themselves grievously wronged. These young men do not realize that, as a rule, the native of India has not yet shown that he can be trusted in places of high responsibility, as can the average Englishman. The natural result is that a large and, I fear increasing, number of the educated young men of India are not in heart very loyal to the government. In consequence the government seems inclined, by severer educational tests and stricter conditions of grants-in-aid, to put some check on this over-supply. It seems to me an open question, whether the political situation does not call on missionaries also to put some limitation on our own work in English education, either by increasing the fees required or by decreasing the number of higher institutions. The only answer of any weight which I have heard to this suggestion is that those who come out of our mission-schools and colleges are at least likely to be more loyal to government than those who come out of native or government institutions.—S. H. K.

missions, as compared with other forms of mission work, it must be admitted that if this be the only question to be considered in judging the expediency of any type of mission work, then educational work must go. There is no doubt that of the million or so of Protestant Christian converts in India, the great majority have not been the immediate product of our high-class educational work. But I, for one, utterly deny the justice of the test. Very sad and mischievous is this craze of our day for statistics, which shall tabulate "tangible results," and which leads those who are affected by it to disparage both men and methods if they can not exhibit a large roll of converts. But this argument from the fewness of baptisms proves too much. Thus judged, other work, too, will have to go. Bible translation, such as that in which I have been engaged for the past five years; exploration, like that of Livingstone; and zenana work, can not usually show immediate and large results in the conversion of men and women. Must they, therefore, be abandoned? To such a question only one answer will be given. Why then should any insist upon judging the value of educational missions solely by a test which will not be allowed against other forms of mission labor?

The truth is, that not a word in the New Testament warrants us in judging any Christian's work, or any type of work, by this sole test of visible, immediate result in the conversion of men. Not this, but faithfulness to the Master in making known His Gospel in any of such various ways as His providence may indicate—this is the test by which men and methods will be judged at the last day. We shall, therefore, do wisely to judge these in this way now. This generation needs much to be reminded that "one soweth, another reapeth," as our Lord reminded His disciples. The history of the Church is one eloquent and instructive exposition of that text. Livingstone had no long roll of converts before he died; yet what life in modern times has been more fruitful in bringing about the turning of hundreds of thousands to the Lord? So the faithful translator spending days and years over grammars and dictionaries and in discussions of words and idioms, doubtless has not often seen in his lifetime much fruit of his labor in conversion of men. Yet, where had been our millions of converts in all non-Christian lands but for the work of such? Is it not just and right that educational work should be judged in the same way? And may we not, according to God's Word, confidently anticipate that the missionary traveler, translator, grammarian, and others, to whom is not given the joy and encouragement of seeing many actually saved by their own immediate labors, may yet in the last day apply to themselves the promise to restore Israel: "Then shalt thou say in thy heart, Who hath begotten these, seeing that I have been solitary and wandering to and fro—and who hath brought up these? Behold, I was left alone; these where were they?" (Is. xlix : 21.)

BENEFITS OF EDUCATIONAL WORK.

In a word then, we decline the proposed test as settling anything. Judging by all history, missionary educational work, through its steady presentation of the Gospel and the illumination of all secular wisdom with the light of God's love in Christ Jesus, is sure to be the ultimate occasion of the ingathering of multitudes into the Church of Christ. Nor must it be forgotten that, other things being equal, the converts we are granted as the immediate result of our missionary educational work, as educated men, are likely in the end to signify far more for the building up of the Church of Christ in power, than the conversion of a far larger number of the illiterate. God forbid that we should lightly reckon the salvation of even the most ignorant, or that we should seem to disparage the power of the Holy Spirit to use, as instruments, the most unfit and unlikely to promote the growth of the Church. It is never to be forgotten that the apostles themselves seem mostly to have been men of presumably a very moderate education; and the Lord used publicans and fishermen wonderfully in establishing His Church. But let us not, on the other hand, forget for a moment that for the widest, grandest work of all, and to reach the largest number in all ages, the Lord called out an educated man from the school of Gamaliel, and made him the Apostle of the Gentiles, and through his epistles, the chief instructor of the Church in the mystery of Christ for all the Christian age.

Mr. John R. Mott, after his recent visit to India, gave his impressions in the following weighty words:

> We confess that we started on this tour somewhat disposed to look upon educational mission work as less important than directly evangelistic work. A careful study of the subject in four or five mission countries has led us to attach the greatest possible importance to educational missions. No country has done more to deepen this conviction than India. Without doubt, educational missions have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnisht the most distinguisht and able converts. They have done more than all else combined to undermine heathen superstitions and false systems of belief. They are to-day the chief, if not the only, force to counteract the influence of the secular character and tendency of the government institutions of learning. In the interest of the ultimate success of the missionary enterprise we believe that educational missions would be abundantly justified, if they were doing nothing but teach science, history, philosophy, ethics, and political economy in their right relation to Christ. Sir Charles Aitchison,* in urging the Church to promote educational missions, reveals the real significance of the whole subject: "Now if ever is the Church's opportunity. If the breach that has been made is filled up—if, in place of Hinduism, we have Agnosticism, or even a positive but unchristian theistic belief, with which physical science is not necessarily in antagonism—the Christian Church will have to do all the sapping and mining over again; while instead of the crumbling old fortresses of heathenism, we shall have in front of us strong fortifications, held and defended with weapons of precision forged in our own arsenals. . . . Nothing imprest us more than the mighty influence of such institutions as the Duff College, the Forman Christian College, the Lucknow Christian College for Women, and the Madras Christian Col-

* Late lieutenant-governor of the Punjab, now retired.

lege." Institutions like these should be multiplied, and the amount of money expended upon them greatly increast. Occasionally we still hear persons interested primarily in direct evangelistic work speak disparagingly of educational missions. As well might the life-saving service disparage the lighthouses.*

COMITY IN EDUCATIONAL WORK.

In closing, a word may be in place on the question of inter-denominational comity in educational work. It is matter for regret that there has not been of late years that jealous regard to this principle in India, as respects other classes of mission work, that was happily the custom in my early years in India. I am glad to say, however, that in educational missions, the principle has thus far been regarded in a most gratifying degree. Common sense should suggest that where any Christian denomination is sustaining a high-class school or college in any city or large town, for another denomination to erect another similar institution beside it, would be an inexcusable waste, both of men and of money. Not only so, but it seems to me that in view of the claims of other forms of work, it is not wise to start such higher educational institutions in too close proximity to one another even in the same province. It is to be hoped that the wise policy which has thus far generally prevailed among the various missions in India, engaged in educational work, may on no account be abandoned. Surely, there is no sufficient reason why various bodies of essentially identical articles of faith and practise, should each maintain a staff of missionaries to train men for evangelists. So more and more it is coming to pass that the different Presbyterian bodies in North India, especially missionaries of the Canadian Presbyterians, and the U. P. Church of Scotland, Rajputana, are sending their young men to the American Presbyterian mission in Saharanpur for theological training. Despite any difficulties of detail, the present writer strongly believes that such union should in this case, and others, take a more formal shape than hitherto, in contribution of teachers and of money from the different bodies interested, as also in the representation of each or the board of directors.

THE EDUCATED CLASSES OF INDIA.

BY ROBERT P. WILDER, M.A., KOLHAPUR, INDIA.

I. THEIR NUMBER.—There are in India 30,000 students in colleges which grant the B.A. or some professional degree, and 70,000 more in the two upper classes in the high schools. The number is steadily and rapidly increasing, as is seen from the following figures:

	1873-1883	1881-1891
Passed the Entrance Examinations.....	23,472	41,467
Graduated as Bachelors of Arts.....	2,391	7,159

* *Indian Evangelical Review*, Jan. 1897, article "Dominant Impressions of India."

It is estimated that there are at least 3,000,000 of English speaking natives in India.

II. THEIR LOCATION.—India has five universities. The largest is in the capital of the empire. There are 24 colleges and 74 high schools in the city of Calcutta. Madras comes next, then Bombay, Lahore, and Allahabad. In addition to these university centers there are many cities containing educational institutions, such as Delhi, Agra, Lucknow, Poona, Nagpur, Bangalore, etc

III. THEIR INFLUENCE UPON THE NATIONAL LIFE.—We doubt if in any other country in the world the educated classes wield a mightier influence over the masses than in India.

(1) The majority belong to the higher castes, and these would be influential even if illiterate.

In South India out of a total of 3,366 in arts colleges, 2,325 are Brahmins. Out of 667 graduates in law, 495 are Brahmins. In professional colleges out of 984 students, 680 are Brahmins. There are four times as many Brahmins as non-Brahmin graduates from the Madras Univerity, tho the Brahmin population is not one-fifth of the non-Brahmin population.

(2) These Brahmin students are taught western science and philosophy. Hence they exert a powerful influence upon the masses, of whom only one in nineteen can read or write. Thus these men possess the aristocracy of birth and the aristocracy of learning. They occupy government positions. They know the language and literature of England's rulers. They are the recognized leaders. If these men are Theists, Intuitionists, Transcendentalists, Agnostics, and Theosophists, what can we expect of their followers?

MORAL AND RELIGIOUS CONDITION.

IV. In considering the subject of the moral and religious condition of educated men in India our thoughts shall center upon the Hindus, since only seven per cent. of the students in colleges are Mohammedans. In the Punjab, however, Mohammedans have advanced in education more rapidly than Hindus. A Brahmin educator dwelt in glowing terms upon the rapid progress of education. In 1852 there was but one school in his city of 44,000 inhabitants. There are now several high-schools and a college in the city, also hundreds of schools in that district. After congratulating him upon the intellectual progress of his people, I askt about the moral condition of the educated youth. With downcast face he replied: "Sad, very sad. They have lost faith in Hinduism, and they have lost respect for their parents and teachers." Last year there appeared in the *Indian Mirror* a series of articles in which the students of India were compared with those of Great Britain. The following passage will show what a Hindu thinks upon this subject:

Undisciplined, pert, given to levity and ribald conversation, irrever-

ent, irrepressible, self-assertive, our present-day students are certainly not what they should be, nor are they the future hopes of our country. Honest folks positively dread to send their boys to public schools for fear of the contamination, physical and moral, to which the lads will be exposed. . . . The blame for what we see should be laid to the account less of the students than of their parents or preceptors. . . . Passing an university examination seems to be the aim and end of all our regard for our boys. . . . It is the healthy home influences, and the education he has received in the public schools and colleges, that has built up the Englishman's proud and uncompromising character. From early youth he has been taught to believe in the national religion, in the greatness of his country, in its laws and institutions, but, above all, he has been taught to believe in his own capacity for infinite development.

Dr. Martin, officiating director of public instruction, speaks of the lack of discipline among the pupils in some schools and colleges, and adds that "The real remedy is to be sought for in some kind of moral or religious instruction." The lieutenant governor is "inclined to agree with Dr. Martin that, if any system of moral instruction could be devised which would be acceptable to the native community, the effect would be beneficial to the rising generation of students."

Religiously the educated classes fall into three broad divisions. 1. The majority are *indifferent to religion.* Prof. S. Satthianadhan, M.A., LL.B., says:

The one sole ambition of an educated Hindu is "to get on" in life by securing the best-paid government post within his reach. As a consequence we have a great deal of apathy and indifference characterizing the educated classes. . . . There would be greater hope for Christianity in India, if there was more downright, honest opposition to Christianity from the educated classes.

This indifference is due to distrust of all the religions because they have learned to distrust Hinduism, or to ignorance of the Christian faith, or to lack of time for investigating the claims of the various religions. Many are at heart far away from the faith of their fathers, yet they cling to Hinduism as a social system even tho religiously it has no command over their reason or conscience. These are adrift on the sea of Agnosticism.

2. Those who are *hostile to Christianity.*—This hostility is due in many cases to a false patriotism, in others to pride. It is humiliating to abandon so ancient a religion for one that they regard as modern, and which they regard as the religion of their conquerors. These men try to lead India back to the Vedic faith. We find them attempting to start a medical school according to the old Hindu Vaidya Shastras, and to give medical degrees such as Vaidya and Vaidya Raj. They try to foster a superstitious regard for the old Indian Rishis, and are zealous in upholding Hindu festivals. They also defend idolatry. An honorable LL.B. of the university of Bombay, recently publisht the following in a leading paper:

We are not one of those who view image worship as a gross super-

stition, and who want to sweep off idolatry from this country. . . . Idolatry is the principal form of worship which can be followed by the generality of the people, and it is simple madness to say that there is something immoral or absurd in worshiping an image of clay.

These men oppose not only religious reform, they are equally bitter against social reform. Their opposition is due in many cases to partial or distorted views of Christianity. In government, Hindu and Mohammedan colleges they have no opportunity to learn what Christianity really is, and the lives of most Europeans do not commend the Gospel to them. The opposition is also due to the impetus given recently in western lands to the study of Hinduism. They interpret this to imply that European savants believe in the religious excellence of the Hindu Shastras.

3. The *seekers after truth*. This is the smallest class. These men are musing over their own needs and India's degradation. Some try pilgrimage and penance. Some seek satisfaction from Vedic and philosophic literature. Some join the reform movements such as the Brahmo Somaj and the Prathana Somaj. They advocate social as well as religious reform. At the National Social Conference in Calcutta one said, "The Shastras were very good in their way, but they were now in the nineteenth century, and as the age had changed, they should keep pace with the times." Another remarkt, "They must rise above prejudice, and cast aside fetters placed on them by the Brahmin legislators of old." They protest against Hindu marriage scandals and priestly chicanery. One writes, "What is the standard of character one expects in a priest? None, absolutely none. So far from the priests having to mend our lives, we have to mend them first or to end them." One of this class had thrown away his sacred thread and wandered without a religion for four years. When I first knew him he was living with a Brahmo, but he gave up the Brahmo Somaj, and was drifting, drifting away from Hinduism and Brahmoism, but he was willing to read the Bible and attend church. Many of these seekers would find the Savior if the truth were presented to them fully, constantly, and in the power of the Spirit. But, unfortunately, there are as yet very few Christian evangelists devoting their entire time to this class. The teaching they receive in government and Hindu colleges, and the books they read in the bazaars and in the lodging houses, shake their faith and sear their consciences. Since they know English all the infidel and immoral literature of Europe and America is accessible to them. Some of these seekers place Christ on the same platform as Krishna. Others regard Jesus as superior to all teachers and incarnations, but not as divine. Some are convinced of His divinity. Of these a number vanish through fear of consequences, since they know that a public confession of Christ by baptism means loss of position, property, and relatives. Some are baptized.

In Southern India the Christians are one in forty of the total population; but one out of every twelve graduates from the University of Madras is a Christian. In the Bombay Presidency there are twenty-one colleges and professional schools. Of these only one is under Protestant Christian control. Of the 186 professors in these institutions, only forty-four are Christians. A yet more significant fact is that of the 3,189 students, only thirty-five are Protestant Christians. In nineteen of these institutions there is no Christian work done. One of the two remaining is Roman Catholic. In seventy-six high schools of the Presidency there are 6,394 scholars in the two upper classes. Of these only eighty-five are Christians, Other parts of India are also very needy.

India's students present a magnificent field for Christian workers who have tact, time, and spiritual power for grappling with their difficulties.

CHRISTIAN WORK AMONG THE STUDENTS.

V. Much is done for the students and educated men of India by the *teachers in mission schools* and colleges. On every day, or on every other day, a period of time is set apart by each mission college for Bible instruction. In addition, lectures are delivered in college halls and other buildings at stated intervals. From 600 to 1,000 non-Christian students attend the Gospel meetings held every week in the Calcutta College Young Men's Christian Association building. Similar work is carried on in connection with the Young Men's Christian Association in Madras, Bombay, Lahore, etc. In Poona we began our work by hiring a large native theater in the heart of the city. The opening address was on "Sin," another of the series was on "God," another on the "Atonement," another on "Vedantism and Christianity," and another on "Christian Work in American." The average attendance at these meetings was about 400. At the close of the series we distributed cards, and on each card was our address and the hours when we would see these students for private interviews. The address given was that of a Brahmin Wada in the heart of the Brahmin quarter of the city. Here we rented three rooms, one large one for Bible-class work, and two small ones for personal interviews. The students came in such large numbers that we organized a Bible class, which has been continued with more or less regularity for two years and nine months, and the average attendance has been between 30 and 50. After the first baptism we were driven out of this Brahmin Wada, because the man baptized was a relative of the owner of the building, but the Lord led us to better rooms near by, and here the work has been going on tho every effort has been made to stop it by discussions, boycotts, stoning, and attempts to set our hall on fire.

Occasionally we have gone back to the native theater, our object being to reach a larger number and to draw new men into our Bible class. Thus far we have had no outside attractions for the men, such as lectures on secular subjects, reading-rooms, or social entertainments.

Our thought has been that if men will come in good numbers to hear the simple story of the Gospel, why should we spend our time and strength on other matters. The Gospel has thus far drawn them, and we believe it will continue to draw them without any other inducement. We have found music a great help. We selected sixteen of the best hymns, and printed them on a four page hymn sheet, and while singing these hymns the students have followed the words on the sheets which we distributed among them. One means of securing a good audience is to issue tickets of admission, allowing none to come except those who possess the tickets. It is wonderful what a rush there is for these tickets. Sometimes we have reserved seats for the city fathers, and thus have been able to call on them when we present the admission cards to them. On one occasion a principal of a high school askt for 25 tickets for his masters and teachers. It is our custom to open our meetings with prayer, whether they be in the hall or in the theater.

2. The pen is a mighty instrument in evangelizing educated men, and *literature* of a right kind is a powerful agency. We have distributed quite a number of pamphlets and tracts among these men. Our university graduates with literary gifts can do much for Indian students by preparing Christian books for them.

3. Educated men can be reacht *in their homes* or in student messes. In fact, if a man gains the confidence of the students, they will invite him to their homes or boarding houses.

4. In my judgment the most important method of all for reaching students is by means of *private interviews in the home of the evangelist*. There are several advantages in this method. In the first place, quiet. In the Hindu home, or in the mess, it is almost impossible to have an uninterrupted interview. In the second place, in one's home one has no fear of spies. In the third place, in one's own house helps are near at hand, books of reference are within reach to meet any inquiries or difficulties.

A few words as to what we think is required of the worker.

(1) Accessibility. If a student goes two or three times to the worker's house and finds him absent, he may never come again.

(2) Time. It takes time to deal with these men, for personal interviews can not be rusht through.

(3) Sympathy. It is all important that a man be won and held. Formality, impatience, irritability, ridicule, or unfairness in argument are most disastrous in effect. I know an intelligent and open-hearted student who said that he was lost by some missionaries because of their unfairness in argument.

(4) Knowledge not only of Hinduism, Mohammedanism, Brahminism and modern unbelief, but also, and I may say chiefly, knowledge of the Bible.

(5) The power of the Spirit. In speaking of a missionary a Brahmin student said, "He has got something, I see it in his face. I am willing to become a stone if I can get that." If we are fully saved, men will find that out. A present salvation appeals to them, salvation from the power of sin as well as from its penalty.

The success of such work depends chiefly upon prayer. Often before our Sunday evening meeting several of us unitedly waited on God for His blessing, and Thursday evening of each week there was a prayer-meeting in our house to pray especially for the student work. We have had in Poona several days of prayer under the auspices of the Poona Missionary Conference, and on these occasions the work among students has been specially remembered.

VI. HELPERS.—It is very difficult to carry on such a work alone. Mr. Moorhead has been associated with me, giving his whole time to the work. He helpt not only in taking the Bible-class occasionally, but also in the personal interviews. Other missionaries frequently came to the hall to speak to the men individually and collectively. Some of the most earnest native Christians have helpt us as ushers in the large theater meetings, and as doorkeepers in our student hall; also by giving publicly their own testimony as to the saving power of Christ, and by engaging in personal work.

I shall close this statement by giving the words of a veteran worker, the Rev. J. J. Lucas, D.D., who has labored in India about thirty years, and has been engaged in educational work in the northwest provinces. He says:

I would like to see a man assigned for special work to every large college in India. He should have had experience of work of this kind at home, and his fitness tested before going out. He should work the first year in the field in association with some one who has had experience. Part of his time the first year should be given to the study of one of the vernaculars—the one spoken by the students among whom he is to labor. He should have a reading room, lecture hall, and office convenient to the students. The influence of such a man would soon be felt. Not only would the college feel the influence of his presence, but, I believe, every part of our mission work would feel it and would be blest by it. I am sure the missionaries in India would welcome such men.

CHRISTIAN MISSIONS IN THE HOLY LAND.*—I.

BY REV. J. ELDER CUMMING, D.D.

We have seen in Palestine four departments of mission work which are quite distinct, but each of them of much importance.

1. *Work among the Moslems* is even more difficult here than elsewhere. It is barely practicable in the face of the fanaticism which prevails. The stern opposition of the Turkish authorities is added to the ignorant and unreasoning intolerance of the people. Most Mussulmans hate all men of other religious creeds, and would sweep them from the face of the earth if they could and dared. But there is here and there an opportunity for work among their children, which is not without fruit. There is a remarkable work in Beirut which is quite

*Extracts from letters written from Damascus and Messina, February and March, 1898.

exceptional in its character and influence. I refer to the large school conducted by Miss Taylor, whose work among the women and girls is not only tolerated, but is almost welcomed. The girls all seem most happy in their attractive home: and we learn that any contemplated interference is at once waived aside with the remark, "It is only Miss Taylor." Where lies the charm? Not certainly in too feeble a management, or too indefinite a stand. Her work among Moslems is an oasis, for which many give thanks.

Are there not cases and times, in which men seem so long to have resisted the grace of God, that they have become hardened, and the opportunity to accept is withdrawn? In the Apostolic days Paul testified that it was needful that the Word should first be preacht to the Jews; but, he added: "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts xiii: 46.) In some cases, this point seems to have been reacht in Moslem districts. Missionaries should not always go on, breaking their hearts over hopeless work, but neither are they hastily to judge it hopeless. Many Moslems here read the Bible in secret: many listen willingly to the proclamation of the Gospel. God will guide in every case.

2. *The work among the Eastern churches* aptly illustrates these general remarks. Some missionaries told us that their present missions took form on the discovery that Moslems had made themselves inaccessible, so that they had turned to the Armenian churches, the Greek Church, the Syrian Catholics, and others more accessible. The spiritual condition was of these native churches, then very low, and the missionaries sought to teach them a deeper life of devotion than they had hitherto known. After all, it was not very different from the "Keswick work," which is so much in evidence now. For a time their efforts were not very well received. There was much misunderstanding, and not a little jealousy, so that, 40 years ago, the patriarch of the Armenian churches publicly denounced, from the altar in Constantinople, the efforts of the American Board of Foreign Missions to bring light and blessing to Asia Minor. The friction continued, more or less, till the recent massacres, which have done much to bring together in sympathy the helpers and the helpt. The troubles of the last few years showed the Armenians who were their friends. And already a spirit of inquiry and earnestness is now manifest and fruitful. The schools are well attended, the churches filled with most patient and attentive hearers, and interest in spiritual things is much more deep than for many years. Including the Bulgarian branch, about 16,000 children are at the schools in Asia Minor and about 12,000 church members are enrolled. There are over 170 American missionaries in the field.

Still more remarkable is the college work done by the American

missions, aiming at higher education and the training of native ministers. In Syria, missions have a vast network of schools, with no fewer than 15,000 pupils. The Syrian Protestant College is a wonderful institution to find so far from home. It is not unlike a Scotch university, with a large staff of professors, some of whom have names known in more than one hemisphere, and all are men of high culture and much vigor. The mission, under the guidance of the Dr. H. H. Jessup, has a large printing press work, which turned out over 23,000,000 pages in the year 1890. The Jessup family, consisting of two brothers, with many members of the second generation, seems the backbone of American mission work in a large district extending from Beirut to Sidon. One pleasing feature is the union of the Church of Scotland with the American mission in their work. Mr. Mackie, who is evidently highly respected in the community, acts as preacher and pastor of the mission, and superintends the school work of the Scotch Mission to the Jews. The venerable Dr. Crawford and the Rev. J. Phillips, of the Irish Presbyterian Mission in Damascus, have under their care 417 schools and a large congregation of Arabic-speaking Christians.

3. *Medical Missions.* This work appeals to a wider constituency than any of those already described, and has no doubt been adopted in many cases as a solution for the difficulties encountered. It is but justice to add that no other mission has surpast this in the personnel, and the vigor of the agents employed. The Church of Scotland Hospital in Smyrna carries on a vigorous work, which may soon be extended to other places. Dr. MacKinnon and the Edinburgh Medical Mission has just succeeded in building a new hospital at Damascus as a jubilee memorial. It is much larger than the hospital in Smyrna, and has many modern improvements. Under the splendid management of its present head it may be expected to be of the greatest benefit to all Christian work in this district. May it be the place of healing for many "sick people taken with divers diseases and torments," and may it be blest to the spiritual cure of many "who are possest of devils."

4. *Jewish Work.*—There is a large Jewish population at all three stations that we have visited—Smyrna, Beirut, and Damascus. "Touching" other nationalities at a hundred points, they are still "separate" from all. They live in their own "quarters," walk their own way, and have little or no domestic intercourse with any outside of their own people. One of the most remarkable sights of our tour was a visit to a court in Smyrna, in which 200 Jewish families live. Here we were surrounded by a crowd of women and lads eager to get books and Testaments from the missionary who accompanied us. Most interesting, too, are the Jewish schools both for girls and boys, large in number, apparently well taught, and attended not only by children,

but in some cases by full-grown men. The chief characteristic which I noticed among the Jews was their lack of spirit. The prolonged persecutions to which they have been subjected have broken their spirit, not alone before God, but before man. One of them said: "I wish but I have not courage." The schools have a wonderful effect on the Jewish children. Their lives are made happier, and their hearts touched by human love, so that they come to have deeper thoughts of God and gratitude to the Lord Jesus. In Damascus, they are watched with lynx eyes by the Jewish community, and when old enough, are often removed to their own Jewish schools, with the hope of undoing the work of the missionaries. This work is not hopeless: it is not even depressing. There is much in it to cheer and not a little to make the heart glad, but it requires faith and prayer at every step, and a constant remembrance of the promises to them who love the people of Israel. In Damascus the Jewish community is divided into Pharisees and Sadducees as in olden times. The older men are ritualists, but the younger men are full of skepticism. The hope of the one is in being the sons of Abraham, the others are not sure that there is any ground for either hope or fear.

II.

The number of Jews in Jerusalem is a matter on which there has been much diversity of statement. The estimate has ranged from about 10,000 to nearly 80,000. Rev. Joseph Jamal, of the London Jews' Society, who, as a native of Jerusalem, has every opportunity to know the facts, gave me the result of a careful inquiry made last year by the Rev. A Kelk, the leading representative of the same society in Jerusalem. There are two causes which have led to the different estimates. One is the confusion between the Jews who are living within the walls of the city, and those without. The latter are again divisible into those in the immediate neighborhood, commonly known as the "Colonies," and those much further off, at Jaffa, Carmel, and elsewhere, known as the "Agricultural Colonies." These last are not to be reckoned as belonging to Jerusalem. The other cause for uncertainty as to numbers is that the totals have been concealed by the Jews themselves since they are subject to a heavy personal tax. The statement furnisht to me gives as the number within the walls of Jerusalem 23,363. There are, besides, 30 "Colonies" in the immediate neighborhood (at Siloam, near the Damascus gate, the Montefiore settlement, etc.). Some of these colonies contain only 30 or 40 Jews, while others number 3,000 and under. In all there are 24,419 Jews in the colonies near Jerusalem, so that within and without the walls, there were last year 47,782 Jews. These receive, according to their need, what is called the "Halooka," contributions to which are made by Jews in various parts of the world. A large number spend all of

their time in the study of the sacred books; and are supported entirely by the "Halooka," or by their own private means.* Most of the general business in Jerusalem is done by Jews, or is at least divided between them and the Germans.

MISSION WORK AMONG JERUSALEM JEWS.

As to the state and prospect of missions to the Jews in and near the Holy City. As might be expected, the Jews are nowhere more fanatical or exclusive than in Jerusalem. They, or their fathers, have gone there from religious motives, and they are distrest and indignant at the state of the land and their own position in it. They band themselves together to pray for the intervention of the God of Abraham; and it is only natural that they should be sensible to the fact that much of their income is from Jewish sources, and depends on their faithful adherence to their national creed and worship. Not only so, but they have become well known to each other and to their leaders; the eye of suspicion is on every one who is known to have dealings with Christians; and strong steps are taken to prevent any from apostatizing.

Under these circumstances there are two main channels open to missionary work. One is among them through *medical aid* in dispensary and hospital. This method is now prominent throughout Syria. It received a few months ago a serious blow in Jerusalem, through the death in a hospital of a Jewess, whose body was refused burial by the rabbi, because she died under Christian care. There was great excitement, and the new hospital is at present without inmates. This hostile attitude, however, will probably not long continue, and patients will come whether Jew or Gentile.

The other open channel is *schools for the young*. These are largely attended and give a singular impression of happiness among the children, much more than schools elsewhere. Excellent relations exist also between the teachers and the parents of the pupils. The Christian work done in this way is indirect, and it is slow in showing results; but the missionaries do not seem disheartened; and hope that they are on the verge of times of blessing. It is a sign of the influence of this work, that not long ago, the rabbis of Jerusalem found it necessary to issue a *cherem* or formal warning and curse against classes for Christian inquiry attended by young Jewish men who have been finding their way to missionaries. I was personally much cheered by a visit paid me by a young Jew who had elsewhere been baptized by Jewish missionaries of my own church. He had been converted after his baptism, and, returning to Jerusalem in great joy and peace, had found there his father and uncle who were zealous for the faith

* For further particulars on this interesting subject, I must refer to an interesting pamphlet on "The Condition and Prospects of the Jewish Population in Palestine," printed by Spottiswoode & Co., London, by Dr. Masterman, late of Jerusalem and now of Damascus; and to a year-book publisht in Jerusalem (in unpointed Hebrew) by J. Lung.

of their forefathers. They first sought hard to pervert the young man; but when they could not do that, they disowned him. Meantime he supports himself by honest labor, and visited me to inquire how he might live nearer to the Lord.

It is not easy to make any true estimate of the position with regard to the Moslems. Many things combine to make it probable that they look with considerable uneasiness to the future. Traditions are afloat among them which partially reach the ears of the Christians. They hold Jerusalem and the Holy Land with a tenacity strengthened by the joint incentive of fanaticism and fear. They hold the Jews in an iron grip; but it is the grip of the man who holds a wild beast, the grip approaching the courage of despair.

I was told that one of the chief ecclesiastical authorities of Islam was askt why the Golden Gate had been so long walled up. He replied that it was their tradition that if that gate were opened a prince of Israel would enter in triumph and capture the city. He was ignorant of the fact that one of the Hebrew prophets had foretold something of the same sort, and when shown the passage in Ezekiel (xliv: 23) no words could express his astonishment.*

THE INFLUENCE OF THE HOLY LAND.

1. On coming into Palestine I was prepared for a conflict within on coming to know what seemed in some respects to be "Christ after the flesh." To have the habits of one's life regarding Christ as the unseen, risen, and glorified One, suddenly modified, and the humanity of the Lord forced into an undue and almost painful prominence, seemed to me something that might strain one's faith, and lower, rather than raise, one's thought and heart. That was avoided by an unexpected experience. Everywhere one went about looking for *some one* who might at least touch a chord of dim resemblance. Was he like that? It was perfectly vain. Here, even less than at home, could we find such chords touched upon. The mystery of the Incarnate Redeemer seemed deeper, as we lookt upon His people and His land. Not at Bethlehem, not at Bethany—nowhere was there any one nearer to His likeness than at home. Faith escaped the expected conflict because of the "flesh" nothing could be seen.

2. But this very fact made one's first feeling largely one of disappointment. Jerusalem at first seemed so small. That impression was corrected, however, when we rode around it, on the other side of the valley of Hinnom and on through the valley of Jehoshaphat, and found it larger than we had supposed. But the dirt, and the intricacy of its streets; the noise and crowding of its motley inhabitants—and

* Speaking of Mohammedan traditions and fears, it is surely not inappropriate to remind the reader that "the times of the Gentiles" during which Jerusalem is to be trodden under foot are to extend 1260 years (Rev. xi: 2, 3), and that the domination began when the city was taken by the Saracens in A. D. 638. The years of prophecy should therefore run out at the close of the present year.—J. E. C.

surely was there never such a blending of nations and costumes as here; the falsity and impossibility of many of its alleged holy places; the absurdity of many of its traditions; the tawdry tinsel decorations of its holy shrines; the bad taste and incongruous self-assertions of its new buildings—all these do their utmost to disillusion the least sensitive. All the nations, save the English and American, are guilty in this last respect; but the Russians are the greatest sinners of all. The new hospice and other buildings in the northwest; the church on the slope of Olivet in the cemetery; and the tower which disfigures the top of the mount, are the most offensive structures ever placed on holy ground. They are, however, only too well seconded by such awful work in stone, as the Rothschild colony on the west side of Hinnom. It is sadly true that ecclesiastical tradition on the one hand, and national pretense and blundering on the other, have done their best to destroy Jerusalem. More than Roman or Saracen or Crusader did, these have done. Yet they could not succeed, because Jerusalem is imperishable and still survives.

3. Yet, casting such things aside, there is enough else to stir the soul. In the temple area, center of all, is the rock on which David erected his altar, on which Araunah had his threshing floor; there is the cave beneath in which the father and sons found shelter from the destroyer; the rock, perhaps, on which Isaac was bound in the land of Moriah. Just outside of the Damascus gate, to the north of the city, is a green hill, which presents to the south its rocky edge, in which two caverns in the limestone still give a vivid appearance of a skull. It is, very many believe, the hill of Golgotha where "they crucified Him." Beneath, close beside the hill, is a garden, and the lone chill sepulcher. Never again can I think of the Cross without seeing the picture which our Lord saw from it. Never can I think of the resurrection morning, without there rising before me the picture of that quiet sepulcher, empty. I have seen the place "where they laid Him." "He is not there. He is risen as He said," and yonder, not far off, is the mount on which "His feet shall stand in that day. O, Jerusalem, Jerusalem!"

EDUCATIONAL MISSION WORK IN PERSIA.

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There is no system of popular education in Persia. The public school is unknown. Outside of Tabriz and Teheran the only teacher is the Moslem ecclesiastic, the limitations of whose knowledge make the instruction which he is capable of giving most meager and

pitiable. Of history, of even the simplest elements of science, of mathematics, he knows nothing, and attempts to teach nothing. Yet all the education which a Persian receives, unless he goes to the shah's colleges in Teheran or Tabriz, or enters one of the so-called religious colleges, he gets in a village school taught in the street, or in a court, or in the masjid, or mosque, by a mollah, whose curriculum includes the Persian alphabet, the rudiments of arithmetic, a parrot-like knowledge of the Arabic Koran. No attempt is made to teach writing or reading, save the Persian alphabet. Some have maintained that not less than seven-eighths of the population are illiterate. For the girls there are no schools at all; while of the results of the boys' education, Dr. Wills says: "The repeating from memory of a few prayers and passages from the Koran, with some verses of poetry, is all that remains to a villager generally of his education." There are no higher or grammar schools. The ecclesiastical colleges to be found in the larger cities, are frequented in the main by prospective mollahs, who study there the Koran, Persian literature, and the nonsense of Eastern philosophy.

A few Persian young men have been sent to Europe for their education, and some of them are among the most capable men of to-day, but the experiment has ended sadly with many others. The only serious attempt at higher education in the country has been made in the shah's college at Teheran, the Tabriz school being largely discredited. The college has military, medical, and language departments, and another called "science and art," but the departments overlap, and the physical laboratory is a curiosity room, of which no use is made. There are many pieces of apparatus, such as are found in the laboratory of a village highschool at home, mixt up with odds and ends, including a set of artificial limbs and bandages, which the late shah considerately took off the hands of an adventurer, who had brought them to Teheran, while on the most conspicuous place on the walls hung a missionary map of the world, issued by the American Board in 1846, with Mark xvi : 15 printed above it in large letters. The annual cost of the college is 24,000 tomans. The director of the college told me that the new shah intended to establish several similar institutions in other parts of the country. While neither the discipline nor the modes of instruction in the shah's college are ideal, there is a real opportunity given to any Persian boy who may be admitted to learn several modern languages, and to get a general smattering of knowledge. Armenian, Nestorian, or Jewish boys have no such government assistance. They must depend upon the sacrifices of their own people or the mission schools.

The aim of the mission schools is to raise up Christian leaders. It is no part of their plan to give a general education for education's sake; but in attempting to train men for Christian leadership, they have

provided for the limited numbers they are able to take, the only thoroughly effective agencies, and the only schools of any kind for girls save among the Armenians. Mission policy assigns to educational work a limited field, but within this field it aims to make it as Christian and as thorough as it can be made.

Of the schools of the Church Missionary Society in Julfa, near Isfahan, in the south of Persia, I can not speak, nor of the Roman Catholic schools in Teheran and Salmas. The Roman Catholic missionaries are very secretive. Protestant missionaries are sometimes blamed for not giving the Roman missions due credit for their work, and for withholding Christian fellowship from the Catholic missionaries, but they do not deserve such reproach. It is the Catholics who hold aloof, and are suspicious, hiding their work and plans. Of these the Protestants make no concealment. I visited the Catholic missionaries in Teheran, but they refused to give any information, or to let me see their school, and denounced as their enemies the American missionaries, who had always maintained a kindly attitude. In Oroomiah they were socially very pleasant, on account of their obligations to Dr. Cochran, but were scarcely more communicative. The Archbishop of Canterbury's mission to the Nestorians maintains two schools in Oroomiah—one for boys, the other for girls—both of them conducted in accordance with the high Anglican ideas of the mission.

In each of the four stations of the American Presbyterian Mission are two schools, the oldest of which are Fiske Seminary and the Oroomiah College, among the Nestorians. For more than a generation these two institutions have been pouring out regenerative influences among the Nestorians. The people themselves have come to speak of those villages as "dark villages," where their power has not been felt, and of others as "light villages." In the early days of the mission the purpose was to get two men from each village and stamp them for Christ. While in the Fiske Seminary, as it is now called, after Fidelia Fiske, that remarkable woman was content with nothing less than the absolute transformation of the characters which came under her influence. It was not so much large numbers that were sought. The aim was for quality, intensity, enduring influence. One hundred and twenty-two men were graduated from the college prior to 1870, of whom 80 gave all their time to Christ's service. Since 1878, when the college was reorganized, there have been 110 graduates, of whom 44 also took a theological course, and 12 a medical. The average cost of the education of the students in the shah's college last year was about 100 tomans ($100). In the Oroomiah College the annual cost for board was 9 tomans, and for instruction 10 tomans, the pupils in the main paying for their own board. In Fiske Seminary the cost for board was less than four tomans and for instruction one.

Among the Armenians of Tabriz and the province of Azerbijan, which is the capital, the mission has two schools, with aims similar to those of the schools among the Nestorians; but the Armenians wish education as a preparation for business, not for Christian service, and the commercial and political life of the people is so strong that Christ's interests take with them now a secondary place. In Tabriz the Armenians have some well-equipt schools of their own. One of their merchants gave recently a magnificent building for the Armenians in the quarter of the city, but there is nothing evangelical in these schools. Armenians, Europeanized in Russia, were in charge, and the spirit of secularism was contracting. From the mission schools in Tabriz and Teheran, the centers of greatest life among the Armenians in Northern Persia, all the influences for the greatest enlightenment of the people must come, and are coming. The activity and movement in the Gregorian Church is itself, as the acting bishop of Tabriz frankly admitted, largely due to the incitement of the evangelical mission work. I met in Teheran the graduates of the boys' school there. They were all young men, ambitious, active, teachers, merchants, bankers, doctors, supervisors, emancipated from their old superstitions and with evangelical sympathies.

The missionaries have not ventured to open any schools for Mohammedans. In Tabriz and Oroomiah the fanaticism of the people is so great that no Mohammedans attend the schools opened there for Armenians and Nestorians. In Teheran and Hamadan, however, many Moslem children attend. The missionaries in the capital hesitated at first to take them, but the president of the late shah's council, the Amin-i-dowleh, requested it in writing, and now two-fifths of the boys and one-sixth of the girls are Mohammedans. Nasr-i-din Shah himself, visited the schools several years before his death, to show the favor in which he held them. The girls' school especially interested him. After going over it thoroughly he was taken to the dining-room and kitchen. He had made no comment as yet, but then he lookt about him admiringly, and simply exclaimed: "Clean, clean!" In Persia at last he had seen two un-Persian things, a just conception of woman and cleanliness. It was only of the latter that he spoke. Perhaps he did not see the former at all.

THE JEWS AND FIRE-WORSHIPERS.

The Jews and the Guebres, or fire-worshipers, constitute an insignificant part of the population, but they, too, are reacht. One-fifth of the boys in the Teheran school belong to these classes, while 60 of the 85 boys in the Hamadan school are Jews. There are about 20,000 Jews in Persia, and they seem more accessible to the Gospel than the Jews of Palestine, or than Jews at home. Many of them have already received it. They are eager often for training, usually with

the purpose of using it to become doctors. In parts of the land most of the physicians are Jews. But some seek to serve their Savior. I shall never forget a talk with one of them one soft moonlight night, under the poplar trees in Teheran, the dainty light gleaming on the snows of Mount Demavend. He was a Jewish boy, and he lived in a little room by the school, where he cookt his own food. Milk and bread he ate for breakfast, tea and cheese and sometimes something cookt for supper. He said he was lonely, and that he had to pray much—especially for the Christians in America—rising at half-past four in the morning for it, and he said also that his secret was that he wanted to preach Christ. "It is the best work in the world," he added. "Christ gave all. He ought to have all. We must all die, let be by sword, by gun, by water. Why not live and die for Christ? I hope, by grace of God, to be His servant and give all of life to Him." Child of a lonely race, preparing in loneliness for what will be a lonely life in this Moslem land! When will his people find their national life again in finding in Jesus their Messiah?

The Armenian community in Hamadan has been less contaminated by the worldly influences which are robbing the Armenians elsewhere of more of their most attractive and noble qualities, and the Faith Hubbard school for girls in the midst of them has been given an unlimited field among their girls and women. The Armenian women are very attractive. Many of the foreign residents in Bagdad have found them so, and taken wives from among them. They possess the capacities of the Armenian men, and are free from some of their faults. They are right who advocate strong efforts to save the nation from secularism and cynicism through its women.

In addition to these schools of higher grade under constant missionary supervision, the village school has been fostered in Persia, especially among the Nestorians. In the local school of the mollah, boys are taught narrowness and bigotry and little else. Whenever possible village boys who will come, especially in Christian or semi-Christian communities, ought to be taught something else. In his authoritative but overgrown book on Persia, Mr. Curzon, the present British under secretary for foreign affairs, says that if he were to undertake the reformation of Persia, he would not incorporate a new company in London, but would organize a *coup d'etat* in the village schools. The trouble is, however, that the government could not supply teachers if it wisht to establish good village schools. The problem is in the hands of the missionaries, so far as it is in the hands of any, and they do not conceive it to be their duty to establish and maintain a public-school system in Persia. The schools they establish have a twofold purpose. Where the children are from Christian homes, they secure to the next generation of the native church the elements of a simple education. They constitute, where the children

are from evangelical or heathen homes, an evangelizing agency, giving to the children a knowledge of the Gospel, and gaining an opening and a foothold for the native evangelist or the itinerating missionary. Where this purpose can be carried out in neither aspect, wise missionary policy declines to establish a school. The only extensive development of a village-school system has been among the Nestorians in the Oroomiah plain and adjacent regions. In this field, the average number of schools maintained per year for the first decade of the work (1837–1847) was 24, with 550 pupils; for the second decade (1847–1857), 50 schools, with 945 pupils; for the third decade (1857–1867), 51 schools, with 1,[illegible] pupils; for the fourth decade (1867–1877), 58 schools, with 1,624 pupils; for the fifth decade (1877–1887), 81 schools, with 1,853 pupils. For the year 1896 there were 117 schools, with 1,564 boys and 846 girls—2,410 pupils in all.

This educational work strongly affects the imagination. To see hundreds, exactly 3,241 boys and girls, young men and women, in the schools I have mentioned, with several hundreds more in other village schools; to learn of the possibilities of life before them as illustrated in the lives of those already trained and sent out; to hear girls fresh from dark homes singing in queerly accented English, "Lord, ye come: Lord, ye come in our childhood's early morning;" or Moslem boys, just learning to read the Gospel of John, say, with the strong emphasis on the last word which characterizes the first attempt to read, "In the beginning was the Word . . . and the Word was *God*," make a deep impression on any one who is at all sensible to impression.

EXPELLED FROM THE PHILIPPINES.

F. DE P. CASTELLS.
Formerly Agent for the British and Foreign Bible Society in the Philippines.

Early in 1881, and soon after my conversion, I read an article in a Spanish Protestant paper describing the spiritual condition of these islands. The writer, Señor Alonso Lallave, was then unknown to me, but his words kindled in my heart a longing to go there, tho then it appeared to be a forlorn hope. Three years afterward I entered Dr. Guinness's London Institute with a view to qualify for foreign mission work, and the idea of my going to the Philippines still held me fast. My time of preparation was almost up, and I had not applied anywhere for engagement; but one day intelligence came that the British and Foreign Bible Society needed a man—a Spaniard—for the very sphere in which I yearned to labor. I wrote immediately, and was accepted. Señor Lallave, who had unwittingly led me to this, offered himself also with a like result, and the Society resolved that we should go together. This man, as I soon discovered, was most

admirably fitted for the work. He was an ex-friar of the Dominican Order of Preachers, and had spent twelve years as a parish priest in the Philippines, in which capacity he had mastered the Pangasinan dialect. His conversion dated from 1867. A person in Spain had sent him some religious tracts by mail which convinced him of the errors of his church. Being a conscientious man, he did not try to stifle his new convictions but communicated them to others, whereupon he was denounced to his superiors, was arrested, degraded and thrown into a conventual dungeon in Manila. Then some old friend pleaded in his behalf, and he was sent under guard that he might be tried afresh by an ecclesiastical court in Spain. When the vessel was in Singapore, however, he managed to slip into a boat and gain the shore, where he at once became a free man. Soon afterwards news reached him at that port that Spain had become a republic and liberty of conscience had been proclaimed for the first time in its long history. Overjoyed at the report he went home, where he had the pleasure of meeting those brave pioneers of the Gospel, Rial, Alhama, Cabrera, and others, most excellent men, whose hearts had been tempered in the fire of persecution and exile, and he soon was appointed minister of a church in Seville. Twenty years were passed in this work, and during this time, far from forgetting the scene of his former labors, he translated nearly the whole of the New Testament into Pangasinan.

After we were engaged by the Bible Society, Señor Lallave proceeded to Madrid to see his version of the Scriptures through the press, and I went to Malaysia, where, by working among Malays, I was able to perfect myself in this language, and to acquire some most valuable experience. At length my companion came, and together we sailed for Manila, where we were landed on March 30th, 1889. Here we saw a purely Levitical city, of narrow and crooked streets, full of friars and nuns, of churches and convents, of crosses and shrines. Processions were held frequently, when a number of men carried some large wooden images about the town on lifters, the priests coming behind in magnificent golden robes, then a band playing, then the crowd with lighted tapers in their hands, reciting some sort of prayers, and then a strong military escort. We had barely arrived when we witnessed one such procession, and the program said that it was in honor of "St. Joseph, the Chaste Husband of the Mother of God!" And as it filed through the streets, the forts were thundering a royal salute, and a thousand rockets were flying across the sky. If there is a place where the papal church finds herself at home, it is in Manila—in the Philippines. In the morning it is the church bells that wake the people from their beds, and the peal of these goes on through the livelong day. The city has close on 300,000 inhabitants, three-fourths of them living in houses made of *attap*, or palm leaves. The ordinary means of convey-

ance used by the natives throughout the Philippines is a cart drawn by sluggish *carabaos*, or buffaloes. In 1889 the Manila-Dagupan Railroad, the only one there is, was in course of construction, and I had the pleasure of a short ride on the first locomotive ever landed there.



A USUAL MODE OF CONVEYANCE IN THE PHILIPPINES.

Once in Manila, we took up our quarters at a hotel, and were surprised to learn that our coming had been forestalled by the local press, particularly by the clerical organ, which inserted a paragraph that began thus:

SOMETHING TIMELY.—The 226th article of the Penal Code in force in these islands reads thus: "Whosoever shall perform publicly any acts of propaganda, preaching or other ceremonies, contrary to those of the official religion, will incur the penalty of correctional imprisonment, etc."

We very soon made friends among the natives, and my knowledge of Malay made the acquisition of Tagalog comparatively easy. We felt somewhat hampered, but we resolved to apply at once for permission both to introduce and to circulate the Scriptures, which we did. Unfortunately just then I fell ill, what my sickness was, I never found out. All I know is that I had some suspicious symptoms and that I had been given up for dead. A kind English physician, who was staying at the hotel, took care of me and said that I recovered because of my youth. I was scarce well again, when my companion sickened in the same mysterious way and, after twelve days of careful nursing by myself, died. Many people felt sure that he was poisoned. "This is the way the friars have always managed to dispose of our benefactors!" many of the natives exclaimed. The discovery which I made about that time, that the man who waited on us at the hotel was a detective in disguise and a disreputable man, also made me suspicious. Several times the friars had come begging for admittance to the sick room, but the patient objected to such visitors and I resisted them. Once in his delirium, the sick man said: "Why don't they stand off and let me see Him?" He seemed to think of the friars standing between himself and God, and hence his protest. But when he died, the question was: Where can we bury him? The proprietor of the hotel urged me to remove the corpse at once, and the authorities declared that no heretic could be buried in the city cemetery, as that was holy soil. After much trouble, however, the British consul kindly allowed me to bury him in the ground appropriated for non-Catholic foreigners,

and so, despite a heavy downpour of rain, the corpse was removed that same evening, to be buried on the following day in the presence of several friends. The idea of an ex-monk dying unreconciled with the church created a profound sensation, as the comments of the press testified.

The events just described had produced in me a sense of desolation and danger, but now again I urged my request for permission to work openly. The censors, who were either friars or bigoted laymen, demanded samples of my books, and I complied. They then promist a reply within a week. At the end of that week I received nothing save a renewal of their promise, which in like fashion was renewed many times over, with the idea, it would seem, of using up time, and of tiring me out without any formal answer on their part. Far from allowing this to interfere with my duty, however, I all along endeavored to do with my might "whatsoever my hand found to do." For not only did I hold weekly services in English at the homes of prominent foreigners, but I occasionally held them in Spanish, and in the homes of natives, and imported some Spanish Bibles and some Pangasinan Gospels by mail for several who professed to accept the truth. There being no version of the Scriptures in Tagalog, I made some manuscript copies of fragments rendered by myself, and these I gave away privately. I append one of them, John iii:16, that it may give an idea what the language is like:

Pagkat pinakasintá nang Dios ang sangdaigdig na pinagbigyan sa Anac niang bugting upang anglahat nang sumasampalataya sa Kaniyá ay houag mapacasamá bagkus magkamit nang buhay na walang hangan.

In Pangasinan the same text reads thus:

Ontan so panangaroy Dios ed mundo nia, ta initdan toy Anac ton bogton, piano ganagana ya manisia ed sicato, ag inatcy, no ag macaala na vilay ya andi angaan.

As the censors declined to give me a reply in black and white, I had now determined to petition the captain-general, who was no other than the now famous General Weyler. Again, however, the adversary frustrated my plans. Rumors were set afloat which represented me as the head of a conspiracy, and in consequence I was arrested and imprisoned. The charge was easily disproved, but on the third day of being in prison, the judge informed me that I was accused of a new *crime*, that of "propagating doctrines contrary to the official religion," and that he would let me out on $500 bail, I being still under police surveillance. The prosecution dragged its weary course for three full months, during which time I lived at the hotel, honored with a police guard at my door; ultimately I was acquitted, the evidence being declared insufficient. But simultaneously with this, and without my knowledge, I had also been prosecuted "administratively" for being a "pernicious person," which meant that, guilty or innocent, they intended to expel me from the country. And, having known this, I called on the civil governor, who happened to be a Cuban, and effected a compromise, I leaving the islands by the first steamer, and he shelving the prosecution. On the 23d of December, therefore, I was saying "good bye!" to Manila from on board a vessel, pained by my failure, but yet believing that I would, as I still pray I may, see the Philippines brought under the influence of the Gospel of Christ. Some weeks after my departure I learned that the supreme court had refused to indorse my acquittal, and had ordered a new trial, with what results I can not say.

II.—MISSIONARY DIGEST DEPARTMENT.

GOSPEL WORK FOR ISRAEL.

BY PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

In the *Nathanael*, Nos. 1 and 2, of Vol. xiii, the bi-monthly publisht in the interests of the evangelization of Israel, by Professor Strack, of the University of Berlin, there is found, from the pen of Pastor de le Roi, easily the leading living authority on this subject, an excellent and accurate report of what has been done during the past two years for the Gospel cause among the "lost sheep of the house of Israel." We condense the leading data in the following:

I. Great Britain, with its London Society and 171 workers, easily leads in this department of mission activity. It labors largely among the constantly increasing hosts of Israelites in England. There are 16,000 Jewish children in the public schools of London, and 80,000 Jews in the city, where there are 40 synagogues. In the parliament there are 8 Jews, and in the army 60 Jewish officers. In the ranks of the English clergy there are no fewer than 200 Jewish proselytes. During the past two years the London Society has erected a new building and improved the old, devoted especially to providing for the wants of converts. Since the establishment of the Palestine House, in 1831, no fewer than 70 missionaries and evangelists have gone out of this house. The mission schools have had 1,300 pupils, of whom 80 and more are engaged in Gospel work. A recently establisht "Labor Home" gives converts an opportunity to earn a living. The society labors largely in the East End of the city.

The Abrahamic Society, closely allied in work with the London, recently celebrated its sixtieth anniversary. The Ladies' Union for Israel, establisht in 1893, now numbers 700 members. Even a children's society, called Beehive, has been organized, reporting now a membership of 3,000, with an organ entitled *Jewish Mission Advocate*, and an income of £250. These societies also confine their work almost exclusively to England.

The British Society, in commemoration of its fiftieth anniversary, publisht a memorial, entitled "Memoir of Gospel Triumph among the Jews," giving full account of its work. Its organ is *The Jewish Herald*. The annual income is between £7,000 and £8,000. In connection with it there has been organized a Hebrew Christian Union, to aid converts. The Mildmay Mission of John Wilkinson, in the twenty years of its activity, reports 140 baptisms. The chief work of this society is the distribution of Hebrew New Testaments. In 1895 it disposed of 117,000 copies, of which 76,000 found their way to America. The total number distributed to date is over one million copies. The society publishes a jargon sheet, entitled *Dibre Hizomim*. The City Mission Society of London has nine of its men at work among the Jews of that metropolis. The Barbican Mission is also very active, while the Parochial Mission has establisht a medical mission for the Hebrews, and publishes a paper called *Church and Synagogue*. The East London Society, in the 18 years of its existence, has baptized 500 Jews. The Jewish Christian Testimony Mission has opened a mission house in London, and has decided to aid the work of the Jewish reformer Lichtenstein, in Hungary, and Rabinowitz, in Russia. The list of the Hebrew Christian Prayer Union of London reports a membership of 1,195. This body has an organ in the *Friends of Israel*.

The Philo-Judæan Society confines its activity to Jewish women, and can look back to a work of 68 years.

In Scotland the state church takes care of the work among the Israelities in this country. Its headquarters are in Glasgow. The societies under the auspices of the Free Kirk, the United Presbyterians, and the Irish Presbyterians, labor among this people in foreign lands. A number of women recently effected a central society, called *The Women's Jewish Mission Association.*

II. In Germany there are a number of Jewish mission societies, and Germany is also the seat of the activity of quite a number of non-German societies. The chief German organization of this kind is the Central Society of Leipzig, the life and soul of which for a generation and more, was the lamented Delitzsch. His periodical *Saat auf Hoffnung,* is still the leading scientific journal in the whole domain of this literature. His successor at the university, Professor Buhl, is one of the editors. The Berlin Society for 1895 reported 16 baptisms. An *Institutum* for the study of Jewish literature and Jewish mission problems is maintained by Professor Strack, of the Berlin University, and this institution has sent out a number of laborers to the Jews of Eastern Europe. Unfortunately the other *Instituta* of this kind, of which about ten were organized in 1883 and later, have been discontinued. The Swiss Society of the Friends of Israel has its men in Strasburg. A separate society was lately organized in Geneva, with a special organ entitled *Le Soir Israélite.* In Italy only the London Society is represented. The French Society, headed by the well-known scholar, Pastor Krüger, confines its work to Paris, where non-French societies are also represented. The Jews of Holland are quite orthodox, and the Netherland Union for Israel has three men at work among them, while the London and other English societies have also sent their missionaries. *Le Ladder Israel* seeks to interest children in this cause, and the society called "Excelsior" consists chiefly of young men and women. In Denmark only one Jewish missionary is at work, and he is a convert. In the three Scandinavian countries there are strong societies for this species of Gospel work, who all labor abroad. Rather strangely the Protestant churches in the Austro-Hungarian empire have no Jewish mission of their own, altho, next to Russia, it has the largest Jewish contingent among the nations of Europe. And with the exception of Russia there is no country that reports so large a number of converts to Christianity from Israel as does this. All the work is done by foreign societies. In Vienna the average number of Jewish baptisms per year is 400; in 1895 the convert number was 435 who joined the Catholic, and 70 who joined the Lutheran Church. In all the large populated centers of this empire the work is going on quite vigorously in various ways and methods. In Rumania the London Society has been successfully active for years, with fully a dozen stations. Naturally the great mission field of this kind is Russia, with its millions of conservative and Talmudic Jews. The Russian Church resorts to methods that are often not defensible to gain converts from the Jews, and of the 8,597 Jews baptized by Russian popes between 1870 and 1887 probably not a few were practically compulsory. Yet Protestant societies also report large gains from this source. The London Society's missionary, Dr. Ellis, baptized 302 Jews in 5 years in Warsaw. The work of the Jewish-Christian Rabinowitz, so auspiciously begun a decade ago, is not so promising at present, largely on account of the peculiarities of the leader. In Turkey the var-

[illegible] societies have found a promising field, three of their associations working in a friendly rivalry, one man alone in the last two years baptized 61. In Jerusalem, Damascus, and other cities of Asiatic Turkey, especially in Palestine, the work is vigorously push with varied success. The medical missions are in most cases the most successful. Even the Jews of Persia, East India, Tunis, Algiers, Australia, and other distant lands are not forgotten, altho the laborers are few. Abyssinia with its hundreds of thousands of Falasha, or black Jews, is still closed to Christian missionary enterprise. In America work of this kind is done by a large number of societies and various denominations, especially in the large cities of New York and Chicago, and fully a dozen of journals in the interests of the cause are issued. In British America considerable activity has also been exhibited.

The article in question, covering 35 pages, closes with these words: "Our survey has shown much evangelical mission activity among the Jews. There is indeed room for criticism in regard to certain active details; but so much is certain, that not since the days of the apostles has there been such real showing for the salvation of Israel as there is exhibited in our own times."

CHRISTIAN AND POLITICAL FORCES IN SYRIA.*

BY PROF. SAMUEL IVES CURTISS, D.D.

I. The possession of Syria and Palestine by peaceable means still engages at least two great powers, France and Russia, and is the dream of the Jewish party known as the Zionists. The hope which animates the Zionists is partly religious and partly political. Indeed, it is along the line of Old Testament teaching and Old Testament prophecy as interpreted by oppressed Judaism. But France and Russia seem to use religion for political ends. Do the Maronites need a church which the natives can not provide? French gold flows freely into the country. The most commanding sites in Lebanon and other parts of Syria and Palestine are crowned by Maronite or French Catholic institutions. Education, whether collegiate or primary, following in the wake of Protestant institutions, and seeking to displace them, furnishes free instruction and free text-books. Other inducements are held out when necessary. A sumptuous press, which has every appliance for printing and binding, attempts to eclipse the American press by its beautiful typographical productions, while a line of classical Arabic literature, rejected by the American press because contrary to the spirit of Christianity, is freely issued by the Jesuit press. No foreign people are nearer the ideals and desires of non-Mohammedans of Northern Syria than the French. But this work of subsidization leaves the people where they are, and simply strengthens in them the terrible vices of cupidity and cringing dependence.

What means the Russian occupation of the country, from one end to the other, by hospices, open to pilgrims and travelers during a brief season of the year for a nominal sum? What is the meaning of Greek schools, where instruction is given in Russian, and the subsidization of the Greek Church, if not in the line of political aims of Russia in Syria and the Holy Land? Neither France nor Russia, whether working directly through the emissaries of the Greek or Latin churches, or through the

* Condensed from *The Independent*.

native churches, is quickening the moral sense of the people or placing before them higher ideals. Corrupt forms of Christian faith have a tremendous hold on the Syrians, because they appeal constantly to their self-interest, and are in harmony with the most ancient Semitic ideas still regnant to-day.

A nominal Christian commits a murder, or is guilty of some other gross crime. His religious connection makes him in all respects the member of a clan. Abhorrence of his act and a desire for righteous retribution has no place among his coreligionists, or fellow-clansmen. Here is one belonging to the same party in trouble. The powerful ecclesiastical machinery, which has the ear of the pasha, is invoked, and the guilty man goes free. What has the Protestant to expect who leaves any one of the non-evangelical bodies at the bidding of conscience? Simply that if he has a case at law, tho clearly in the right, he must fail to secure justice for lack of proper influence, and must suffer the loss of civil rights. Now, when money and political influence, the most potent factors in the Orient, are at the command of the Latin, the Greek, and the Maronite churches, is it any wonder that the progress of Protestantism is slow, especially when we consider that these non-evangelical Christian religions have vastly greater numbers, and almost unlimited financial resources? What can Protestantism do? It represents no political aspirations, either American or English. It has limited resources. It is working directly counter to the low moral ideals of centuries. Through the regenerating power of the Gospel it is seeking, not to win a country for an English-speaking people, but to make men, women, and children new creatures in Christ.

II. It is safe to say that in no foreign country, nor in any mission field, are there abler, wiser, or more consecrated Christian workers than in Syria and Palestine. The two main evangelical forces in this country belong to the Church of England and to the Presbyterian order. The evangelical character of the work done by our English brothers and sisters is indicated by the prominence which they give to regeneration, and the characteristics which we expect to find in living Christians. The Presbyterian Mission has had a noble history, altho its work rests on essentially Congregational foundations, laid by the American Board more than seventy-five years ago.

All classes in Syria and Palestine are now reacht by the Gospel, altho details may not be given. If it were not for the loss of civil rights and the great dangers sometimes incurred, the profession of evangelical Christianity would be by hundreds, rather than by units as at present. Even among the Jews a solid work is being done. There are many genuine converts, known to those who have lived in the country for years. The means used in the evangelization of Syria and Palestine by different societies and enterprises are: evangelistic, publishing, educational, medical, and industrial.

1. Syria and Palestine present a particularly difficult field for *evangelistic work*. Street preaching is prohibited by law, and as halls and theaters can not be secured for the purpose, the missionary is much hampered in evangelistic efforts. But nevertheless there is a feeling that more should be attempted on evangelistic lines. The development of self-supporting churches has been rendered impossible thus far by the feeling of dependence natural to the people, and fostered by non-evangelical Christian sects. The American Presbyterians, with Beirut as a

center, report 2,390 church members, only one self-supporting church, and that is now seeking aid in America. Self-support must come from the development of a consecrated, gifted, native ministry directly responsible to the churches and supported by them. The Church of England, whose bishop resides in Jerusalem, has about 1,000 members. Besides, there are the Irish Presbyterian Church, with headquarters at Damascus, with 160 members; the Free Church of Scotland, 54 members; the Friends, 36 members, and the Lutherans in Beirut, 150 members, making a total of 4,700 native Protestant church members in Syria and Palestine.

2. The *educational work*, from the necessities of the case, has received the most emphasis of any department. The British Syrian Mission, composed of ladies who are members of the Church of England, is doing a wonderful work through its fifty-two schools, and 3,947 scholars from ninety communities. The training of the mind is made subsidiary to the formation of Christ in the heart. The children, through their hymns and Bible stories, become effective missionaries. One can but admire the strength of character, the love and devotion manifested by our English sisters in this work. The Presbyterian Board has 6,391 scholars in its schools of all grades; the Church Missionary Society, 3,000; the Friends of Brummana, 1,005; the Irish Presbyterian Church, 900; the Free Church of Scotland, 420; Church of Scotland Mission to the Jews, 350; Lutherans, 260. There are also independent schools, sustained by voluntary contributions and by teachers living in whole or in part on their own means. Among these is Miss Jessie Taylor's orphanage for Moslem and Druse girls at Beirut, with an attendance of 186; the Tabitha Mission at Jaffa, with 210 scholars; the Female Education Society, with 62 scholars, making in all 16,521. At the same time remember there are many scholars not here enumerated.

3. The work of the American *press* is conspicuously evangelical. Through its publication of the Arabic Bible, in whole and in part, and its issue of tracts and religious books in Arabic, it is a powerful auxiliary, not only for all evangelical Christians, laboring in Syria and Palestine, but also wherever the Arabic language is spoken.

4. *Medical missions*, so greatly in favor in these more recent years, form an important part of the work represented by the different societies at the conference. The staff of physicians and surgeons at the Syrian Protestant College is famous for some of its members throughout Syria. It is said that when one of them was dangerously ill prayer was offered for him not only in Protestant but also in other churches of Beirut and in the mosques. There are medical missions in connection with all the larger missions in this country. Hundreds of communities are reacht, and tens of thousands of patients are treated annually.

5. *Industrial mission schools* are ably represented by Dr. Ford, of Sidon. His school teaches masonry, carpentry, shoemaking, and tailoring. An agricultural department is to be added. It has proved to be very nearly self-supporting. It is found that such training tends to remove some of the greatest obstacles in native character with which missionaries have to contend. There can be no doubt that industrial training will soon win a permanent place among the missionary societies. A most beneficent branch of missionary work to be started by Dr. Theophilus Waldemeier, famous as one of the fifteen captives who cost the British Government in the war with Abyssinia for their release fifteen million pounds. He is soon to establish homes for insane, who are bound in chains to rocks and put in caves.

THE PRESENT CONDITION OF JEWS IN RUSSIA.*

1. The number of the Jewish race in Russia must amount to considerably over five millions. That figure is the computation for the Jewish residents in the *Pale of Settlement*,† and as there are large numbers of Jews privileged—or condemned, as in the case of Siberian exiles—to reside outside the pale, there are in all probability at least five and three-quarter millions, at a low estimate, in the Russian Empire.

2. Jews in Russia do not possess equal rights with other subjects. Tho Russia is made up of a variety of races, in which the Slav element is sometimes inconsiderable, yet all possess equal civil rights, provided they are members of the Greek Church, that being the state church. The *special* disabilities under which the Jew suffers are not, however, placed upon him because of his religion, tho many Jews so represent it. They are placed upon him in order to handicap his superior intelligence over the Russian peasant. The synagogue is as much tolerated as is the Roman Catholic Church—the clergy of which likewise suffer certain disabilities.

It is true that if a Jew is baptized into the Greek Church he attains every right of a Russian citizen, but this does not prove that persecution of the Jew is on *religious* grounds. He is then regarded as a true Russian, and no longer willing to use his brains, as one of a foreign race, to exploit the native.

Whether Russia's policy in dealing with her Jewish subjects is far-sighted or not; whether her use of her church as a nationalizing element is opposed to the spirit of Christianity or not, no one can gainsay the fact that her position is both patriotic and intelligible. A foreign race within her borders is so far superior to the natives, both in mind and habits, that unless hindered, it would in time absorb all property and leave the native none. Therefore she places special restrictions upon this particular race, over and above those restrictions which attach to all non-orthodox communities. This, then, is the ground of Russia's policy toward the Jew.

3. What are these disabilities? Briefly and generally they are as follows: Jews may not leave the Pale of Settlement unless they are merchants of the first guild (a privilege involving taxes of about £100 a year), graduates of universities or higher educational institutions, soldiers who served under Nicholas I., chemists, surgeons, and midwives. Jews may not reside within fifty versts of the frontier, unless resident or possessing property there before 1858; they may not reside on open land outside the cities and market towns. Jews, however, who were resident in villages before the "May Laws" of 1882, may remain there, but are prohibited by another law of 1887 from removal to another village. Restrictions are placed on their ownership of land, and only this year (but strictly for patriotic reasons) the spirit trade was taken out of their hands, and made a government monopoly. Limitations are also made in regard to the proportion of Jewish youths and girls in colleges and universities.

A milder *régime* has set in under the new czar. Not much has

* Condenst from an article by Samuel Wilkinson in *The Friend of Israel*.

† The Pale of Settlement consists of 25 provinces (26 including Courland, where, however, no new settlers are permitted), on the western frontier of Russia, 10 of them forming the kingdom of Poland.

directly been done to remove existing restrictions tho the manifesto granting free pardon to escaped conscripts boded well; but there are certain indications which all point toward a less vigorous enforcement of the laws remaining against the Jews. Exactly what influence wealthy Jews have used with the Russian government in this direction I can not say, but altogether, apart from such influence, Nicholas II. has his hand firm on the rudder, and has his people's good at heart. The tide has set in in favor of full liberty for Germans, Poles, and, I believe, Jews also, even tho local outbreaks of hostility may still from time to time occur.

4. There is an incredible amount of abject poverty in the towns of the Pale of Settlement: moreover the black hue of the country (when not covered with snow), the absence of small cottage gardens, trim hedges, and neat country roads, give a joyless, depressing aspect to the landscape, which harmonizes with the aspect of the Jews themselves, who wearily stand or tramp about with characteristically careworn faces. For all that, it is a fact that moderate and even considerable wealth is often concealed behind these poverty-stricken exteriors. Not all Russian Jews either, have the pallid, cadaverous, sunken cheeks of the pious *Chasid:* many are fine types of healthy manhood, body lithe, cheek ruddy, and eye sparkling.

5. Family home-life and general morals suffer from two causes: firstly from the subtleties of the Rabbinic and Talmudic theology, which is sometimes little less than a school of deceit—how to keep the law while breaking it, how to sin with a good conscience; such seems to be its teaching, and some of the most outwardly observant of synagogue ritual are the most lax in honesty and morality. The second cause is from the so-called "emancipation" of certain Jews from religious restrictions, when they become mere selfish, godless worldlings.

All Jewish sects in Russia may be said to accept the Talmud with the exception of the Karaites.* The Chasidim are a numerous sect founded about 1740 by one Israel Baal Schem, a Jew of Podolia, who claimed implicit submission as the representative of God upon earth. This sect submit themselves to their priesthood, the *Zaddikhim*, and regard them as inspired. One such *Zaddik* I visited in Bjalestok. To some extent they reverence the Talmud, but their basis of faith is the Book of *Zohar*. †

In the northern part of the Pale the orthodox Jews seem more intelligent, tho very fanatical, and if in the southern provinces there is greater ignorance, there is no less fanaticism. Darkness, gross darkness, reigns. There is "a zeal for God but not according to knowledge." "From the sole of the foot unto the head there is no soundness in it," and yet in the darkness—religious, moral, social—there are true-hearted souls.

II. There is some Gospel work among the Jews of Russia, with many hopeful signs of God's Spirit stirring the dry bones here and there as an incentive to such effort, but there is room enough in this dark, dark field for a hundred times more. Doors are open already and are opening wider every year.

* The Karaites are a small sect chiefly resident in the Crimea, claiming great antiquity. But it is believed they date only from 750 A. D. They utterly reject the Talmud and all Rabbinical traditions, and adhere only to the Old Testament. Hence their name, which means Textualists.

† The book "*Zohar*" professes to have been written in the first century, but has been proved by its contents to belong to the *thirteenth century*, at which time it first made its appearance.—*Enc. Brit.*

(1.) *Bible Distribution by Colporteur's Sales* is not a *special* effort to reach the Jews, tho they are not excluded. As there are comparatively few Jews in Finland or the divisions of St. Petersburg, Moscow, Kharkoff, Rostoff on the Don, the valley of the Volga, and Siberia, we may omit references to these places, and yet even in these districts Jews become purchasers of the Word of God. At the North, the Bible Society has two workers in Witebskand Wilna, two in the neighborhood of Riga, one in Courland, two in Dorpat, and three in Minsk. In Minsk about 16,000 Scriptures were disposed of in 1896. In the same year, in the Odessa division, about 53,000 books were distributed, viz., in Bessarabia, the Crimea, Kherson, and Podolia. Jews would also profit more or less by the society's circulation of Scriptures in Tiflis, in Transcaucasia, and especially in Warsaw. In Russian Poland copies of the Scriptures in Jewish languages were eagerly purchast by the Jews. The work among the Jews is often a difficult one, but in spite of many hindrances, nearly 22,600 Hebrew and Biglot versions were circulated.

(2.) *Missionary Work in Stations.*—The London Jews Society has long enjoyed a special permission to carry on mission work among the Jews in Warsaw. There is also a depot, but its returns of sales and gifts of Scriptures are small. The British Jews Society has now two missions in Russia, both in splendid centers. Dr. Frohwein conducts a dispensary in Wilna, and Rev. George Friedman labors in Kovno. The Lutheran Church has pastors in Wilna, Warsaw, and Kischenew who are friends of Israel. They also maintain a home for Jewish girls in St. Petersburg. In Warsaw Brother Rosenzweig works on the lines of the American "Hope of Israel Mission." He endeavors to be a Jew to the Jews and a Christian to the Christians, and without question gains access to many orthodox houses, unopen to an ordinary missionary. Joseph Rabinowitz belongs to no society or church but the church of Christ. His work amongst his people in Russia is unique. The service in Somerville Hall, Kischenew, has something of synagogue ritual in it, but a very full Gospel in the preaching. His name is widely known in Russia, and his writings are extensively read.

(3.) *The Circulation of Missionary Literature* in Russia forms part of missionary work. Of the three Jargon or Yiddish Mission periodicals, *Berith Am* ("Covenant of the People"), edited by Professor Dalman of Leipzig, *Tigvath Israel* ("Hope of Israel"), edited by Pastor Gaebelein, of New York, and *Dibre Hayomim* ("Words of the Days"), edited by Rev. Henry Goodman of the Mildway Jewish Mission, a large proportion are sent to Russia for circulation and through various agenicies find willing readers.

(4.) *Free New Testament Distribution*, coupled with missionary work in depots, and itinerations, has been prosecuted most vigorously and extensively by the Mildmay Jewish Mission. Russian law, although it does not permit mission work pure and simple, sanctions the free distribution of God's Word, and also freedom to explain the nature of the contents of the book. Over 200,000 Testaments and portions have been circulated in Russia during these twelve years. The depots at present in use as centers for periodical itinerations are Warsaw, Odessa, Minsk, and Berditschew. Itinerations are the only possible practical way of evangelizing the Jewish field, and New Testament distribution, wisely carried out, *must* produce permanent and blest results. In hundreds of villages, where one never can hope to locate missionaries, the little Book is read. Many are indifferent, some violently hostile, some forgetful, but nevertheless there are the ones and twos who prize it, and to whom it becomes the source of life eternal.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

War Finances and Missionary Resources.

BY REV. J. T. GRACEY, D. D.

There is something painful in the exhibition of the treasuries of the missionary societies look at in the light of the financial status of this country, as exhibited in the war with Spain. The Methodist Episcopal, Presbyterian, Congregational, Baptist, and other missionary organizations, have been teasing their constituents up to the heroism of paying debts aggregating perhaps less than two million dollars, while the war expenses leapt at once from nothing to one million and a quarter of dollars a day, and in a few weeks appropriations of three hundred and sixty-one million dollars were made, or thirty times as much as Great Britain and America contribute in a whole year for the evangelization of the world outside their own boundaries. The sort of civilizing agency which cost that much for the elevation of a population numerically less than is contained in the city of New York, would stand in poor contrast with results of the fifteen millions a year of all the foreign missionary societies of Christendom.

But that is not chiefly what we desire to point out just now. It is, rather, the financial ability of the population of this country, as contrasted with the paltry contributions to the betterment of the thousand millions of people "outside the bulwarks" of Christian civilization. That the government should be able to issue a two-hundred-million dollar war loan in a time of war, at the lowest rate of interest at which any nation ever did such a thing, indicates that this is a very rich nation. That it should be able to place four hundred millions of its bonds ten-twenty's at three per cent., and a hundred millions on temporary certificates, is still more emphatic as to our wealth; but that when it called for the two-hundred-million dollar loan, seven times that much money was subscribed, one's eyes stand wide open with wonder. Fourteen hundred millions of dollars, lying loose enough to be tendered to the government on call, takes one's breath.

We are told that there are many comparisons of our country which must be made, not with any other one country, but with all the "rest of mankind." We are laught at across the ocean for saying of so many things in America, that they are the "greatest in all the world." We are not content to measure ourselves with any one country, but with all countries combined. We have half as many miles of railway as all the "rest of the world." We transported on these railways in 1892 one and a half times as much freight as all the rest of the railroads of "the world" put together did. Our steam marine registers one-third of the entire steam register "of the world." In 1896 we raised more than one-fourth of the entire cereal crops "of the world." We have more than one-half of the telegraph wires "of the world." Our postal system carries a little less than one-third of all letters sent by post in "all the world;" our mechanical appliances comprise more than one-fourth of the mechanical equipment of "the entire world." John Shafroth, in a contention in the House of Representatives in May last, in his address dealing with these facts, said the people of the United States, in re-

spect to their resources and capacity of performance, can no longer be compared with any other single nation; the comparision must be made with the entire "rest of the world." He was arguing to show that the United States is, in fact, a world-power, and as such must have a world policy.

Now, what we want to ask is, if six or seven millions of dollars annually contributed to the progress of Protestant Christianity through the missionary societies, looks in the least as if we had a "world-policy" in this direction. If, as Mr. Shafroth asserts, we constitute one-twentieth of the population of "the globe," and own one-fifth of the capital of "all the world," have we any decent conception what we ought to be doing for a thousand millions of "other folk," who are not so much as nominal Christians, yea, who have never heard whether there be a Savior of the race?

The assistant secretary of the treasury before the Social Science Association said in August last, "A rich treasury and a potential ability to add almost without limit to its riches, must have played a great part in robbing men and commanders [Spanish] of courage and hope, and must have been important elements contributing to the downfall of Spanish power, and bringing Spain to sue for peace."

Again we ask, if the riches of this American nation were in any decent proportion concentrated on the evangelization, or even the civilization of the thousand millions of the "rest of the world" which are heathen or semi-civilized, what would be the moral effect of that fact alone on those same thousand millions of people, when they became aware of the fact? Would it not be an "important element" contributing to the downfall of barbarism and the false faiths of "the whole world?"

Again, much has been said of the Aladdin's lamp, which enables us, all at once, to put two-hundred thousand equipt soldiers on the field, double our fleet, strengthen fortifications, mine harbors, buy ships, and much else. But what if some paltry tithe of such skill in combination and energetic concentration could be manifest in the churches of the land for the world-kingdom of Jesus Christ?

We might remind ourselves of the fact that struck all Europe as much as anything else about our war phenomena—that American soldiers exhibited ability to take "the initiative." It was the "courage which forgot all rules of military practise, and by its sheer irresistibleness," that accomplisht the impossible at San Juan and El Caney. It was "the men behind the guns," which made the world wonder and admire. Is there not as much "moral fiber and personal courage" in the ranks of the Church to carry every San Juan and El Caney of heathenism? Will the Church try what the government of the United States tried—raise and send forth its men, and fling them on the opposing forces, with the simple "Go in," with which Grant commissioned Sherman? Over-much prudence may become prudery. Will we raise the money and commission the men, and push them to the front to "find a way or make one?"

It may be all true that Christianity gets on, on a powder-cart, but the sober thought of mankind at the end of this century is exprest by the government *Messenger*, the official press-organ of the Russian Government, to wit: "The theory of war is a false and lamentable theory, which civilization begins to identify with the destruction of mankind." And yet the world treats as it might a fake, the serious proposal of the Russian

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study of all persons interested in mission work.

As a *symptom*, these discussions are hopeful. We are rounding out the year 1898 with this number of the REVIEW. The churches as a whole take an optimistic view of the situation which confronts them. We share in that hopefulness; no word of an optimistic nature have we ever spoken or written that we wish to recall.

But we are appalled with the opportunities which confront Christendom at the door of the twentieth century; yet not at the problems themselves, but at the overtowering ill-acquaintance and sluggish indifference of Christendom itself to its obligations, its environment, and its resources at this crucial hour. The nation is said to have just discovered itself. Bishop Fowler, of the Methodist Church, told the British Wesleyan Conference the other day, that Spain put dynamite under our prow, and blew us into the air, "and we came down everywhere." Is there nothing short of the dynamite of Providence to make the Christian churches "come down everywhere?" That single torpedo under the Maine blew in our faces ten millions of Filippinos. The propulsive force that may be needful to awake us to a world-policy of Evangelism, we may await—but not without some apprehension, if we fail to appreciate our privileges and adjust ourselves to our duty.

Missions in Pyengyang, Korea.

J. HUNTER WELLS.

Missionary effort which records active work of only two years' duration, can not be expected to show very large results in any respect, and that view which takes cognizance of numbers only, is the most erroneous of all. Pyengyang, Korea, has been occupied permanently only since November, 1895, when Rev. S. A. Moffett and Dr. J. Hunter Wells located here, while in May, 1896, Rev. Graham Lee and family arrived from Seoul. In the same spring Dr. Douglass Follwill, of the Methodist mission, the others mentioned being all Presbyterians, arrived, followed a little later by Rev. W. A. Noble and family. In this way the two stations continued for a year, until now the Presbyterians have been reenforced, while our Methodist brethren are struggling along with more work than they can possibly attend to. The history of the establishment of work here, and of its remarkable growth, is in print in various journals and pamphlets. Of Dr. and Mrs. Underwood's visit some ten years ago; of Rev. Mr. Appenzeller's at the same time; of the wonderful work of Dr. Hall, deceased, whose deeds for Christ are recorded in a volume edited by his wife, and of the conscientious self-denying labors of Rev. Mr. Moffett, those who run may read.

This paper is intended for a brief review of the main features of the work here in Pyengyang as it now appears. In the two years of permanent occupancy, tho much of the planting work, notably that by Dr. Hall, and the itinerating by Messrs. Moffett and Lee, was done before the number of church adherents had grown from less than one hundred to more than three thousand, and the number of churches, or meeting places, from three or four to about one hundred. This includes both stations. This growth has been the result solely of the power of the Holy Spirit acting through those brought to the Truth, who, as soon as they saw it, went and told their brethren. Some very interesting and edifying examples of missionary labors by natives, who have traveled from town to

town, teaching and preaching the Good Tidings, without money and without price, and without suggestion except what they found in the Scriptures, could be cited. This phase and feature of the work is deserving of special mention, for as a consequence, in all this section, under both stations, there are but two Koreans who receive money from America toward their salaries as helpers, while none of the leaders in the scattered hundred churches receive any pay not provided by the natives. When it is known that the average wages here are but four dollars, gold, per month, and that for gentlemen who serve us as teachers, it will be seen that to provide all these places, and to build churches and schools, as has been done by adherents of both stations, requires contributions from the native Christians here, far larger, in proportion, than the church people of America give to their own work there.

The work here in all lines has been one of very small beginnings, and there was much sowing on what seemed to be rocky ground, long before the reaping of the last two years commenced. There has been no sudden spurt, but steady advance all along the line, tho the lack of workers has prevented any special attention to anything but *evangelistic and medical work*. In the latter department there has been something over 17,000 patients seen in the two dispensaries and small hospital, during the past two years. This, with the population of the city only about some 40,000 people, with the surrounding regions, tributary, having only about 500,000, if that many, shows a remarkable attendance to this form of Christian beneficence and effort for Christ. The evangelistic spirit is so prominent, and propagation of the Gospel so easy, that dispensary and hospital work does not assume the importance or lead that it did when the country was opened to the Gospel at the point of the lancet, but the direct and indirect results of the Word preacht to these 17,000 different persons can not be truly estimated, or overestimated. A surgical feature of interest, from my hospital, is the scores of blind restored to sight by the operations of iridectomy, and the removal of cataract. Something over a hundred such operations have been performed.

The feature of *self-support* already mentioned is illustrated by the fact that for the Christmas celebration one of the churches in town contributed 30 dollars, silver, to buy Christian books to be presented to unbelievers who would accept them [and those who distributed them after the service had to climb on a house and hand the books down one by one, the demand was so great]; and to present each of the thirty odd prisoners in the jails and dungeons of the city with some money and a book—this by permission of the governor; of the giving, not long ago, of 100 silver dollars toward a church building; of the request by a congregation, under charge of Dr. Underwood, for a missionary to come to them, they agreeing to furnish a house and many of the necessities of life; and of this same congregation giving some 100 dollars, silver, to India during famine time, 50 dollars, for the same purpose, having been sent by the Christians here. All these things occurred without suggestion or help from the missionaries.

Another remarkable feature of the native Christians here is the childlike faith and simplicity with which they accept and practise the truth of the Scriptures.

Numerous instances of their attempts to cast out what they thought were devils or demons, by

prayer, and in other cases by prayer and fasting, are of record. Many of the cases were benefited and tho never traced or investigated, but what could be easily diagnosed and classified, yet in no instance have the people been discouraged in their methods, for who knows, but that after all, they may not be nearer the true way than we think?

The unity of the two Christian stations here, the plainly prevalent spirit of Christ which, seen of all men, animates the members of each station toward one another especially, and of the very evident oneness of purpose of the two stations, is a feature whose influence and weight in shouldering this work must not be left out of consideration. "The priest, like people," was quoted in one of our meetings during the week of prayer, for on that truth hangs many future consequences.

An external feature worth mentioning, is the flying of the Korean flag from many of the churches and from scores of Korean houses on Sundays. This is merely one of their own doings, and is not universal, but holds pretty well here in Pyengyang. The Korean flag is rarely raised on any other occasion.

Since the time mentioned in the first part of this letter, the Presbyterian station here has been reenforced by Rev. N. C. Whittmore, who arrived about a year ago, and lately by Rev. Mr. and Mrs. Baird, experienced missionaries transferred from another part of Korea, and Rev. Wm. B. Hunt, and Miss Margaret Best. Dr. Mrs. Hall, to whom Pyengyang is no new field, will soon join the Methodists, while Dr. Miss Fish will come up from Seoul just as soon as house-room can be provided for her. This completes the brief review, with the personnel of the work in some of its outward and inward features. Mrs. Isabella Bird Bishop, who saw it two years ago, characterized it as the most wonderful she had ever seen in connection with the Gospel. Mr. W. Henry Grant and Mr. R. E. Speer have been here and can speak for themselves. It is the Lord's work and He has blest it. It is only in its beginning, and its successful issue will require the prayers of God-fearing men and women, for not only the Koreans come out of darkness, but for strength from on nigh for the missionaries here who have to shepherd this flock, and it is for this purpose, mainly, that this letter is written.

CENTRAL CHINA CHRISTIAN MISSION.—Rev. W. P. Bentley, writing from Shanghai, China, says: "The tenth annual meeting of the Central China Christian Mission was held in Nankin, May 11 to 18, 1898. The work is carried on under the auspices of the Foreign Christian Missionary Society of Cincinnati, O., U.S.A. The foreign workers number twenty-five. The native staff about the same. The stations occupied are Nankin, Wrehn, Chu-cheo, Lin-cheo-fu, and Shanghai. Three sets of meetings were held; one for the natives, one for both natives and foreigners, and one for foreigners only. All were gotten through within the same week. It was noted that in the mixt meetings the natives deferred a good deal to foreigners, but in their own meetings they gave evidence of the power and judgment to manage their own affairs.

"The past year's experience confirms the belief that the Chinese Christians are liberal. They give most liberally to work which they feel is their own, and their contributions increase in proportion as they are thrown upon their own re-

[illegible] The spirit and practice of self-support are growing in the mission. A very interesting example occurs in a new station—Lan-chow-fu.

"The inquirers here have all been received within a few months, and have been told that they must be absolutely self-supporting from the start—and they are very poor and know only about a dozen. They already contribute their own services. They are also welcome to meet in the mission rented premises, but are making arrangements to build for themselves—if only a hut—to start with. If this instance proves a success, it will be a valuable lesson to all China.

"Every station reported many conversions, and an increased membership. In fact, the past year was the most successful in the history of the mission—about fifteen years."

Decree of Emperor of China.

PUBLISHT IN THE OFFICIAL PEKING GAZETTE, JULY 14, 1886.

The propagation of the Christian religion, as practist in foreign countries, is provided for by treaty stipulations. We have repeatedly issued our instructions to the viceroys and governors of the various provinces to see that satisfactory protection is accorded to missionaries, in the hope that the people and the Christians may live peaceably together.

But during the present year, the missionary case at Chiang Pei Ting in Szechuan, and the cases at other places have not, as yet, been settled. In the province of Kwang Si, at Yung An Chou, another case of murder of native Christians has occurred. At Shashih, in Hupeh, a case has also occurred in which foreigners are involved. In a word, the local authorities have not been able to show their respectful indebtedness to us and carry out the specific injunctions which we have solemnly enjoined upon them; and whenever cases have arisen involving Christians and non-Christians, if they have not been careless and given no attention to them, then they have been laboring under the idea that these are outside matters. They have not exerted their influence for good, and any ill feeling existing among the people against Christians has easily led to trouble.

It is not strange, then, that missionary troubles are occurring more and more often. The high authorities of all the provinces are now specially commanded that, whenever missionary cases occur, they must particularly instruct the local officers to act in good earnest to give proper protection; and whenever missionaries wish to call upon the local officials, these must not of their own free will and accord cut off, or decline to have communication with them. Such intercourse will lead to mutual trust, good faith, and confidence. The native Christians will then not cause trouble, and the people will be admonisht that they must not for trifling reasons create disturbances. In the event of a sudden uprising among the people, if the officials of the place deal with the matter on an impartial and equitable basis, it will not be a matter of difficulty to prevent a calamity before it has actually broken out.

The Tartar generals, viceroys, and governors, therefore, must strenuously instruct the officers under their respective jurisdictions, that as occasion arises they are to satisfactorily and carefully devise a plan of action in the premises.

As to the cases still remaining unsettled, let such action be taken as is necessary to bring them to a settlement without loss of time and as in future will prevent missionary troubles again occurring.

Should there be any lack of energy shown in taking precautionary measures to prevent trouble, the delinquent officials will be severely punisht in accordance with the new rules framed and submitted to us by the yamen of foreign affairs.

The Tartar generals, viceroys, and governors, also, will not be allowed in such cases to shift the responsibility imposed on them upon any one else.

We will administer and uphold the law in the discharge of our duty, and let it not be said by the officials that they were not duly cautioned beforehand.

This decree is promulgated for the information of the public.

Such an order as the above was never before promulgated by any emperor of China. It emphasizes the treaty provisions, and commands officials to afford protection to missionaries, and to give audience to them by which they will be able to make direct representations of difficulties in their work. Perhaps its greatest force is in the prestige it gives missionaries. Roman Catholic missionaries may abuse the privilege; it is to be hoped Protestant missionaries will be extremely judicious in the use of it. —[J. T. G.]

Difficulties of the Imperial Postal Reform in China.

The news from China indicates that the Progressives have been turned down by the dowager empress. The cable itemizes the backset threatened to the imperial postal system, which was inaugurated over a year ago, after painstaking preparations through a long series of months. It can scarcely be a matter of surprise that formidable antagonism should be developt to the reform. Let us see if we can make clear just where the shoe pinches.

China has not been without a far-reaching and reliable postal service for strictly imperial communication with every part of the empire; but to that the public was in no way admitted. It was for gazetting officials in every part of the country on government matters.

There was no postal service for the people of a national, or even provincial kind that was connected with the government. Perhaps what was can best be illustrated by our own express companies. These have provision for carrying mail matter, letters, papers, books, and it sometimes occurs that better service is had than is furnisht by the postal authorities. Much like this express business is a system of transportation of goods, money, or mail through a carrier system which has grown up through hundreds of years among the "hongs," the great mercantile firms in all parts of China. This system is safe, but not "speedy," unless through special inducement. It is a purely voluntary business, and is conducted in a way that must command the patronage of the public or perish. If it is not satisfactory it is less remunerative. The rates on mail matter vary with the distance to be covered, just as our express charges do. The system of carriers, whether of men as runners, or boats, or whatever else, has been slowly built up, until it is a greatly ramifying, completely organized, and well operated system of carriage.

If the government undertakes to establish an imperial postal system, it is somewhat parallel to the United States government undertaking to establish a national "express company." It would conflict with the operations of the existing corporations, and would certainly provoke opposition. Now, in China, these "express companies" have been built up through centuries, and have vested interests which they will stoutly defend in such ways as are open to them.

It so happens that all these postal "hongs" in China are in the hands of natives of one city, Ninpo, in the province of Chekiang, and "no native of any other part of China, has the slightest chance of being admitted to the guild," says the United States consul at Chinkiang.

This "hong" postal system is thus in the hands of a close corporation which has in it, as Consul Jones says, "vested interest which has been built up through generations of hard labor, and they naturally resent the establishment of any service which threatens to deprive them of their business."

The government, unfortunately, establisht postal rates which were in excess of those of the "express companies," the "hongs." The customers of the "hongs," with the ultra-conservative instincts of the Chinese, regarded the new departure with the utmost suspicion, when it was inaugurated, Feb. 2, 1897. If they can not be conciliated they become a ubiquitous power to stir up prejudice against the government scheme, and even to overturn the administration.

Death of Rev. S. W. Duncan, D. D.

Rev. Samuel Duncan, D.D., Foreign Corresponding Secretary of the American Baptist Missionary Union, died Oct. 29, at midnight, in Brookline, Mass. This will be the occasion of great sorrow far beyond his society and his communion. He could not be cribbed and confined by any denominational boundaries. His radiant face was a benediction in itself; his broad brain obliged his dealing with broad questions in a broad way, and his deep devotement of all he had to devote to God and men, made him a tower of strength. As missionary secretary he was an Atlas with the world on his shoulders—a world already on his heart. He had courage born of conviction and consecration; his charity could not be fenced in. He was a natural leader, and a logical one; no official position was necessary to make him a force; any epaulets he wore were honored in his wearing them. He was a master; a living contradiction of the suggestion that breadth and thoroughness do not go together in the same person. It might be said of him, as was said of another, "*nihil quod incepit non perfecit.*"

The writer knew him by association as a neighbor city pastor, and in important conferences on great missionary problems when together we studied questions of far-reaching proportions. With what patience he dealt with details, and their relation to questions of policy and progress none could know but those who watcht him closely and toiled with him. We write fervidly, for our admiration of him grew to affection for him. The Baptist Union, its missions, his entire communion, will feel that something akin to calamity has struck them in his "taking off." The Missionary Officers' Conference will sorely miss him. The world is the poorer without him. The Baptist *Standard*, Chicago, says: "The death of Dr. Duncan comes as a severe blow to the denomination and especially to the Missionary Union. Called from the pastorate because of his splendid fitness for the position of foreigh secretary of our great foreign missionary organization, he brought to his work the energy, the knowledge, the executive ability, the abounding conviction of the dignity and value of the foreign mission enterprise, that stampt him at once as an almost ideal man for the position. His grasp of the missionary situation, which grew with each of the six years of his service, was exemplified in the masterly reports which he was accustomed to submit to the Missionary Union at its annual meetings. That of last spring, which surveyed our Asiatic mission fields, was a veritable missionary state paper. In order to perfect his information upon certain matters pertaining to these mission stations, he started upon his trip around the world, whence he returned only to lay down his work." J. T. G.

The American Missionary Association at its meeting in Concord, N. H., October 26, passed the following resolution: "We believe that no solution of the Indian problem can be reacht until the pres-

ent tribal system be unrecognized, government reservations be abolisht, and the present appropriations for the material support of the Indian be discontinued. Recognizing that our government bears a friendly attitude toward these reforms, we would recommend both that a committee be appointed to visit the president of the United States, secretary of the interior, and others who may have part in the administration, to urge immediate action, that the policy now theoretically held by the government shall be put into execution."

Relief Work in Armenia.*

The following translation of an editorial in an Armenian newspaper of Constantinople is of special interest as indicating the view taken of the work of American missionaries by the Gregorian Armenian community:

"Under date of Feb. 20 they write to us from Van that the missionaries there have impartially and wisely distributed the relief sent for the destitute. The distribution of oxen was no less helpful to the people than that of the woolen and cotton clothing. To thirteen missionaries were given 42 oxen; to individuals, 91 oxen; to 122 villagers, 1,091 oxen; in all, 1,224. With these oxen was also given seed, and so it became possible to plow and sow a good many fields.

"It was touching to see with what kissing and caressing the villagers received the oxen given them; and no wonder the villagers were glad, for by the help of these animals the fields given over for a time to barrenness will once more become productive. The monks supplicated blessings on the donors who had supplied them the means for plowing and sowing the fields belonging to the monasteries, and thus provided them with bread for the year to come.

"The Armenian Protestants have just celebrated the semi-jubilee of the coming of the American missionaries to Van, as the Armenians of Aintab recently celebrated the jubilee of the evangelical work in that city. One of the Armenians of Aintab writes us to say that the missionaries have brought great material blessings to the province, for, first, on the occasion of the great famine, then on the occasion of the cholera, and, finally, during the recent business and other distresses, they have given prompt aid to the destitute, the sick, and the sufferers. Now they are very nicely caring for 300 orphans of both sexes, whom they regularly send to the Gregorian church. The churches of Van also have had new life given them through the presence of the Armenian orphans, who are under the care of the missionaries, and who come to church respectably drest, and together with the children of the Gregorian school sing the sweet chants of the church. The children are able to join in the singing, because they practise the singing of the chants in the orphanage. Occasionally, also, the children are sent to church for confession and communion.

"Under date of Feb. 8 they also write to us from Van that lately the Latin fathers began to distribute relief to all those who would accept the Catholic religion. In a few days they had in hand a few hundred converts. The work is still going on, but not with its original ardor. We should be glad if any one of the Dominicans or Jesuits would give us information on this subject. We hope that our correspondent has been mistaken in his information."

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* *The Independent*, April 21, 1898.

IV.—FIELD OF MONTHLY SURVEY.

Syria and Palestine,* The Jews,† Educational Missions‡

BY DELAVAN L. PIERSON.

Judaism and Christianity§

BY REV. W. T. GIDNEY, M.A.

In many respects the Jewish race is the most remarkable of all the races of the earth. With the possible exception of the Chinese, the Jews are the oldest people in the world. What a marvelous history they possess! a history written in advance in their prophetical books. And what a religion they had—so strange, so full, so typical in its numerous rites—that, had it not been a preparation for the religion that was, in the fulness of time, to grow out of it as a flower from its bud, it would have been meaningless, irrational, and burdensome. The Jews were the chosen race from whom the Christ, the Redeemer of the World, the Seed of the Woman, was to come, and thus the channel of communication of Divine grace to mankind at large. Christians are verily their "debtors." The Written Word was almost entirely a Jewish production: and it tells us, in type and in history, how the Incarnate Word came from heaven to earth to seek and to save the lost, and was born one of their own race.

The Jews may be traced back to Abraham, who was the founder of their race and nation. As a race, and as a body of religionists, the Jews have thus lasted some 3800 years—as a nation their end came at the destruction of Jerusalem by Hadrian, 135 A.D., when Jerusalem was finally trodden down of the Gentiles, and the Jews led away captive into all nations (St. Luke xxvi: 24). We can not rightly speak of the Jews of to-day as a "nation": *i. e.*, a race of people inhabiting a certain territory, and united by common political institutions. The Jews have no country, no king, parliament or other form of government, no laws, no policy of their own. (Hos. iii: 4.) They are scattered throughout the world, citizens of every country under heaven. They are an international race, but not a nation. There can be no doubt that they are aspiring to a national life once more. Colonization schemes for Palestine, "Zionism," and such like movements are straws indicating the way the wind is blowing.

The *history of the Jews* since the dispersion is somewhat difficult to follow, seeing that it is wrapt up in the history of the many nations amongst whom they have sojourned. In order to acquaint ourselves with their history we must study the history of the world at large. Thus, the Jews of Poland, which is *the* home of the wandering race to-day, are as dis-

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* See also pp. 141 Jan.; 535 July; 908, 920 (present issue).

NEW BOOKS: "Jerusalem the Holy," Edwin S. Wallace; "Through Egypt to Palestine," Lee S. Smith.

RECENT ARTICLES: "Women in Palestine," *Biblical World* (Feb.); "Jewish Colonies in Palestine," *Contemporary Review* (May); "Christian Education in Syria," *Independent* (Aug. 25); "Return of the Jews to Palestine," *Nineteenth Century* Sept.).

† See also pp. 630, 622 (Aug.); 918, 923 (present issue).

NEW BOOKS: "History of the People of Israel," Carl H. Cornhill; "Missions to the Jews" and "Sites and Scenes," W. T. Gidney; "The Hope of Israel," F. H. Wood.

RECENT ARTICLES: "The Jewess as She Was and Is," *Ladies' Home Journal* (January); "Modern Judaism" and "Jewish Colonization," *Menorah* (December '97); "Zionism," *North American Review* (August). Also (Monthly) *The Scattered Nation, The Hope of Israel, Jewish Missionary Intelligence, Jewish Missionary Herald, Jewish Era, The Friend of Israel, Trusting and Toiling, The Peculiar People.*

‡ See also pp. 52 (Jan.); 265 (April); 881, 907, 909 (present issue).

RECENT ARTICLES: "Education in Hawaii," *Educational Review*, (January); "Missionary Educational Work," *Church at Home and Abroad* (September).

§ Condensed from *The Student Volunteer* (British). March 1898.

tinct from the Poles as the Jews were from the Babylonians during the Babylonian captivity. Oil and water will not mix, neither can nor will the Jews be fused into the nations of the earth. (Num. xxiii: 9.) In Egypt, in the wilderness, in Canaan, in Babylon, and during their long-continued and present dispersion, every city where Jews have congregated has had its Ghetto, or Jewish quarter—either because the Jews would not mingle with their Gentile neighbors, or because their neighbors would not permit them to do so. The Jews are as distinct a people to-day as when they came out of Egypt. Anti-Semitism is as rife now as it was in Persia in the days of Ahasuerus. The Jews are an indestructible race. As Dean Milman eloquently said:

> Perpetually plundered, yet always wealthy; massacred by thousands, yet springing up again from their undying stock; the Jews appear at all times, and in all regions; their perplexity, their national immortality, is at once the most curious problem to the political inquirer, to the religious man a subject of profound and awful admiration.*

This continued existence of the Jews, notwithstanding the efforts which have been made to exterminate them, is a mighty proof of the truth of the Bible.† And thus our debt to the Jews is intensified.

Very different indeed is *the religion of the Jews* of to-day from Old Testament Judaism as sketcht in Leviticus. That Book and its multifarious religious rites and ceremonies are as dead a letter to Jews as they are to Christians. They can not observe them if they would, they would not if they could. The first covenant waxt old and decayed, and vanisht away forever, to make room for the new and better covenant (Heb. viii: 13). Ever since that great day when the veil of the temple was rent in twain, sacrifices have been doomed; ever since the destruction of Jerusalem, which was the end of the Jewish dispensation, they have absolutely ceast. Mosaism is extinct, and also the old Jewish religion, never again to be revived. Synagogue ritual is very different from that of the temple. Fasting and prayer have superseded burnt-offerings. One of their prayers on a fast-day runs:

> O Lord, may the diminution of my blood and fat by fasting to-day be acceptable as if the sacrifice had been slain on the altar.

There is no Passover lamb killed; a shank-bone of mutton, placed on the table, has taken its place. Their own law, which they read, tells them that without shedding of blood is no remission (Hsb. ix: 22 and Lev. xvii: 11), and yet they have no blood wherewith to appear in the presence of their God! Christians have a temple: a house of God, not made with hands; eternal in the heavens. We have a High Priest, Who, when He had offered Himself a sacrifice for the sins of the whole world, ascended into the courts of heaven; but the Jews have no temple, no priest, no sacrifice. They are without the essential means of drawing nigh unto God in His own appointed way, seeing that they reject His Son Jesus Christ.* The Jews are as dead spiritually as they are nationally.

The *number of the Jews* is about ten millions, of whom about eight millions are in Europe; the rest in Asia, Africa, America, and Australia. Of the European Jews, Russia, Austria, and Germany (*i. e.*, ancient Poland), account for 7,000,000. Old Poland is thus the Jewish Egypt of to-day. Russia has four and a half millions of these Jews, and is one of the very few European States which have not yet emancipated them. Therefore, as the Russian Empire contains half

* *History of the Jews*, Book xviii: vol. ii., p. 398.

† Deut. xxviii., and Is. xliii: 10.

* John xiv: 6, 40; viii. 24.

the number of Jews in the world, it is evident that the Israelites who enjoy rights of citizenship are still in a minority. But, owing to the anti-Semitic policy pursued in that country, an exodus is now going on. In Europe to-day the Jews' languages are Judæo-German (Yiddish) and Judæo-Spanish. Jews who speak the former are called *Ashkenazim*, from Germany ("Ashkenaz," Genesis x : 3), the latter, *Sephardim*, from "Sepharad" (Obadiah 20), supposed to be Spain. They are principally found in Holland, Spain, Turkey, Palestine, and North Africa. They are the "aristocracy" of the Jews. The Jews in Palestine and Syria speak Arabic, and those in Persia either Persian or Judæo-Persian. Hebrew is the language of their devotional books, tho not understood by the generality of Jews.

The Jews are divided into *four sects:* Orthodox, Reformed, Chassidim, and Karaites.

The Orthodox (Talmudists or Rabbinists) are found principally in Poland, and in the East generally. Most of the Jews in London are Orthodox. They believe in the Old Testament and also in the Talmud, in the coming of the Messiah, and in the return to their own land. They correspond to the Pharisees of old.

The Reformed Jews are found in Europe (except old Poland) and America. They answer to the Sadducees, and reject not merely the Talmud, but also the inspiration of the Old Testament. They have given up the hope of a Messiah and the return to Palestine.

The Chassidim are a large but decreasing sect in Russia, Roumania, Galicia, and Hungary. They are really a branch of the Orthodox Jews, and attach much significance to the study of the Cabbala. This sect was founded as late as 1730, by Rabbi Israel Baal Shem, who was called *Zadik* (righteous) and pretended that the Messiah would come out of his family.

The Karaites are supposed to have been founded by Anan-ben-David, of Basra, near Bagdad, in the eighth century. "Karaite" is from a Hebrew word meaning "Scripturist." They adhere principally to the Pentateuch, and reject the Talmud. They are the "Protestants" of Judaism. They number about 3000, principally found in the Crimea, but a few also in Russia and Syria.

There are also to be found Jews who are such by *religion*, tho not by *descent:* namely, the Black Jews in Cochin (China) and on the Malabar coast of India; the Beni-Israel in Bombay; and the Loango, or negro Jews, in Africa.

The Falashas of Abyssinia are supposed to be descended from immigrants posterior to the time of Solomon, Jewish authorities maintain that the Falashas are Jews by *faith* only; they also hold that the Karaites are not of Jewish but of Tartar origin.

BOOKS OF REFERENCE.

"The History of the Jews," by Dean Milman (3 vols.). London: John Murray, 1866. Indispensable to any serious study.

"History of the Jewish Nation," by the Rev. Alfred Edersheim, D.D., revised by the Rev. H. A. White. London: Longmans & Co., 1896. Important, learned, and valuable. Exile to the Fall of the Roman Empire.

"The History of the Jews," by the Rev. H. C. Adams. Religious Tract Society, 1867—War with Rome to the present time.

"Israel and the Gentiles," by Dr. Isaac da Costa. London: Nisbet & Co., 1850. Complete history of the Jews from the Exodus.

"The History of the Jews," by Professor H. Graetz (English translation, 5 vols.). London: David Nutt, 1892. Best history from a Jewish point of view.

"Jewish Life in the Middle Ages," by Israel Abrahams. London: Macmillan & Co., 1896. Social and synagogal life, etc.

"The Jews, or Prediction and Fulfilment," by S. H. Kellogg, D.D. London: Nisbet & Co., 1887. Embraces the whole Jewish question, and ought to be carefully studied.

"Israel Among the Nations," by Anatole Leroy-Beaulieu (English translation). London: Heinemann, 1895. A valuable book, from a Christian point of view.

"The Jews in Ancient, Medieval and Modern Times," by James K. Hosmer. London: Fisher Unwin, 1886.

"The Life and Times of Jesus the Messiah," by Alfred Edersheim, D.D. London: Longmans & Co., 1894. A splendid book.

"The Works of Josephus," comprising the Antiquities and the Wars of the Jews. Indispensable. Whiston's edition.

"The Home and the Synagogues of the Modern Jews" (The Religious Tract Society) is the best book we know on the subject.

"Sketches of Judaism and the Jews," by the Rev. Dr. McCaul. London: Wertheim, 1838: and his "Old Paths." Mackintosh. 1868, are learned and invaluable aids.

"The Jewish Religion," by M. Friedlander. London: Kegan, Paul & Co., 1891. Reliable and full, by a Jew.

V.—EDITORIAL DEPARTMENT.

The March of Events.

A few weeks ago the "Awakening of China" was one of the chief subjects of international and missionary interest. To-day the indications are that China has settled back into her old lethargic condition as far as her progress in western learning and scientific progress is concerned. Altho many rumors have been rife as to the death of the emperor, Kwang Hsu, the prospect of his reinstatement at England's demand, the appointment of a new emperor by the dowager empress, etc., etc., there seems to be no certain knowledge as to the condition of the emperor's health or the immediate outcome of the crisis in Peking. One thing, however, is certain, namely, that the reform movement in China along the line of western ideas, has had a set-back and the time for the emergence of the "Flowery Kingdom" from a state of semi-barbarism has not yet arrived. Doubtless, the reforms proposed by the emperor and his advisers were too radical to suit the taste of the majority of his subjects and an attempt to enforce them might have incited further rebellion. The empress dowager, who is now in her sixty-fourth year, is a woman of strong character, tho evidently unscrupulous. She is probably more in favor of reform than she is given credit for, but is opposed to radical and immediate changes in the corrupt political system in vogue and to the opening of the country to the wholesale adoption of western ideas. It may be that she fears her inability to enforce reforms at present.

The effect of this crisis upon mission work it is impossible clearly to foresee since it can not be told what a day will bring forth. Reform in the corrupt system of government would be of great advantage to missionaries as well as to the Chinese. Freedom of speech and the introduction of western civilization would aid in the preaching of the Gospel, but would likewise bring a greater influx of infidelity and the vices of the west. Superstition, vice, and bigotry offer great obstacles to Christianity, but primitive civilization, when accompanied by intelligence, industry, and honesty, is rather a help than a hindrance to its progress. The crisis of the country is acute; partition seems imminent at times, but may never come. The people generally are not patriotic and care only to serve their own selfish ends. Flood, famine, plague, and riot are also adding to the troubles which vex this land.

What is needed now in China is a man with brains, tact, honor, and will-power, who shall take control of affairs, save the country from its enemies at home and abroad, and lead in the much-needed reforms. There seems, however, to be no such man available.

We know not what the end may be, but firmly believe that God rules and will shape the events of this vast empire for the progress of the Kingdom.

The advance of England in the Nile Valley threatened even as serious complications with France as did the conflict of interests with Russia in China. The dispute will, however, probably be amicably settled. The capture of Khartum has opened up the Nile Valley and establisht a Christian power in the heart of Eastern Sudan. The Sirdar, Sir Herbert Kitchener, is said to have suggested a memorial to General Gordon in the form of a native technical college and

medical school at Khartum. The Church Missionary Society stands ready to establish a medical mission there as soon as permission is granted. This would be a still greater boon to the Sudanese than the college. Christianity is a more sure forerunner of civilization than civilization is of Christianity. Two ladies have already promist $1,500 a year toward a medical mission, and Douglas M. Thornton, Dr. Harper, of Cairo, and Rev. Dr. Sterling, of Gaza, have been selected as the pioneer missionaries.

The pilgrimage of the German emperor to Jerusalem has been brilliant in the extreme from a worldly standpoint, but has done much to deplete the Turkish treasury. The emperor has doubtless political aims and intends to make the sultan pay dearly for the "honor." A member of the "Young Turkey" party justly criticises this visit on the ground that while starvation stares numberless subjects of the Porte in the face, millions of dollars will be uselessly squandered by their ruler and his Christian guest. If the emperor's heart is susceptible to pity, his pilgrimage might have a different outcome if it were taken *incog.* under the guidance of some of the missionaries who have riskt their lives in the service of Armenia.

Mohammedan and Turkish supremacy is over in Crete. Disorders have been quieted and the "powers" have at last shown some use for their existence. There is one less scene of disorder on the planet. Turkish troops have been sent home, and Prince George of Greece will be governor until some scheme of autonomy is introduced. This step in advance shows what might be done for the rescue of Armenia.

In the United States, the Indians have been attracting attention. A small uprising of Pillager Indians in Minnesota was caused by the rascality of political agents and by "firewater" sold to them by the white man. Many believe that it might have been quelled by Christian conference without the use of troops and the shedding of blood. *The Kingdom*, a paper publisht near Leech Lake, Minn., suggests that if John G. Paton, single-handed, could work such marvelous transformation in bloodthirsty savages of the New Hebrides solely by the power of love, there ought to be moral power enough in Christian America to convert the remnants of the American aborigines. Indian wars have cost the United States over $110,000,000 since 1831, and thousands of lives have been sacrificed. We venture to say that if half this sum had been spent on Christianizing them the results would be very different.

The Mohawk Indian Conference (Oct. 14) adopted a platform that recognizes the reforms adopted by the government in the reservation system, giving of rations and increase of educational facilities for men and women. Nevertheless, the Indian problem is still far from solved. More care is needed in the appointment of suitable men as Indian agents and inspectors and superintendents of Indian schools. The platform closes with an appeal to the people of the United States to demand that the Indian bureau be taken out of politics and that the work of the bureau be entrusted to experts until its work be accomplisht and that it then be dissolved. There is especial need of reform with a view to the expediting the allotment of the land in severalty, and the rendering of Indians everywhere accountable to the courts with a right of appeal to the same.

One of the unique conventions of October was a meeting of Christian Indians held in South Dakota, composed of the Congregational and Presbyterian churches among the Dakota Indians. The leaders in church work gather in this annual convention to compare methods and receive inspiration. Among the subjects this year were: "What Indian Customs Hinder the Progress of Religion?" "The Relation of Education and Christianity;" "The Reason for the Falling Away from Religion of the Citizen Indians;" "The Sanitation of Dwelling-Houses;" "The Effect of a Single or Mixt Diet;" "When is War Justifiable?" This convention of over one thousand Indians is one of the brighter signs in the outlook for the solution of the Indian question.

The territorial expansion of the United States will not be far ahead of the missionary expansion of the churches. Already Puerto Rico has been occupied (Oct. 18) and plans have been made and steps taken for needed sanitary and educational improvements in the island. Dr. H. K. Carroll went thither, at the request of the government, to inquire into the moral and religious conditions. It is hoped and expected that able and earnest missionaries will not be long in beginning to preach there the Gospel of Christ — not of envy and strife, but of love and peace.

The Cuban question has been practically settled with Spain, and it is expected that the United States will control the island from the beginning of 1899. Already many reforms have been instituted in Santiago by the able administration of General Leonard Wood. But religious and moral reform must accompany political and educational advance, if any permanent benefit is to be secured. Already Dr. A. J. Diaz has returned to his native land and several missionary societies are awaiting the proper time to come for taking up work there.

Mormonism is another important subject in American politics and religion. Mormon missionaries are preaching throughout the East, and are so successfully hoodwinking many people that not only are they securing converts in Brooklyn and other cities, but even Christian ministers look upon them as merely a *political* sect who have discarded polygamy, and with it all that is immoral and un-Christian in their system. One New York paper refused to publish an accurate and judicious reply to an interview upholding Mormonism, on the ground that it would engender discussion! It is time that Christians in the East awoke to the true character and purposes of Mormonism. To this end they would do well to subscribe to *The Kinsman*, publisht in Salt Lake City. We hope to have some thorough articles on the subject of the "Doctrines and Practises of Mormonism," in an early issue of the REVIEW.

A warm advocate of both Home and Foreign Missions has recently past away, in the late John Hall, D.D., pastor of the Fifth Avenue Presbyterian Church, New York, and president of the Presbyterian board of Home Missions. Dr. Hall died on September 17th, at the age of 69. He has long been in touch with many forms of mission work, and his church has given largely to the work at home and abroad.

It is with true sympathy and sorrow that we record the death on October 18th, of Rev. Peter J. Zwemer, who went out six years ago, to preach Christ to the neg-

[illegible]ern peninsula of Arabia. His untiring and self-sacrificing labors in that trying climate of the Persian Gulf sapt his vitality and his furlough came too late for earthly rest and recuperation. He arrived in New York shortly before his brother, Rev. S. M. Zwemer, returned to his field. He was obliged to go immediately to the hospital where a few weeks later he went to his rest and his reward. Arabia, as well as his family and friends, will deeply feel his loss.

British Rule in India.

One of our English correspondents, James E. Mathieson, Esq., of London, takes strong exception to Dr. Kellogg's article, quoted in our Digest Department for April, on the "Ruin of India under British Rule." Mr. Mathieson strongly believes that the British race is in great danger of a decline and fall, brought about by effeminacy produced by the spread of luxury, and by the judgment of God for oppressions of peoples brought under British rule. He says:

As a wise governor-general of India early in this century said, "It must always be a grave question whether a people would not on the whole prefer to be ill-governed by those of its own race than well-governed by those of another."

In a proclamation made by our queen after the mutiny, in 1858, was contained a solemn promise that natives of India would in future have a large share in the offices then held almost exclusively by natives of this country. This promise has been shamefully broken. A government, such as our Indian government, which can persist in poisoning China and the East with opium, solely for revenue, is capable of any enormity, and its capabilities in that direction have been over and over again demonstrated in its shameful and dishonest dealings with the native princes, *e.g.*, the rulers of Oude, and more recently with the heir to the Punjab. A book, whose publication our queen herself authorized, "Sir John Login and Duleep Singh," gives us a picture of shameless rapacity, which does not stand alone in Indian government annals. And because there was raised up in India earlier in this century a group of noble soldiers and civil servants - the English Christians seem - have a dreamy belief that we have a succession of such men—men strong in ability and strong in faith—to-day also. We have not, at least I am not familiar with them; as John Bright said a quarter of a century ago: "It is not to be believed that India is always to continue to be a fat pasturage for young Englishmen," but that is the belief persistently acted upon, to the exclusion of equally able or abler men of Indian birth.

India, an English weekly, representing the views of Sir Wm. Wedderburn and the "ten righteous men" in our parliament, urges upon us the danger of neglecting Indian questions, and of losing the control of these questions, through the pressure of other important business, or the unwillingness of the Home Indian office to interfere with the authorities in India. If this neglect is continued, we may ere long look for a tremendous explosion in India, or God's righteous judgments for our accurst opium crime and the oppression of India, and for the emasculation of China through that vice.

In this connection it is idle to point to certain improvements in the social conditions of India, which have been brought about during the period of English rule. People will not discriminate between two things absolutely different, the British people at large, represented by the rulers of the nation for the time being actuated by motives of worldly expediency and selfishness, and the much smaller body of the true Christian community, whose hearts are touched by Divine grace to try and remedy the wrongs of India and other peoples, and to bring to them the Gospel. To the latter, and not to the former, we owe the abolition of the burning of widows, infanticide of female children, murder by the thugs, the juggernaut festival, and cruelties, etc., etc. Who commenced the system of education? Was it the Indian government? No; it was the missionaries who showed the way in this great reform also. All reforms in India (as too much also at home), have been forced upon an unwilling government in the interests of the peoply by men whom they hate, and usually despise.

As regards the oppressive taxation, land tax raised upon the people again and again, salt tax, which makes this indespensable commodity twice or thrice as dear as at the beginning of the century. See what is said in *India* for April 1st.

What brought about the American revolution? The attempt to impose a tax upon the American colonies. Would Britain dare to-day to exact a tribute from Canada or Cape Colony or the Australasian colonies? She knows better than that. But poor India, gagged and dumb, has to contribute to the spending money of men in Great Britain the stupendous annual subsidy of twenty millions sterling.

VI.—REVIEWS OF MISSIONARY BOOKS.

Israel.

JERUSALEM, THE HOLY. By Edwin Sherman Wallace. 8vo, 360 pp. Illustrated. Fleming H. Revell Co., New York, Chicago, and Toronto.

This brief history of ancient and modern Jerusalem by the recent United States consul for Palestine is an exceedingly attractive and interesting book. Mr. Wallace writes from the sympathetic standpoint of a Christian, and with the advantage of five years' residence in Jerusalem. While the history is much condenst, and many details of interest are necessarily omitted, the narrative and description is full of interest, and gives an exceptionally accurate and complete idea of the city and its surroundings, past and present. The chapter on the Jews in the modern Jerusalem throws much light on their condition, character, and customs, the colonization and nationalistic movements and the Christian missions among them. One-half of the 85,000 Jews in Palestine live in Jerusalem. Christians in Jerusalem number 8,630, most of whom are Greek orthodox (4,000), and Roman Catholics (3,200). Protestants number 500, and Armenians 600, the remainder being Coptic, Greek Catholic, Abyssinian and Syrian Christians. While justly criticising those who come to Jerusalem to proclaim their peculiar religious vagaries, and affirming it as his conviction that "Jerusalem is overmissionaried," Mr. Wallace speaks cordially of the Protestant missionary work there and testifies to the Christlike lives of the missionaries. The following facts are gathered from the chapter on "The Christians in Jerusalem:"

The Greek Orthodox Church have several monasteries and convents, a girls' and a boys' school, and a hospital. Their aim is to Russianize rather than to Christianize the people.

The Latin Church works chiefly through schools and orphanages, thus getting hold of the children. Their mission is to establish Roman Christianity and their methods are very effective.

The Armenian and other Oriental churches are for the most part poor and not progressive.

The Church Missionary Society carries on work among the people of the city and vicinity. It has about 20 workers, has a boys' boarding-school with 70 boys, conducts a day-school, and has gathered about 130 native Christians.

The London Jews' Society has a boys' school, a girls' school, and a house of industry for manual training.

There is a German Evangelical community numbering about 200, with orphanage and hospitals. (Their church has just been dedicated by Emperor William).

The Moravians have a lepers' hospital west of the city.

American missions are those of the Christian Alliance, which has three lady missionaries and three or four independent workers among the Jews.

Mr. Wallace concludes by pointing out the fulfilments of prophecy that have taken place and are taking place in Jerusalem, and affirms his conviction that the Jews will be the chief inhabitants of Palestine in the future.

Fifteen photographic reproductions and four maps illustrate the book. A general index would add to its value, tho this lack is supplied in part by full chapter "contents."

THE MESSIAH AND HIS PEOPLE ISRAEL. By A. C. Gaebelein. 16mo, 64 pp. (paper). Hope of Israel Mission, New York.

In this suggestive and comprehensive little pamphlet the superintendent of the Hope of Israel Mission discusses, especially for Jewish readers, the relation of Jesus to Israel, as disclosed in Old Testament prophecy and in New Testament history. In the statistics of the Jewish population of the world, Mr. Gaebelein estimates the number at 12,428,500, one-half of whom reside in Russia, Austria, and the neighboring districts. He also

gives a fine interesting Palestinian illustration and closes with a brief statement of the principles of the Hope of Israel movement.

[illegible] By Rev. W. T. Gidney, M. A. [illegible] Society for Promoting Christianity amongst the Jews.

The assistant secretary of the London Jews' Society, from whom we quote an article in our "Field of Survey," has issued two booklets or handbooks of great interest and value for reference. "Mission to Jews" contains "reasons, facts and figures" of live interest. "Sites and Scenes," Part I., "A Description of Missions to Jews in Eastern Lands," is a comprehensive tho necessarily limited sketch of the London Society's Oriental missions, Abyssinia, Galilee, and Northern Palestine, Persia, Damascus and Syria, Smyrna and Anbolia, Arabia, with bibliography. These handbooks contain much interesting and valuable material on the subject of Gospel work for Israel.

Shepherdless Sheep is a booklet publisht by the London Prayer Union for Israel. There is a small but strong plea for the chosen but apostate race.

India. The Horror Stricken Empire. By George Lambert. 8vo, 48 pp. Illustrated. $1.50. Mennonite Publishing Co., Elkhart, Indiana.

There are thousands of children in India left destitute and orphans through the ravages of famine and plague. Mr. Lambert's book is publisht with a view to giving a vivid picture of the horrors attending famine, plague, and earthquake in the years 1896-97, and to create substantial interest in the survivors. The proceeds from the sale of the book will be used in Christian relief work, thus purchasers will become contributors. While evidently hastily prepared and not issued in first-class style, this book gives the only full and vivid description of these disasters. The five hundred illustrations from photographs do away with the necessity of any extended use of the imagination.

Books Received.

Missions and Politics in Asia. By Robert E. Speer. [illegible] pp. $1.00. Fleming H. Revell Co.

Jews in the Hills of Tang: Missions in China. By Rev. H. P. Beech. [illegible] pp. Map and statistics. $1.00. Student Volunteer Movement, N. Y.

The Life of the Lamas, or the Opening of Tibet to the Gospel. By Rev. D. W. Lammers. [illegible] pp. Illustrated. 25 cents paper. Christian Alliance Publishing Co., Nyack, N. Y.

The Illustrated Bible Teachers' Edition. Illustrated. [illegible]. The American Book House, New York.

Our Heroic Years: A Short History of the Church Missionary Society. By Eugene Stock. [illegible] pp. One shilling net. Church Missionary Society, London.

John G. Paton's Autobiography. Edited by his brother. Vol. III. Illustrated. 12mo. 376 pp. Fleming H. Revell Co. $1.00.

George Muller, The Modern Apostle of Faith. By F. G. Warne. 12mo. 208 pp. Illustrated. $1.00. The same.

God's Methods With Man. By Rev. G. Campbell Morgan. Chart. 12mo. 188 pp. $1.00. The same.

Whereby? Malachi's Message to the Men of To-day. By Rev. G. Campbell Morgan. 12mo. 75 cents. The same.

Preparation for Christianity in the Ancient World. A study in the History of Moral Development. By R. M. Wenley. 12mo. 194 pp. 75 cents. The same.

Divine Pedology. By Rev. L. B. Hartman, D.D. 12mo. 346 pp. $1.25. The same.

Missionary Methods for Missionary Committees. By David Park. 16mo. 76 pp. Charts. 50 cents. The same.

The First Hundred Years of Modern Missions. By James S. Ross, D.D. 8vo. 93 pp. (paper). William Briggs, Toronto.

A Holy Ghost Church. By Archibald G. Brown, A. B. Campbell, Edinburgh, Scotland.

Manila and the Philippines. By Margheritt A. Hamm. 8vo, 218 pp. 50 cents. (paper). F. Tennyson Neely, New York.

Imperial America: The Policy of Colonial Expansion. By Wm. C. Levere. 8vo. 128 pp. 25 cents (paper). Forbes & Co., Chicago.

Millennial Dawn, IV., The Day of Vengeance. 12mo. 660 pp. 50 cents (paper). The Watch Tower Bible and Tract Society, Alleghany, Pa.

The Zenana, V. 1898. Zenana Bible and Medical Mission. London.

Lights and Shadows of Our War with Spain. By John R. Musick. Illustrated. 8vo, 224 pp. (paper). 25c. J. S. Ogilvie, New York.

How the Lord Built the Chapel. By Rev. Dwight Goddard and Frances Goddard, M. D. 8vo, 42 pp. (paper). Methodist Mission Press, Fuchau, China.

VII.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

We have just received a proof of the difficulty of establishing a negative. Some time back we declared that a certain form of imprecation, given as from the Roman pontifical, was undoubtedly genuine, but was not in the pontifical, for that we had ourselves carefully examined every page of the three great volumes of this, and were able to testify positively that it was not in it. We have found, however, that our attention had unconsciously flagged, precisely where it should have been alert. We have been advised by T. H. Engall, Esq., of Churchfield Road, Acton, W., England, and Rev. James Neil, M.A., of 4 Talbot Pond, Highgate, that if we would reexamine the Paris edition of 1852, we should find the curse on page 561, § 25, vol. I., applied, however, not to ordinary offenders, nor to heretics, but to abductors of nuns. This offense surprises even the Roman pontifical out of the studied moderation of language which it uses in the Greater Excommunication itself.

Mr. Engall calls attention to the fact that the form of the curse which is usually given omits the clause "Let these various maledictions come upon him, body and soul, night and day, in time and eternity, unless he shall have made good his offenses and come to amendment. Amen, Amen." The imprecation is essentially mitigated by this expression of hope for repentance, yet it remains savagely medieval.

The protracted series of imprecations ascribed to Ernulphus of Rochester past out of use ages ago. Indeed, many highly educated Roman Catholic clergymen imagine it to have been invented by Lawrence Sterne. We are assured, however, by R. C. professors of theology, that there is no reason to dispute its genuineness. Indeed, it appears that the original is still kept at Rochester.

This imprecatory form of the pontifical, detacht as it is from the Greater Excommunication, and buried under an office only appertaining to nuns, is probably unknown to the priesthood at large, if it is now used at all. There it is, however, and Messrs. Engall and Neil have laid us under lasting obligation by their pains to correct our very sincere but serious mistake in denying it.

China.

—The *Allgemeine Missions-Zeitschrift* for May, 1898, rectifies various earnest misapprehensions about China. Thus, altho the Chinese (originally from the Caspian) occupied the present China ages before Christ, assimilating the native tribes, who, like themselves, were Mongolians, yet it was not until about 220 B. C. that the various Chinese kingdoms were finally absorbed by a central state, which has given to the whole empire the name of "The Middle Kingdom."

It is a great error to suppose there is one spoken Chinese language. All the vernaculars of the vast nation are of one stock, not speaking of the Tartars, Tibetans, hill tribes, etc. So are all the vernaculars of Germany, Scandinavia, and England of one stock. Philologically they are one Teutonic language, but practically they are various tongues. So also in

China. Even in the same province there are sometimes two vernaculars. The linguistic unity of the nation lies in the *written* language, which represents not sounds, but ideas. Imagine the Arabic figures increast to many thousands, and applied to all sorts of things besides number, being equally intelligible (tho with vast labor) to Germans, Italians, Danes, and Russians, each retaining their own spoken tongue, and we shall have some conception of Chinese.

—India is emphatically the land of villages. In China villages are numerous and important, but China is eminently the land of cities. It has 17,000 cities.

—"The Chinese are by birth Confucians; in life, Taoists; at death, Buddhists." It is hard to tell where one religion ends and another begins. In reality, Confucianism is most deeply intertwined with the essential religion of China, which is ancestor-worship a good deal intermingled with nature-worship.

—James Parton has declared that in Thomas Jefferson's mind religion was not a conviction or an agony, but a supreme etiquette. This is an admirable description of Chinese religion. As Confucius himself intimates, to believe it is wholly unnecessary; to practise it is indispensable. It was only Christianity on one side and the barbarians on the other that saved the Roman Empire from being ceremonialized into a second China.

—Under the Emperor Keurghi (1662–1723) Catholicism came very near being acknowledged as a fourth *religio licita*. But the papal decisions against ancestor-worship, and other accommodations to heathenism, called out violent persecutions. Streams of martyr-blood were shed, but also large defections of Christians took place. In this century Catholic missions have revived, but are so entangled—in China even more than elsewhere—with a French protectorate, the arrogant bearing induced by the consciousness of enjoying this powerful patronage has brought great odium on Christian missions in China. As Hudson Taylor says, let Protestants beware of too much imitation of this example.

—The present number of Chinese Catholics is computed at 581,775.

—Commercial and colonial policy, says the *Zeitschrift*, at once opens the way to missions and hinders their advance. The notorious opium war admitted Protestant missions, and has always branded them with dishonor.

—Bishop Anzer, of the Catholic mission in Shantung, has, according to the German foreign minister, unequivocally declared that Germany must occupy Kiaotschun, if the Catholic mission is to continue. "But," pertinently asks the *Zeitschrift*, "is a mission that exists under the egis of a foreign protectorate, a mission according to the mind of Jesus Christ?"

—Some one has described the missionary work in China as a work in a land of common schools. How whimsical! Government does not support schools, nor require schooling of its subjects. It institutes examinations, and admits no one to office that has not a degree, and has of late years establisht a few professional schools. This is nearly or quite all that it does for education. Out of 20 men, on an average only one can read; of 1,000 women, only one. Even then twelve years' schooling has been known to leave a man capable of making out only about half the characters of a hospital card hung at the foot of his bed.

—Sir George Baden-Powell, M.P., in a speech reported in the *C. M. Intelligencer*, expresses a confident belief that the great Christian truths proclaimed through a number of centuries by the Nestorian missionaries have entered more deeply into Chinese philosophy than is thought, and await their time of revival in their proper form. It must be remembered that there were once Nestorian churches throughout the whole empire, and lasting for some eight centuries.

INDIA.

The *Harvest Field*, speaking of an edition of the religious poems of a Tamil Hindu, remarks: "Those who are acquainted with Tamil literature know that the Psalms of Manikka Vasaka hold a very high place among the classics of the language. Dr. G. U. Pope thinks that it is certain that he was the great reviver of Saiva worship in the south of India about the ninth century, A. D., who spent his life as an 'utterly self-renouncing ascetic Saiva mendicant.' In the well-printed volume before us the whole of the poet's writings, together with word for word renderings into ordinary prose Tamil, are given. This assistance to the student is very necessary, as the musical verses of the great Tamil singers are very difficult, and even with the aid of the 'construe' many points are obscure. Some of the poems contain denunciations of the Buddhists, but the most beautiful are those where the 'devotion,' which characterizes other Tamil poets like Tayumanavar and Pattanattu Pilleiyar, is allowed its full scope in fervent praise of the grace of God. Manikka Vasaka was a Saiva Siddheurte, and his faith in God was almost faith in a personal God, comparable to the intense devotion to the Mouna Guru, which illuminates the elaborate verses of Tayumemavur. It is a genuine faith, more helpful, more spiritual, and truer than the vague speculation of the Vedanta, and is peculiarly Tamil in its conception and expression, and the verses describing it are treasured by the Tamil people to this day. Even now some of Manikka Vasaka's hymns are sung in the daily ritual of Saiva temples, and nowhere else can a clearer view of the hopes and fears of the Tamil race be found than in his poems."

THE KINGDOM.

—AFTER THESE THINGS I SAW, AND BEHOLD, A GREAT MULTITUDE, WHICH NO MAN COULD NUMBER, OUT OF EVERY NATION, AND OF ALL TRIBES AND PEOPLES AND TONGUES, STANDING BEFORE THE THRONE AND BEFORE THE LAMB, ARRAYED IN WHITE ROBES AND PALMS IN THEIR HANDS. Rev. vii:9.

This most thrilling passage President Charles Cuthbert Hall terms, "The Beatific Vision of an Evangelized World," or, "the vision of an ecumenical multitude," and adds: "I like that far-reaching word, ecumenical. It means 'out of the whole inhabited world.'"

—They tell us that at Manila and Santiago it was "the man behind the gun" who did the business. In a recent address before the American Society for the Advancement of Science, President Eliot said: "When it comes to the pinch the source of victory is in the personal initiative of each individual commander and private soldier and sailor. When all preparation is made, when all appliances have been perfected and brought together, in the particular thicket and mined strait in which the work of the moment is to be done, it is the perceptive power and moral resolution of the individual which

command success." Apply this principle, which is so inspiringly, but also so solemnly true, to mission work and to all kinds of religious activity, and what is the conclusion?

—*The Congregationalist* says: "It is stated on good authority that the late Mr. Bayard seldom wrote a letter without attaching to it a quotation of a distinctively spiritual character, or else inclosing a leaflet that would carry some consolation or inspiration to the person addrest. If we could gather up the total of these messages they would constitute a series of services to the world not unworthy to rank with the dead statesman's best public achievements. How refreshing it is when a man, in the midst of many cares and obligations, does not neglect those quiet, unnoticed ways of sweetening life for others.

—When shall we attain to something like fitness and proportion in bestowing our beneficence, that is, give most where the need is greatest? Last year, through the British and Foreign Bible Society, Russia received less than 600,000 copies of the Scriptures for a population of 130,000,000; India, with a population of 280,000,000, slightly over 500,000; China 560,000 for its 380,000,000 people; while in England alone, to a population of 30,000,000, probably over 1,200,000 copies were supplied.

—Every year the Scriptures in 85 languages go out from the Bible House in Singapore to all Malaysia.

—Dr. Eli Smith, after 18 years of study of the Arabic, Hebrew, and Syriac, and a mastery of the Greek, and a full knowledge of modern colloquial Arabic, began in 1848 the translation of the Bible into the Arabic, and labored steadily for 8 years. On his death in January, 1857, the work was taken up by Dr. Van Dyck, who had studied Arabic for 17 years, becoming a very prince among modern scholars, and he completed the New Testament in 1860, and the Old Testament in 1865. As a result the Beirut Arabic Bible has been pronounced to be "the best version of the Bible in existence." In other words, that one translation was the fruit of more than a half-century of toil.

—A strong argument in favor of Industrial Missions is advanced by a writer, who refers to the slow methods of native Indian weaving, and says: "The introduction of modern appliances to spin and weave this cloth opens an unlimited field for mission industrial enterprise, which would make mission work self-supporting and be an incalculable benefit to the people. This is not an untried experiment. The Basel mission in India has had spinning and weaving factories for years, and conducted them with practical German thoroughness, having skilled laymen in charge. They have won a high reputation all over India. These industrial factories are not only self-supporting, but support the entire educational work of the mission."

—This is how it looks as scanned through Scotch spectacles: "One of the most promising outcomes of the recent Spanish-American war is the resolution of the missionary societies to enter at once into the islands from which they have hitherto been excluded. They are not, however, going to rush into these new fields in a tumultuous and disorderly way. Seven missionary boards have been conferring together with a view to harmonious action; and we have reason to hope for a good time to Cuba, Puerto Rico, and the Philippine Islands. The only missionary society in the United States which has declined to consult with the others as to

joint procedure has been that of the Protestant Episcopal Church." —*Free Church Monthly.*

—Concerning the same great matter, the *Indian Witness* makes this most pertinent and sage suggestion: "Preparations are being made by various missionary organizations to commence operations in the Philippine Islands at the earliest safe and convenient moment. We venture to express the hope that in so doing the mistakes made by all missions in India will be avoided. Ought it not to be a cardinal principle from the very first that whatever mission work is done in the Philippines should resolutely aim to be on a self-supporting basis? Is it not worth while to work this experiment for all it is worth in a field new to Protestant missionary effort? When one sits down in sober thought to consider the condition of affairs in India, it is utterly discouraging to find that after a century of evangelical missionary work there is not a solitary self-governing, self-sustaining native mission, conference, or community, in the whole land, and the prospect of having one in the near future is by no means as bright as one could wish. Missions absolutely must learn not to be so dependent as they are upon foreign subsidies. We should like to know if the system workt for some time in China by the late Dr. Nevius has justified itself. His plan was to have no paid native workers of any kind, but to get all the work done under his supervision by such voluntary labor as the Christians themselves could give. It would be a great advantage if the missions about to be planted in the Philippines could agree to work on some such basis as this. Even tho the work should progress slowly for a time, the gain of building up a self-reliant, self-propagating Christianity from the first would be very great."

MEDICAL MISSIONS.

—The London *Lancet* has reacht this conclusion: "We can imagine no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundreds of such men in the next half century would powerfully affect the history of China, India, and Africa. If men of commerce could give as good an account of their work in these lands as men of medicine, the evangelization of the world would be hastened."

—Archdeacon Wolfe, who has had experience of missionary methods in China for a generation, says: "I have no hesitation in affirming that if the C. M. S. had had a medical mission in this city (Fuchau) during the last thirty-seven years, we would have at the present moment ten or twenty times the number of converts to Christianity that we have at present."

—To illustrate the comparative need of medical missions in China, the Inland Mission publishes a black chart containing 4,000 white spots, to represent the number of qualified and registered medical men to every 2,500,000 of the population of the British Isles. In order to represent the proportion in China we should have to blacken all the spots except one. As one is to 4,000, so is the supply of surgical and medical skill in China to the supply in Great Britain.

—A physician of Reading, Pa., Dr. Isaac C. Detweiler, has just finished a decade, during which he has given every dollar received from his practise to religious and philanthropic causes. For thirty-six years he gave a tithe of his income. Ten years ago, the Lord

having prospered him, he decided to give all his income. His last contribution was $225, with which to buy New Testaments to be distributed among the soldiers in Cuba and Puerto Rico.

—These figures represent the growth of the Zenana Bible and Medical Mission for ten years:

	1887	1897
In-patients	110	1,439
Out-patients	2,417	15,536
Attended at homes	122	279
Total	2,649	17,235
Attendances at dispensaries	5,691	58,212
Doctor's visits	—	1,326
Total	5,691	59,538

—Dr. Mary Eddy writes: "I have returned two days since from a long tour, nearly four months, as I left Beirut February 16. Five weeks were spent in Cæsarea Philippi, visiting camps of Bedouin Arabs and villages on Mount Hermon. Here I treated 1,562 patients. Moving northward I journeyed with muleteers 35 days, visiting the plain of Cœle Syria, Baalbec, then crossing Anti Lebanon to Nebk and still northward the Syriac towns of Hafor, Suddad im Doolab, Zeydan to Hamath. Here we were fairly overrun with patients. Large and small, rich and poor, every one suffered with some form of eye trouble. We returned by Hums, thence to Riblah, then up to Lake Yemmouni, where we visited camps of goatherds far up on the mountains. Never have we found such ready listeners. In each place they implored us to remain longer and teach them, as well as minister to their diseased bodies."

WOMEN'S WORK.

—When will these "perilous innovations" come to an end! The ancient and conservative American Board has recently admitted *a woman* to the august corporate body which manages all its affairs, by electing with practically no opposition Miss Margaret J. Evans, of Carliton College, Minnesota, she having been nominated by the Association of that State. Surely, an honor to her well-deserved, but even a greater honor to the Board.

—On the banks of the Wolta the missionary sphere is extending from year to year. Our friends there count 178 baptisms. One of the most touching and typical confessions was that of a poor woman recently baptized. "If I had known that I was loved," she said, "I should long ago have entered the church. I have only really begun to live since I became a Christian." —*Le Missionnaire.*

—In these days of heroes and heroines near at home, it is well to remember those abroad. Among such, according to the *North China Daily News*, is Mrs. B. C. Patterson, M.D., of the Southern Presbyterian Mission at Hsu-Chien, North Kiang-su. Although 80 miles from any other foreign woman, and with her infant exposed daily to the famine fever, while her husband was away helping the starving, she has during nine months had 8,000 patients under treatment, and expected to remain at her post during the heated term, ministering to the sick and suffering.—*Independent.*

—A missionary writes from China: "One Sunday morning our Presbyterian neighbor, Mr. Lowrie, preacht for us on 'The Great Teacher.' He contrasted Christ, who was the first man to teach a woman, with their own Confucius and Buddha, who ignored and despised her. Nor shall I forget the gladness and interest exprest by the women in our noon meeting as they talkt over the sermon. 'Because Christ's teachers have come to us, *it makes being a woman*

mean more,' said one. A single illustration of the teaching in the Chinese classics will say volumes for the condition of women where the leaven of Christianity has not been felt. Mencius is conversing with his pupil, who asks, 'If a woman should fall into the water and the only way of rescuing her was to extend his hand, should he attempt to save her or let her perish?' 'Better to let her drown,' returned the philosopher, 'than to contaminate your hand by her touch.'"

—Miss Macdonnell, the matron of the Neyoor, India, Hospital, writes: "At present one of our nurses has been living for two weeks right in the home of a wealthy Hindu family. Think what that means—one of our low-caste Christian women sleeping and eating with these high-caste women, reading her Bible aloud, singing hymns, etc. Why, not many years ago, this same woman would have had to get off the road while the other one past."

—A quiet, unassuming woman came into our office a short time ago, and presented two crisp one-hundred dollar bills, and said that she wisht this money to be applied on the payment of the debt of the Missionary Society. She did not desire that her name be publisht. When a wish was exprest to know who she was, for private and personal gratification, she declined to give her name or residence, and said that the money could be credited to "C. S."—*World-wide Missions.*

—The British and Foreign Bible Society employes 504 Bible-women, who reach, on an average, 31,000 homes every week. Of these 452 are at work in India, 13 in Syria, and 18 in Egypt. The largest number, 76, are in cooperation with the Wesleyan missionaries, 71 are associated with the Scottish Free Church, 59 with C. M. S., 47 with the English Baptists, 41 with S. P. G., etc.

—The number of women recently gone or ready to go to the foreign field under the care of the Church of England Zenana Society is 36, just half of whom are new missionaries. Tho 72 stations appeal for reenforcements only 18 can be sent for lack of funds.

YOUNG PEOPLE.

—The statistical returns relating to Great Britain presented at the recent International Y. M. C. A. Conference at Basel show considerable development. At the World's Conference in London in 1894 the number of British centers of work (including auxiliaries) was 843, while the membership was 87,464. At Basle 1,418 centers were reported, with a membership of 104,160. In the English Unions (England, Ireland, and Wales) the value of Association buildings has increast from £397,695 in 1894, to £460,027 in 1898. The Scottish Associations have also made great progress in this respect; thirty-one now occupying their own premises, the approximate value of which is £75,000. The English report stated that "at no period in the history of the Association have the governing bodies manifested a more loyal adherence to the fundamental principles of the Union than is shown at the present time."—*The Christian.*

—It was reported at a recent conference of the secretaries of the Young Men's Christian Association that, for the collegiate work there are 10 secretaries, devoting their full time or a greater part of it. The railroad department has increast its force from 3 to 6 secretaries, and as a token of their interest in the work the corporations

appropriated $20,000 for sustaining it last year. Especial interest was manifested in the work of the Army and Navy Christian Commission, which is now to be incorporated as a permanent part of the International Committee's work, and its superintendent, Mr. W. B. Millar, is to go to England to make special study of the work among the soldiers in the British Army. The cost for 1899 will be about $60,000 for the general work and not less than $7,000 for army and navy work. More than 30 Y. M. C. A. building enterprises are under way.

—"It is not easy nowadays," remarks the Indian Y. M. C. A. national organ, "to get beyond the influence of the world-wide brotherhood of the Young Men's Christian Association. Even among the adventurous gold miners of the Klondike, the only two American missionaries who succeeded in forcing their way thither during the past winter, despite almost insuperable difficulties, found an association already establisht, with a reading-room kept open constantly, and meetings maintained among the multitude of young men, who have gone there greedy of gain and are subjected to sore temptations."

—It is stated that the Christian Endeavor movement is advancing at the rate of one society every hour, or 800 members per day.

—The reported contributions of Sunday schools and Endeavor societies to the American Board show a gain for the past eleven months of $3,219 over the contributions for the same period of 1897.

—Christian Endeavor is keeping pace with General Kitchener in the Sudan. A soldier Endeavorer from Cairo, who was assigned to hospital work at Darmales Camp, has organized a society. In Cairo an Arabic-speaking society of 20 has been added to the 2 flourishing English-speaking societies.

—The Christian Endeavorers of the Reformed Church in America have contributed money through the regular denominational channels, to erect 12 mission churches.

—The following outline of work done by a Durban, Natal, Christian Endeavor society, looks like business: open-air meeting every Sunday, a visit to the hospital with flowers and texts, meetings in the prison regularly, help in the South Africa General Mission meetings at Town Hall Gardens, visits to sailors, offering for support of native missionary in Pinetown.

—Dr. Hartupee and his wife have just sent to the trustees of the Ohio Wesleyan University the deed to a piece of real estate worth $12,000, with the single condition that it shall be used for the home of the children of missionaries while they are securing an education at the university. The house is a beautiful modern structure erected a few years ago, and will be called "The Rachel Hartupee Missionary Home."

UNITED STATES.

—At the recent annual meeting of the American Board, held at Grand Rapids, Mich., it was reported that last year was the most prosperous one in its history; that is, there were more accessions to the churches, more students in the educational institutions, and larger contributions from the native Christians, 47,000 of them having given toward the support of the Gospel not less than $118,753. Secretary Barton estimates that, judged by the rate paid for labor in foreign countries and by the purchasing power of the money, this contribution is equivalent to more than $1,000,000 in America.

This summary supplies the essential facts disclosed:

Missions	20
Stations	101
Out-stations	1,271
Places for stated preaching	1,617
Ordained missionaries (17 being physicians)	169
Physicians not ordained (besides 10 women)	11
Other male assistants	4
Women (wives 168, unmarried 173)	341
Total laborers sent from this country	531
Native pastors	220
Native preachers and catechists	477
Native school-teachers	1,713
Bible women	260
Other native laborers	307
Total native laborers	2,977
Total American and native laborers	3,508
Churches	465
Church members	47,122
Added during the year	4,602
Whole number from the first	143,392
Sunday-school scholars	59,701
Theological Seminary and classes	18
Students for the ministry	316
Boarding and high schools	113
Pupils (males 3,459)	7,029
Common schools	1,139
Pupils in common schools	46,963
Whole number under instruction	56,625
Native contributions	$118,753

—In fifty years the work of the Presbyterian Church has grown from 10 missions to 24, the stations from 19 to 108; ordained missionaries, 30 to 208; laymen, 10 to 51; married women, 29 to 204; unmarried, 2 to 164; ordained natives, 0 to 165 and 239 licentiates; native helpers, 7 to 1,335; communicants, 41 to 30,453; scholars, 513 to 30,460; receipts of the board, $77,751 to $841,553.

—The recent General Conference of the Methodist Episcopal Church, South, wisely ordered that a missionary institute, or mass meeting, should be held once a year on each district. The presiding elder is charged with the work of superintending this institute. He is also required to preach at least one missionary sermon a year in each pastoral charge in his district.

—At a meeting of the Christian and Missionary Alliance, held in New York, in October, within the space of fifty-seven (57) minutes and eighteen (18) seconds $96,824 were subscribed for the work, and enough more later in the same day to raise the amount to $113,000, almost twice as much as was secured at a similar gathering a year ago.

—The annexation of the Hawaiian Islands raises the question of the ecclesiastical relations of the Episcopal Church there. Hitherto the work of the Church of England in those islands has been under the general superintendence of the Society for the Propagation of the Gospel, and the Bishop of Honolulu, who has spiritual jurisdiction, was appointed by the bishop of Canterbury under the general supervision of the society.

—The American Bible Society has met with a serious loss in the death of Albert S. Hunt, D.D., for 20 years a corresponding secretary. Dr. Hunt represented the Methodist Episcopal Church among the executive officers, and was widely known throughout the country and universally beloved. His death was quite sudden from pneumonia, resulting from exposure to a severe storm, and leaves Dr. Gilman, senior secretary, alone in the office.

—Most of the missionary pioneers have past away. Two, however, are still living. Elias Riggs, D.D., of the American Board, who went to Turkey in 1832, is still in active service in Constantinople. John B. Adger, D.D., who went out under the same board to Smyrna in 1833, is now living in Charleston, S. C. In the same year John C. Lowrie, D.D., of the Presbyterian Board, still living, went to India.

—The Chicago Hull House has now 21 afternoon clubs for children, 518 evening clubs for both children and adults, 28 regular classes, a children's choral society

of nearly four hundred members, a kindergarten of 60 pupils, and a large day-nursery.

—The trustees of the John F. Slater fund have arranged with Booker T. Washington and Mrs. Washington to devote as much time during the next two years as they can spare from Tuskegee to holding meetings in the cities of the Southern States. The purpose is to increase the interest of the negroes in their own moral, physical, and industrial conditions. Four groups of such meetings were held during the first two weeks of September, with others following. As a specimen of the counsel the freedmen are likely to receive the following may be read: "Our race is in too big a hurry. The preachers want the title of D.D. before they know divinity. Almost every graduate in the English course must be addrest as 'professor.' We want a biography before we have lived. Some want to take Latin and Greek who do not know the personal pronoun in English, some want postoffices who do not know how many stamped envelopes to give for eleven cents. Go to the farm; stick to the farm. We do not want to govern the country until we learn to govern the home."

EUROPE.

Great Britain.—The British and Foreign Bible Society employs 724 colporteurs in 23 different countries; in China, 200, who disposed of 477,236 volumes during 1897; Russia, 67 with 200,850 copies; India, 132, and 120,457 volumes. This society has long been watching for an opportunity to carry the Word into the Philippines. "A consignment of Spanish Scriptures has been sent to Hong Kong. Thousands of Spanish and Pangasinan Scriptures have been waiting for ten years at Singapore for an opportunity of entrance. As regards native languages, the society has nearly the whole New Testament in Pangasinan, and the Gospel of St. Luke in Tagalog has been just printed."

—The English Church Army added 80 trained men and women to its staff last year, which now numbers 316 parochial evangelists, 120 van evangelists and colporteurs, 65 social officers, 154 mission nurses and rescue and slum workers, 77 associate evangelists; 48 vans were conducted and 2,400 seven-day missions. The gross income was $470,000 last year.

—The Universities' Mission to Central Africa carries on mission work scattered over some 250,000 square miles. In the homes, schools, and workshops there are over 3,000 children. The communicants at Easter, 1897, were 1,722, and the adult adherents of the mission over 6,600. The work is establisht in 4 principal centers, in Zanzibar, Usambara, Rovuma, and Nyassa. On Lake Nyassa, which was until last year a large slave-yielding region, the mission maintains a church steamer. The workers now number 187, including 2 bishops, 26 English and 11 African clergy, and 29 women.

—One of the greatest of Protestant missionary societies is that of the Wesleyan Methodists. From the report submitted at the recent conference, we learn that it has 363 principal stations, with 2,355 preaching places; that it has a staff of 345 missionaries, assisted by 2,993 schoolmasters and other paid agents; and that during last year it sent out 16 missionaries to India and China, 11 to Africa, and 3 to the West Indies. Its income, too, is growing, being £5,600 above what it was two years ago. The number of members in the foreign field

is 44,640, with 23,544 others on trial.

—The Zambesi Industrial Mission was formed six years ago for work in East Africa, and, tho considered by many to be a mere experiment, the following statement of work accomplisht is sent forth: "Spiritual, educational, and industrial work is being carried on at 10 centers, supervised by some 30 European missionaries. The acreage planted with coffee is about 750, of which 460 will yield acrop during the present season of from 35 to 40 tons. At the various stations there are 115 head of cattle, 105 goats, and 55 sheep. In connection with the mission there are 11 schools, at which, during the past year, there were 926 boys and girls enrolled, with an average attendance of 673. Seven European teachers and 29 native teachers are engaged in these schools. A training institute, for the teaching of such handicrafts as carpentry and blacksmithing has been built at Ntonda. There are two hospitals. During the months of March and April the patients treated in connection with these were over 2,800, of whom 110 were in-patients."

—**The Continent.** The Basel Missionary Society is one of the oldest and strongest of the German organizations, dating as it does from 1815, and having an income of over $250,000; 147 European men and women in Africa, India, and China; 18,903 communicants, and 17,285 in its schools. The native Christians (adherents) number 36,315.

—Herr A. Merensky, of the Berlin Missionary Society, thus compares, or contrasts the missions of Roman Catholics and Protestants: "In spite of the solid unity of the Catholic Church, their progress in missions does not compare with that of the Protestants. Of the 8,000,000 negro descendants of the former slaves in North America, 7,000,000 are Protestants and only 200,000 Catholics. In the Cape Colony the Evangelical missions report 530,000 adherents, and the Catholics only 3,000. Protestant missions aim at making Christian believers out of heathen people, training for secular work and industries being the task of the state. Protestant missions look first and above all things to the needs of the soul. Protestant missionaries have translated the Bible or portions of it into about 70 African languages and dialects, and have thus made these literary tongues. Some 750,000 Africans are in Protestant churches, and 140,000 children in Protestant schools."

—The continued falling off of Peter's Pence, on which Rome so much depends for aggression, calls out this utterance from Vice-General Schmitz, who has the matter of collecting in charge: "The question of Peter's Pence has indeed become a Catholic calamity, and is a burning one. There can be no doubt that the collections have greatly fallen off. The Holy Father needs for general expenses in the administration of the church, an annual income of 7,000,000 francs. Of this 3,000,000 are assured from a source which I will not mention. Four millions ($800,000) must be obtained through Peter's Pence from the Catholics of the whole world. Until two years ago the collections exceeded this amount, and the Holy Father was able to give assistance to various objects. But for two years the collections have no longer reacht 4,000,000 francs, and have, indeed, scarcely amounted to 2,500,000. If this state of things continues, the Holy Father, with the obligations upon him, will come into an extreme and most precarious position. It is a condi-

tion of the greatest seriousness for the church, and may become full of danger."

—No wonder that Spain is poor. She supports from her treasury 117,000 monks, nuns, and other persons under religious vows—nearly five times as many as the former standing army of the United States.—*Congregationalist.*

ASIA.

Syria.—The Russians are active in Syria. In Tripoli they have 300 boys in their school, and in the Meena they have a girls' school with 3 Russian women, 2 native teachers, and 240 pupils. They are also occupying the Greek villages in the interior of the Tripoli field, being determined to resist both Protestant and Roman Catholic propagandism. "We can not hear," says Dr. H. H. Jessup, "that they have a firman or a permit for a single school. American schools seem to be the only ones requiring 'permits,' and they will soon be eliminated as a factor in the tribulations of the Turk."

—"Nowhere have I seen a band of purer, simpler, more sweet, or more believing workers than those whom we have been privileged to meet with in Syria and Palestine. In grace and readiness and wisdom, in much that elevates and strengthens the character and life, I am persuaded that they are surpast by no body of missionaries anywhere."—J. ELDER CUMMING.

India.—"The finest bicycle path in the world is probably the Grand Trunk road of India, extending from Lahore to Calcutta, 1,200 miles. It is level, and there is not a mile in the whole distance where even a lady would have to dismount. It is built of *kunker*, similar to concrete, is without dust, and for nearly its whole distance is lined with a double row of majestic trees." The *Indian Witness* seems to indorse this statement, tho stating that it may be "a little too eulogistic."

—We complain at 80, wilt at 90, and read of the thermometer at 100 to 105 degrees and deaths from sunstroke. It may help us to sympathize with our missionaries to remember that they have not even the comparatively bracing atmosphere of 100 degrees in which to carry on their taxing, wearing work of overcoming the awful inertia of heathenism. Dr. Margaret O'Hara, writing in April from the Woman's Hospital, Indore, says: "The thermometer stood yesterday at 164 degrees in the sun at four o'clock in the afternoon, so you can understand how necessary it is to get the work done before the heat of the day."

—Bishop Thoburn says: 'Remembering, as I do, the discouragements of my earlier years, times when we did not find a hundred applicants for baptism in all our Indian field in the course of a year, these days seem to be golden in their promise, and I can hardly refrain from crying to the Church at home in sheer desperation for help."

—In the Central Provinces an invitation has been extended to Bishop Thoburn by a German missionary to occupy a field near his station, where large numbers of the village population are disposed to accept Christian instruction.

—In Bareilly District (Methodist Episcopal) there are 14,000 Christians and 20 pastors are entirely supported by the people. The Ajmere Industrial School has 35 boys who are learning to weave cloth and blankets, to make date matting, baskets, rope, and reed chairs.

—An important step has been taken by the Church Missionary Society. That is the calling into existence of a special order of missionaries to deal with what has been called "the toughest problem the Christian Church is called on to face"—namely, the assailing successfully of Mohammedanism. The Rev. A. E. Johnston, now of Benares, is to be set apart to start the mission, and an appeal is being made to others to join him. With 57,000,000 of Moslems in India, Great Britain has a rare opportunity and a serious responsibility presented to it. Apropos of all this, the following statement made by *The Indian Standard*, will be read with satisfaction: "It has been remarkt lately, that a movement seems to be going on among Mohammedans in India. There are signs of a stirring among those very dry bones. In Poona, several young Mohammedans of culture have been approaching various of the missionaries to inquire about the truth. Some of these attend a Sunday Bible-class in connection with the Presbyterian Church."—*Free Church Monthly.*

China.—Hon. Charles Denby, for four years, minister to China, has just returned, and in conversation said: "An Englishman of note declared that missions were a failure. I replied that he knew nothing about it until he had seen what they had accomplisht. Go to the Methodist church in Peking on Sunday—a church built to hold 2,000, and see 1,000 or more children taken from the streets and distributed into little groups, learning a Sunday-school lesson from converts and missionaries."

—Writing in a recent article of the effort to influence the intellectual and social life of China, Dr. B.C. Henry mentions this hopeful aspect of the matter: "Many, if not most of the present leaders of new thought in China's new experience of intellectual life, have gained their knowledge from Christian sources, and have been directly or indirectly under the influence of Christian teachers or writers."

—In Fuchau the Roman Catholics have an orphanage in which 1,000 children have a home, and 500 more who are too young have been placed in families to be cared for.

—A missionary gives an example of what he calls Chinese humanity. When passing along a street of a city he came upon a crowd and found that a man about fifty years of age had fallen in the street to die—no uncommon occurrence there. The crowd stood around the poor man, shouting and cursing, when one person called out, "Haul the fellow into the gutter and do not let him die in the middle of the street, blocking up the way!" The missionary was obliged to pass on, but returning an hour later, he found the man in the gutter dead, a fan over his face, and two candles burning at his feet, with the design of lighting the soul—whither they did not know. There the body lay until night, and the people past by unaffected by the sorrowful sight. —*Missionary Herald.*

—The Christian religion will some time make the Chinese one of the greatest people on the earth. This is the belief of Rev. O. E. Goddard, who adds: "Faith in Christ is the panacea for all their mortal ills. They have never had human sacrifices in their religious ceremonies, nor have they deified vice as other heathen nations have done. If their industry and economy could be sanctified by divine grace, and the hope of eternal life made to throb within their breasts, Christendom could point with pride

to the greatest achievement in human history."

—An inhabitant of Lanfung came to ask the Basel missionary, Morgenroth, to help him in a lawsuit. The missionary refused, accompanying his refusal with the gift of some religious writings. These were read by the Chinaman, and he became interested in Christianity, and, wishing to know more of it, he began regularly to frequent the nearest Christian church, that of Hoeshuha. It was five hours' walk, but he did it without complaint or fatigue. In the meantime his lawsuit was finished, and he won it. The use which he made of his victory was to go to the very missionary who had refused to assist him in his litigation, and to offer him the free use of his house to lodge a catechist there and two colporteurs of the Bible Society.—*Le Missionnaire.*

Korea.—It is safe to say that the Christian Church in Korea has doubled its members in the past year. There are now, in round numbers, 5,000 Protestants and 25,000 Catholics. The homes of the Christians are clean, the people who inhabit them happy; wife-beating, a universal practise in Korea, has been banished. In one of the interior cities the Christians have, without foreign help, built a school to accommodate 100 boys. Two thousand years ago, to the sick, the blind, the lame, the lepers, the suffering of every kind, there was no touch like that of Jesus of Nazareth. It will be an underestimate to say that 25,000 Koreans found relief from disease and suffering in Christian hospitals of Christ in this country in 1897. Christian medicine appeals probably in a special manner to the Koreans, because of a national weakness for medicine in theory and practise. No country of Asia has paid more attention to medicine than Korea. For centuries the peninsula was the fruitful source whence, on the one hand, Japan came for medical knowledge and China for drugs. Christ and Christianity in the character of a physician has special attractions to the Koreans. There is a great demand for Bibles, and the church papers are well subscribed to by the natives.—*The Korean Repository.*

—A few months ago it was announced that Messrs. Moffett and Lee, of the Presbyterian mission, had baptized 177 adults in the province of which Pyengyang is the chief city. And now news comes that on a second journey in the same region these missionaries have baptized 133 more, and that there are 1,000 in the catechumen classes.

—In a report to the Department of State on the educational facilities of Korea, Consul General Horace N. Allen says: "The mission of the American Methodist Church maintains a flourishing school, originally started in 1886 under the name of Pai Chai, 'Hall for Rearing Useful Men,' a name conferred by his Majesty. The Korean government places a certain number of pupils in the school, paying $1 silver a month for each, and also pays for a native teacher for each 50 pupils. In 1895 there were 50 scholars, now there are 103, and last year there were 176. Japanese and Chinese children are admitted to the school, which has 2 foreign teachers, 4 native assistants, and 3 instructors in Chinese. The boys are uniformed, and the poorer ones are taught trades in the mission printing and bookbinding establishment. The course is three years, followed by a regular college course when desired."

Japan.—Seventeen daily and weekly papers are publisht in

Japan in the English language, and more than 100 on the Asiatic continent, while in all these countries there is only 1 German paper.

—The late president of the lower house of parliament, just before leaving his official residence, invited his Christian friends to meet there for prayer and thankgiving. About 40 persons were present, including a number of members of the parliament. The president, in the course of his remarks, said: "The fact that I have not, as I believe, brought discredit upon myself nor disgrace upon the office during my short term of service is entirely due to the help which God has given me. On taking my seat in the house it has been my daily custom before beginning the business of the day to offer up a silent prayer to God for help, and to ask His blessing upon myself and upon the assembly."

—A Yokohama weekly paper says: "The Salvation Army has workt a great change for the better in Yokohama, in the district formerly known as 'Bloodtown,' the paradise of loafers and loose characters. With gentle, but firm, indefatigable hands, the good men and good women of the Army have reclaimed one poor waif after the other, with but little outside assistance, and to-day the moral tone of 'Bloodtown,' through their untiring efforts, has been so much improved, that there is no longer any justification for the term."

—The Board of Home Missions of the Church of Christ (Presbyterian) makes a good showing in its fourth annual report, recently publisht. Contributions for the year amounted to 2,891 yen, of which only 435 yen is credited to foreigners (the yen equals fifty cents). Collections for the three previous years were 562, 1,469, and 1,909 yen, respectively. Work is sustained by the Board in 6 localities in Japan proper and 2 in Formosa. Three places have become self-supporting during the year, and there have been 32 baptisms in the aided churches. A large number of inquirers are also reported. Forty-eight out of a possible 68 churches contribute for the support of this vigorous home missionary work, and of the remaining 20 churches nearly all are directly dependent upon the missions.

AFRICA.

—The conflict of the Nile is an important one for Christian civilization. It has crusht a power which made commerce in that region impossible. The gateway to Northern Africa is now open. The traffic in slaves is about to be stayed. A vast and fertile country is open to progressive enterprise. War is again God's thunderstorm which clears the atmosphere of the infection of paganism. From this time there will pour into the Dark Continent a stream of civilizing influences, for Africa is destined in the next hundred years to make a greater advance than any country under the sun. As a step toward redemption, well may British Christians respond with enthusiasm to the call of General Kitchener to subscribe $300,000 to establish at Khartoum, in memory of Gen. Gordon, a college and medical school, where the sons of sheiks may receive an education which should qualify them to hold government positions.

—The Field of the Dead, as the Gold Coast Mission might formerly have been called, is now becoming the most fertile and the most encouraging of all the missions of Basel Society. . . . In the district of Chi, Christianity has really become a power which has to be reckoned with, and in the territory

of Akropong alone its adherents form nearly a seventh of the whole population, more than 4,000 souls out of 30,000. In Akem there will soon be hardly a village where some Christians are not to be met with. Here and there the heathen themselves help the converts in building chapels and houses for the teachers. . . . One great enemy which hinders conversions is brandy. In some negro villages every second house is a depot for the sale of liquor. On the coast you can get it almost for nothing, often much more easily than good drinking water. But let us add for the honor of the authorities that the taxes on the sale of brandy have been increast in proportions sufficient to reduce the traffic very considerably.—*Le Missionnaire.*

—The *Missions Magazin* gives the statistics of the Kongo Free State as 114 stations, 684 officials, 223 missionaries, 1,474 whites; 882 being Belgians, 125 Englishmen, 91 Portuguese, 87 Italians, 71 Swedes, 61 Americans, 40 French, 37 Dutch, 21 Germans, 20 Danes.

—The scourge of tropical Africa for Europeans is notably the mysterious "black-water" fever. Of late the mortality from this cause has become appalling in Central Africa, and on behalf of the missionary and mercantile interests in that district the facts were submitted to Lord Salisbury, and a conference was afterward held at the foreign office between the under-secretary in charge of African affairs and representatives of these interests. The British Medical Association was invited at its recent meeting in Edinburgh to consider the situation, and they unanimously past a resolution urging the appointment of an adequate number of experts to investigate the whole subject. In accordance with that resolution Lord Salisbury has now appointed Drs. Christopher, Stevens, and Daniels as commissioners for this purpose. After preliminary studies in Rome and India, the commissioners are to meet at Blantyre.—*Free Church Monthly.*

—During a remarkable meeting at Ekwendeni a collection no less remarkable was taken, amounting to about $30. The Livingstonia paper thus describes it: "The collection—a very varied one—consisted of money, £1 8*s.*; 11 knives; 14 earthenware pots; 16 baskets; 1 mat; 67 fowls; 2 sheep; 2 goats; 105lb. beans; 97lb. flour; 233lb. maize; 34lb. potatoes; 62lb. pumpkins, and 3lb. 6 oz. of beads. The money does not include the European contributions, which amounted to £2 18*s.* 0*d.* The total value of the collection, European and native, according to native prices, is £6 1*s.* 5*d.*"

—Mr. Coillard, Missionary of the Paris Society among the Barotsi, now in Great Britain endeavoring to raise £8,000 for the relief of that organization, says: "Many have been the afflictions of the mission—the climate, the cattle plague (in a neighboring territory 800,000 head of cattle died within a few weeks), and difficulties of transport and finance. Nevertheless, the work has gone vigorously forward. A Bible-class for native young men has resulted in eight becoming evangelists." He tells of the king adjourning from the seat of justice to read the Bible to his chief men.

—Bishop Tucker writes from Uganda: "Since I came out six months ago, I have walkt more than 1,000 miles, and confirmed more than 1,000 candidates. The country is now fairly quiet."

—A French missionary in Madagascar tells of a little native church which has remained faithful amidst all the changes consequent upon the war, and yet has no pastor, the evangelist in charge being only a woman.

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